

# **The Quintessential Discourse Radhasoami (*Sar Bachan Radhasoami*, Prose)**

**Translation with Commentary of the Discourses of Sri Shiv Dayal Singh alias 'Soamiji Maharaj',  
Revealer of the Radhasoami Faith**

*by*

**M. G. Gupta**

*M.A., D.Litt.*

Former Member of the Faculty of Political Science,  
Allahabad University

*with*

Rajeev

**MG PUBLISHERS**

**34 Hirabagh Colony, Agra 282 005, India**

Published by M.G. Publishers & Book Distribution Agency, 34 Hirabagh Colony, Agra (India)

First Published

2001

ISBN

81-85532-33-8

©

*M.G. Gupta & Rajeev Gupta*

Printed at

*The Coronation Press, Chilli-int, Agra*

Jacket designed by

Dr. Nandni Kumar and Ms. Shweta  
Gupta

All rights reserved. No part of this publication may be reproduced in any form without the prior written permission of the publishers.

---

***The Quintessential Discourse (Sar Bachan Radhasoami, Prose)*** Translation  
with Commentary of the Discourses of Sri Shiv Dayal Singh alias "Soamiji Maharaj", Revealer of  
the Radhasoami Faith

**Price:** Rs. 1,000/-

## Preface

*The Quintessential Discourse Radhasoami* (Sar Bachan Radhasoami, Nasar Yani Bartik) is the classic of the art and science of Radhasoami Faith as related by Sri Shiv Dayal Singh, alias Soamiji Maharaj, the Revealer of this Faith. Spread over 332 paragraphs (69 in Part I, and 263 in Part II), delivered between 1861 and 1875, and first printed in 1884, it unfolds the fundamental tenets of *Sant Mat* or Radhasoami Faith. Like Plato's *Republic* or *Justice*, it has a basic argument based on the canons of science, logic, higher reason, intuition and revelation into which all the 332 paragraphs find their place. Most of the message is capsulised and unless explained may escape the notice of even an attentive reader.

In this work, which has an introduction and translation of all the paragraphs supported by notes wherever necessary, the major concepts of the Radhasoami Faith have been analysed. The English translation faithfully adheres to the original Hindi text and the Persian, Arabic and Sanskrit phrases and words have been carefully rendered in English.

An exhaustive index has been given at the end. The jacket design shows an earnest seeker struggling to carry his boat across the tumultuous ocean of mind and matter to the haven of sangfroid but finding it being washed away by its torrential waters resorts to cri de coeur: "O my *Satguru*! Row my boat and take it across this perilous ocean or else I am drifting along its swift currents." The *Satguru* hears the appeal and acts as the (spiritual) oarsman. The design is the product of the joint effort made by my student Dr. Nandni Kumar, principal of Love Nest Nursery School, Agra and my granddaughter, Shweta, a class XII student of St. Patrick's Junior College, Agra. I must record my gratitude to both of them.

For the last about six months, quite a few *satsangi* brothers and sisters from Germany had been pressing me to translate this work in English giving extensive clarifications and explanatory notes even at the cost of some repetition so that reference may become easy. This work has been done to meet their needs. But I do hope that anyone interested in understanding the subtleties of the Radhasoami Faith or *Sant Mat* will find it useful.

Any suggestions for improvement will be most cordially welcome.

M.G. Gupta

34 Hirabagh Colony

Agra (India)

# Contents

|  |    |     |     |
|--|----|-----|-----|
| Introduction   |    | ... | ... |
|  | 1  |     |     |
| Structural Analysis and Major Concepts                             |    |     |     |
| ... ..   | 2  |     |     |
| Nine-Door Structure of Human Form                                  |    |     |     |
| ... ..   | 3  |     |     |
| Meaning of “Radhasoami”<br>and Mystique of <i>Surat-Shabd-Yoga</i> |    |     |     |
| ... ..   | 3  |     |     |
| Kukkutasana  |    |     |     |
|  | 5  |     | ... |
| Awakening of <i>Jiva-Surat</i>                                     |    |     |     |
|  |    | ... | 6   |
| Radhasoami Name, All-Pervasive                                     |    |     |     |
| ... ..   | 7  |     |     |
| Radhasoami Adepts  |    |     |     |
|  |    | ... | 7   |
| 7 — Shiv Dayal Singh alias “Soamiji Maharaj”                       |    |     | ... |
| 8 — Rai Saheb Saligram alias “Huzur Maharaj”                       |    |     | ... |
| — Pandit Brahm Shankar Misra<br>alias “Maharaj Saheb”              |    |     |     |
| ... ..   | 8  |     |     |
| — Buaji Saheba   |    |     | ... |
| 8  |    |     |     |
| — Madhav Prasad Sinha alias “Babuji Maharaj”                       |    | ... | 8   |
| Themes of Paragraphs 26-69<br>of <i>Sar Bachan</i> , Prose, Part I |    |     |     |
| ... ..   | 9  |     |     |
| Radhasoami Faith: The Supreme Religion                             |    |     | ... |
| 10   |    |     |     |
| Three Grand Divisions  |    |     |     |
|  |    | ... | 10  |
| Radhasoami Doctrine of <i>Varna</i> and <i>Dhvani</i>              |    |     | ... |
| 11   |    |     |     |
| <i>Naam</i> and <i>Anhad Shabd</i> and Sleeping Destiny            |    | ... |     |
| 11   |    |     |     |
| <i>Naam</i> Yoga and Radhasoami Faith                              |    |     |     |
| ... ..   | 12 |     |     |

|  |     |     |           |     |
|--|-----|-----|-----------|-----|
| Initiation in <i>Dhunyatmak</i> Name                 | ... | ... | 12        |     |
| Need for a Perfect Guru                              |     | ... | ...       | 12  |
| Limited Value of <i>Granthas</i> and Scriptures      | 13  |     |           | ... |
|  |     |     | <i>ix</i> |     |
| <i>x Contents</i>                                    |     |     |           |     |
| Irrelevance of Past Practices                        | ... | ... | 15        |     |
| <i>Vachak Jnanis</i>                                 |     |     |           | ... |
|  | 18  |     |           |     |
| Supremacy of the Living Master                       | ... | ... | 18        |     |
| Only the Living Master Can Reveal the Word           | 19  |     |           | ... |
| Need For a Living Preceptor                          | ... | ... | 20        |     |
| Hallmarks of Perfect Guru                            | ... | ... | 20        |     |
| Immanent God Cannot be an<br>Instrument of Salvation |     | ... |           | 22  |
| Absolute Lord's Whereabouts                          | ... | ... | 22        |     |
| Majesty and Qualities of True <i>Satsang</i>         | ... | ... | 22        |     |
| <i>Satsangis</i> Must Live as Householders           | ... | ... | 23        |     |
| Science of Guruship and Sainthood                    | ... | ... | 23        |     |
| Slander Keeps Undesirables Off <i>Satsang</i>        | 24  |     |           | ... |
| <i>Gurumukh</i>                                      |     |     |           | ... |
|  | 25  |     |           |     |
| Doctrine of <i>Nafs</i> (Mind)                       |     | ... |           | 26  |
| Love Between <i>Sant Satguru</i> and Disciple        | 27  |     |           | ... |
| Four Degrees of Love                                 |     | ... | ...       |     |
|  | 28  |     |           |     |

|   |    |     |
|---|----|-----|
| Meaning of <i>Aarti</i>                                     | 29 | ... |
| <i>Charnamrit, Mukhamrit and Prasad</i>                     | 30 | ... |
| <i>Tirtha</i> in Radhasoami Faith                           | 31 | ... |
| Concept of <i>Bhent</i> (Offering)                          | 32 | ... |
| Concept of <i>Aitdal</i>                                    | 33 | ... |
| Haste, Hurry and <i>Ahista Ravi</i>                         | 35 | ... |
| Concept of Human Form                                       | 36 | ... |
| Surrender Based on Love                                     | 39 | ... |
| When Does <i>Satguru</i> Manifest Himself                   | 41 | ... |
| Concentration at the Sixth Ganglion                         | 42 | ... |
| Three Zones of Candle Flame                                 | 42 | ... |
| Three Bodies and Three Sets of Karma                        | 43 | ... |
| <i>Surat-Shabd-Yoga</i> Helps Celibacy                      | 44 | ... |
| Contemporary Relevance of <i>Surat-Shabd-Yoga</i>           | 45 | ... |
| <i>Shaghal Naseera</i> and <i>Sultan-al-Azkaar</i>          | 46 | ... |
| <i>Antehkaran</i> and Way to Purify It                      | 47 | ... |
| <i>Ida, Pingla</i> and <i>Sushumana</i> and <i>Banknaal</i> | 48 | ... |
| <i>Avidya</i> in Radhasoami Faith                           | 48 | ... |
| <i>Maya</i> in Radhasoami Faith                             | 49 | ... |
| Radhasoami View of <i>Samsara</i>                           | 50 | ... |

|  |     |     |     |     |
|--|-----|-----|-----|-----|
| <b>Garhat (Hammering or Correction)</b>  | ... | ... | 51  |     |
| <b>Doctrine of Four Births</b>   |     | ... | ... | 54  |
| <b>Atma, Praan, Jaan, Rooh, Manas, Spirit,<br/>Soul, Surat, Adi Surat, Nirat and Birat</b> | 55  |     | ... | ... |
| <b>Brahman or Kaal Purush and Pravrtti</b>   | ... | ... | 57  |     |
| <b>Nivrtti and Pravrtti</b>  |     | ... | ... | 57  |
| <b>Impediments to Paramartha</b>   | ... | ... | 58  |     |
| — <b>Lai</b>   |     | ... | ... |     |
|  | ... | ... | 59  |     |
| — <b>Vikshep</b>   |     |     |     | ... |
| 59   |     |     |     | ... |
| — <b>Kashaya or Manorajya</b>  | ... | ... | 60  |     |
| — <b>Rasa Swada</b>  |     |     |     | ... |
| 60   |     |     |     | ... |
| <b>Succession in Radhasoami Faith</b>  | ... | ... | 61  |     |
| <b>Guru and Heredity</b>   |     | ... | ... |     |
| 61   |     |     |     |     |
| <b>Concept of Holy Family</b>  |     | ... | ... | 61  |
| <b>Interregnum</b>   |     |     |     | ... |
| 62   |     |     |     | ... |
| <b>Concept of Jivan-Mukta</b>  | ... | ... | 64  |     |
| <b>Knots of Gross Matter and Primal Energy</b>   | 66  |     |     | ... |
| <b>Concept of Lakh Chaurasi</b>  | ... | ... | 67  |     |
| <b>Equipment of a Radhasoami Seeker</b>  | ... | ... | 67  |     |
| <b>Siddhis</b>   | ... | ... | 72  |     |

|  |     |        |        |
|--|-----|--------|--------|
| <b>Kaliyuga Dharma Rules Out Miracles</b>                                | 73  |        |        |
| ... ..   |     |        |        |
| <b>Interpretation of Saint's Utterances</b>                              | 73  |        |        |
| ... ..   |     |        |        |
| <b>Interpretation of Para 14 of<br/>Soamiji Maharaj's Last Discourse</b> | 76  |        |        |
| ... ..   |     |        |        |
| <b>Biographies of Saints</b>   |     | ... .. | 77     |
| <i>xii Contents</i>  |     |        |        |
| <b>Metaphysical Existentialism</b>                                       |     | ... .. | 77     |
| ... ..   |     |        |        |
| <b>No Blind Acceptance of Guru</b>                                       |     | ... .. | 78     |
| ... ..   |     |        |        |
| <b>Radhasoami Faith is Radical Empiricism</b>                            | 79  |        | ... .. |
| ... ..   |     |        |        |
| <b>Progressive Content of Radhasoami Faith</b>                           | 80  |        |        |
| ... ..   |     |        |        |
| <b>Radhasoami Way of Rendering<br/>all Karmas Ineffective</b>            |     | ... .. | 81     |
| ... ..   |     |        |        |
| <b>Process of Recording of Karmas</b>                                    |     | ... .. | 83     |
| ... ..   |     |        |        |
| <b>Radhasoami Concept of <i>Bhakti</i></b>                               |     | ... .. | 84     |
| ... ..   |     |        |        |
| <b>Radhasoami Concept of <i>Mauj</i></b>                                 |     | ... .. | 85     |
| ... ..   |     |        |        |
| <b>Core of Radhasoami Faith</b>  |     | ... .. | 87     |
| ... ..   |     |        |        |
| <b>Essential Prerequisites for Initiation<br/>in Radhasoami Faith</b>    |     | ... .. | 88     |
| ... ..   |     |        |        |
| <b>Translation and Commentary, Part I</b>                                |     | ... .. | 91     |
| ... ..   |     |        |        |
| <b>Translation and Commentary, Part II</b>                               | 231 |        |        |
| ... ..   |     |        |        |
| <b>Index</b>   |     |        |        |
| ... ..   | 487 |        |        |

# Introduction

Spread over 332 paragraphs and delivered between 1861 and 1875, and first printed in 1884, *The Quintessential Discourse Radhasoami* (*Sar Bachan Radhasoami*, Prose, Part I and II) is the classic of the art and science of the Radhasoami Faith. Like Plato's *Republic* or *Justice* it has a basic argument which follows the canons of science, logic, reason, intuition and revelation, and into which all these paragraphs fall into place. Most of its message is capsular and unless explained, may escape the attention of a reader. It is therefore an indispensable work for anyone interested in the subtleties of Radhasoami or *Sant Mat* mysticism.

The arguments advanced in *Sar Bachan Radhasoami*, Prose, by the Revealer of the Faith, Sri Shiva Dayal Seth, alias Soamiji Maharaj will become clearer if we bear in mind the structure of this work and some major concepts of the Faith which figure, by and large, prominently in the text.

Structurally, it has two parts. Part One has 69 paragraphs while Part Two, 263. In the first part, the distinct theme centres around the perishableness of the phenomenal, or sensual world (*Pind Desh*) and the transitoriness of even the noumenal universe (*Brahmand*) which are conditioned by gross Maya and primal energy (*chaitanya*) in the case of *Pind Desh* and by subtle Maya and primal energy in the case of *Brahmand*. The emphasis in this Part is on the ways and means by which the *surat*, or the quintessential soul, can be released from the covers of Matter (Maya) and Mind (*Kaal Purush*, or the Universal Mind, or Brahman), and put in tune with the Word of *Sachch Khand* or *Dayal Desh*. This is the primary object (*param artha*) of all human beings.

In the first paragraph, reference is made to the descent of the *surat* from the *Satt Desh* into the human body and its growing tie-up with the five elements (ether, air, fire, water and earth); three properties or *gunas* (*sattva*, *rajasa*, *tamas*, i.e. oxygen, hydrogen and nitrogen); ten senses and organs (5 karma *indriyas* and five jnan *indriyas*); mind, and of course with the various categories such as the objects of pleasure (*padarathas*).

The bonds are rooted in, and sprout from egotism (*ahamkar*) and therefore the release from their bonds is defined as *moksh* (*mo* = "I-ness" + *ksha* = crushing or extirpation, i.e. "extinction of egotism" or "I-ness". This can be done only by the release of the *surat* which is the supreme source of energy and sustenance of the body and the mind, from the claws of Maya (Body)

## 2 Introduction

and the jaws of *manas* (Mind) and its return to its eternal abode whence it descended (i.e. the Radhasoami sphere which is the top of the *Satt Desh*).

Reference is also made to the details of this journey of the *surat* from the corporeal stage, through the *Brahmand*, to the *Satt Desh*. One who, traversing all the 7 major spheres (*Sahasdal Kanwal*, *Trikuti*, *Sunn*, *Bhanwar Gupha*, *Satt Lok*, *Alakh* and *Agam*) makes it to the Supreme Abode – the Prime Origin of Spirituality, i.e. Radhasoami Abode – is the *Param Sant*. One who gains access to *Satt Lok* is called a *Sant*; one who reaches the *Sunn* (the Sphere of the Spirit) is called a *Sadh*. One who succeeds in developing the six nervous centres of the corporeal frame (*pind*) is called a *Siddh*; one who makes it to *Sahasdal Kanwal* (the region of One-Thousand Petalled Lotus) is called a *Yogi*; one who can make it to the *Trikuti* and *Sunn* is called a *Yogeshwar Gyani*, *Sadh* or *Mahatma*.



Then it is emphasised that different persons who could gain access to any one of the lower spheres came to regard that sphere as the final goal and its presiding deity as the Lord of all. This, because in his limited view, the rest of the creation was subordinated to him and in his control. That explains the genesis of different faiths and religions in this world. If such persons had got at the Supreme or Perfect *Sant Satguru* they would have been guided to the Supreme Sphere. But in the absence of this culmination, they stayed put in any of the intervening regions and held it to be the last stage (which of course was a mistaken notion).

#### **Structural Analysis and Major Concepts of Radhasoami Faith**

The fundamentals of the Radhasoami science of guruship and sainthood are analysed in *Sar Bachan*, Prose (Part I & II) and *Sar Bachan*, Poetry (Volume I & II). The reader may refer to the following paragraphs of *Sar Bachan*, Prose, Part I:

- 28, 32, 33, 34, 36, 38, 40 and 41: nature of bonds and their loosening by the guru;
- 42 and 53: hallmark of saints;
- 43: saints shun the crowds of unqualified people, exhibitionism and miracles;
- 44: reasons for acceptance of gifts;
- 45: saints deliberately encourage slander against them to keep off the swarms of world-seekers;
- 46, 48, 50: saints do not condemn other faiths but only reveal their deficiencies;
- 52, 55, 62 and 68: very limited value of scriptures for spiritual asceticism which can be rendered possible only by the living master;

#### *Introduction 3*

- 53: need for the “preceptor of the age” and his characteristic traits;
- 54: the “guru of the day” and the Absolute God are one and the same, and his vital role in dispelling all doubts;
- 56: the mark of genuine *Satguru* and real *satsang*;
- 57: the utter worthlessness of exoteric aspects of religious practices like penances, vows of silence, fasting, repairing to forests or hills, rituals, pilgrimages, idol worship, philanthropy and welfarism;
- 58, 59 and 60: exposure of Brahman *jnanis*;
- 61-64: bankruptcy of the talkative, the theoretical scholars of comparative religion, devoid of spiritual experience;
- 65: analysis of gnosis (*marifat*);
- 67: the glory of the path shown by the *Satgurus* of the Radhasoami Faith;
- 68: analysis of the grades of the various avatars, adepts, scriptures etc.;
- 69: reference to countless Brahmins and *Lokas* created by Radhasoami *Dayal*.

The second part of *Sar Bachan*, Prose has 263 paragraphs of which as many as 133 have a direct bearing on the concept of the *Satguru*, his role, functions, hallmarks, technique and methodology, and the rest of the paragraphs are indirectly related to the mysteries of Name, *shabd* and *satsang*.

The last para is the summary of the entire work in which Soamiji Maharaj deals with the *yuga* dharma, with special reference to the nature of *Kaliyuga* (the Dark Age); shows how the age-old karmas, rituals and practices have been rendered anachronistic by the changing sands of time; and indicates how these practices, if indulged in today, will do more harm than good by generating false pride and egoity.

### Nine-Door Structure of Human Form

The 25<sup>th</sup> paragraph of Part I, refers to the nine-door structure of the human form – two apertures of the eyes, two of ears, two of the nose, one of the mouth, one of the sex organ, and one of the rectum. In this sense, the tenth door is the *nukta-i-sveda* or the third *til* explained above. This is the yogic view of the tenth door. According to saints, the tenth door is *Sunn*, taking into account the first seven apertures as given above, and the *Sahasdal Kanwal* and *Trikuti*.

### Meaning of “Radhasoami” and Mystique of Surat-Shabd-Yoga

The mystique of Radhasoami doctrine of *Surat-Shabd-Yoga* is explained by Soamiji Maharaj in *Sar Bachan*, Poetry, Volume II, Discourse 26, *Surat*

#### 4 Introduction

*Samvaad* (*Surat Dialogue*), pp. 91-127, and by Rai Saligram in paragraph 107 of his *Prem Updesh*. In the beginning, the spirit (*surat*) was merged in and with the Lord:

*suno surat tum apna bhed,  
tum hum mein thhin sada abdhed*

(“O Surat, hear your secret! You were, in the beginning, absorbed in Me”).

The *surat* referred to here is the current (*dhara*) of the Sound (*shabd*) that flowed from the Sound through which the Lord manifested Himself. “Sound” therefore is “Soami” while the current that issued forth from it is *dhara* which is called as the *Adi Surat*. This current, starting from the Radhasoami *Dhaam* (Abode) created and stopped at the next spiritual region, *Agam Lok*. From there it released yet another current which came down and created the next region, namely, *Alakh*, where it stayed. From there it issued forth yet another current of *Adi Surat*, i.e. “Radha” that created the next region, viz. *Satt Lok* and stopped there. From here, yet another current issued forth that came down and created the next lower region, namely, *Bhanwar Gupha* (Rotating Cave), where it halted releasing the next current of *Adi Surat* and so on.

Thus, the *Adi Surat*, commencing from the Radhasoami region, went on and on, creating all the lower regions, halting at the next lower station and releasing its own current for the next station, eventually descending down and creating the *Pind Desh*. This current of *Adi Surat* is embodied in the *Sant Satguru* and is therefore organically related to the “Soami” (*Shabd* or Word) and it is this current through which alone the *jiva-surat* can ascend to the highest region of Radhasoami *Dhaam*. It is this “Radha” that is related to “Soami” and that alone can be the vehicle through which the *jiva-surat* can go back to “Soami”. This “Radha” current is not *sevak* (servant); it is only the other form of ‘Soami’. The *sevak* is the *jiva-surat*.

The *jiva-surat* is not the same as the *Adi Surat*. This *jiva-surat* is that *surat* which also lay in the supreme abode but which bore the layers of *Kaal* and *Maya*. If and when the *jiva-surat*, which is also Sound current, takes hold of the *Adi Surat* – the Sound current and the vehicle for going up – it can begin its ascent to higher regions. Gradually, the *jiva-surat* which is the *sevak* (servant) can become one with the *Adi Surat*, i.e. “Radha” which is the form of “Soami” (master) and can go up and merge unto the Lord (“Soami”). Then there will remain no distinction between the *jiva-surat* and the *Adi Surat* and between the *jiva-surat* and the “Soami”. The “servant” will become one with the “master”, the Sound current shall merge in the source – “Soami”. “Radha” will merge into “Soami” and become “Radhasoami”.

Thus, although the *jiva-surat* descended from the region of the gracious Lord, aeons passed when it left its original abode where it lay unconscious.

#### Introduction 5

When it descended to the lower grand division (the *Pind Desh* of *manas* and *Maya*) it came into its own

and became conscious. But its consciousness was caused by *manas* (Brahman) and body (Maya) and it thus became indebted to them. It fell into a pit of delusion (nescience) and began to look at mind and body as reality.

This “ignorance” (*avidya*) persisted for ages, and the association with the grosser elements of matter and ego (Maya and *manas*) covered up the subtler essence of the *jiva-surat* to such an extent that apparently it became benumbed. In its innermost core, however, it is still alive (indeed, it can never perish) but the covers of *Kaal* and Maya that are put on it have made it insensitive and insensible to the “call”. It has lost its sensibilities and has become insensate to the shafts of divine love. They cannot pierce the dense layers the *jiva-surat* has put on, but at times when they do pierce, the experience, however short-lived, does give a thrill. But this effect is soon masked by external reactions. If this “thrill” can be sustained longer, real love will spring forth. But it does not happen because of the big obstructions posed by the covers of *Kaal* and Maya.

These temporary flashes therefore are not of much use to a devotee; not even praiseworthy. They can never lead the pilgrim home. The successful termination of the journey presumes sustained effort. As Kabir put it:

“During the rains, even rivulets swell into torrents; that *bhakti* is commendable which is constant like the rivers that do not dry up even in the scorching heat of June.”

#### Kukkutasana

This is the *asana* (pose) prescribed by the Radhasoami adepts for the practice of *Surat-Shabd-Yoga*. In *kukkutasana* (cock pose) of *hatha yoga* one inserts the two arms one by one into the space between the thighs and calves as far as the elbows and then after taking a deep breath raises the body from the ground, balancing on the palms. But in the *kukkutasana* of the Radhasoami Faith, the *sadhak* has to form circles from the feet to the back, from the back to the shoulders, from the shoulders to the ears, and from the ears to the eyes.

As the *surat* descended circuitously, forming circles, likewise it ascends. The circle becomes complete only when the positive current (right) and the negative current (left), i.e. the *pingla* and *ingla* or *ira* meet, and then the electric current is generated. That is the purpose of the circles that are formed by adopting the *kukkutasana*. This is the natural pose in which the seeker’s posture results in the position of a child when it is in the mother’s womb (*garbh-asana*). In this, both the hands are inserted in the space between the thighs and calves and both elbows are brought out. The lobes of the right and left ears are gently pressed by the thumb of the right hand and that of the left hand respectively so that outer sounds may be barred and the *sadhak* becomes attuned to the inner Word.

## 6 Introduction

#### Awakening of Jiva-Surat

The *jiva-surat*, since its departure from the eternal home, has been flirting and enjoying itself with mind and body. This is described by the Revealer of the Radhasoami Faith as “adultery” by the *jiva-surat* – the maiden not yet married. It is called as *kunwaari* (unmarried, virgin):

*kunwaari surat karey vyabhachara*  
*mana indri sung phirti lara,*  
*pyadon ke sung izzat khoti*  
*Satt naam kul ki thhi goti.*

(ibid., pp. 383-86)

The letter *k* refers to *kaya* or body; *vaar* means “this side of the body” while *paar* would mean the other side of it, i.e. “transform”. As long as the *jiva-surat* remains on “this side”, it will remain absorbed in carnal pleasures and would not be able to cross the ocean of *samsara* to the “other side”. On “this side”, it is committing adultery and is loafing about with the pedestrians or plebeians (*pyade*), although basically it is a “patrician”, belonging to the *kul* (“whole” or family) of *Satt Purush* (the gracious Lord).

Like the proverbial spendthrift, it is sharing with these plebeians, the cheats, its spiritual pleasure. Like an ignorant, playful child, it has fallen into bad company and is everyday descending down lower and lower, in search of new pleasures of a vulgar type which stigmatise it and make its redemption more and more difficult.

But, then, the gracious Lord, is also ever watchful. Before the final wreck can take over, the *jiva-surat* makes amends to the Father and is forgiven so that it prepares to begin its career afresh. It will, of course, take time to return home. But having realised that robbers or kidnappers – mind and body – who even professed to be companions and friends, were only exploiting its own resources and enjoying at its expense (for the *jiva-surat* is the only life-giving element, and both mind and body are themselves bankrupt), it becomes restless with the covers of depravity.

It begins to repent and cry in anguish, asking the Lord to come and help it. Then He appears as the *Rustam-i-Dauran* (*Sant Satguru*) and makes it conscious of its fallen condition and His mighty, forgiving nature. This realisation is inevitable because the connection of the *jiva-surat* with the Absolute Lord is always unbroken. When this stage is reached, the master appears. He knows the secret of the divine path as also the malady of the *jiva-surat* who is the aspirant and the *sevak* (servant). He ministers to the ailment of his new patient and he prescribes the medicine (do's) and the precautions (don'ts); he describes to it its fall and points out to it the path that can take it home.

This path is nothing else but the current of *Adi Surat* of which the *Sant Satguru* is the epitome and which is the current of the divine love that leads

## *Introduction 7*

the *jiva-surat* back to Soami. This current is the sound current which alone can go back to its source, viz. "Soami". This current, when seized by the *jiva-surat*, is "Radha". Driving on this current of "Radha", the *jiva-surat* gradually becomes part of it and along with it returns to its source, the "Soami".

### **Radhasoami Name, All-Pervasive**

The Radhasoami Name is like "100" which includes all the finites and the Infinite. That name is the universal of all universals. Nobody can change the meaning of a word; the relation between the two is not conventional. The *dhvanyatmak* name, which is the core of Radhasoami Faith, represents the essence of that whose Name it is, and this relationship is eternal and natural (*Sar Bachan*, Prose, Part II, paras 216 and 218). It is its own proof (*pramana*).

The Radhasoami Faith rejects the traditional doctrine of *artha pati* as an independent means of knowledge. It rejects presumption, postulation or implication. Its postulate – the only one it makes – is that nothing can come out of nothing and nothing can return into nothing (*gigni de nihilo nihilum, in nihilum nil posse reverti*: Persius III, 84) and it is the only natural postulation which can explain any and everything. It rejects Ramanuj's theory that error is non-apprehension, not misapprehension; it affirms that it is both, in that truth cancels error. But it cancels it only for the truth-seeker; the pseudos revel in errors. Their tragedy, however, is that error is right so far as it goes; only it does not go far enough, and all the pseudos sooner or later get exposed, stripped of their masks.

### **Radhasoami Adepts**

There have so far been five adepts of Radhasoami Faith in its parental stream – the Radhasoami *Satsang*, Soami Bagh, Agra.

**Shiv Dayal Seth alias "Soamiji Maharaj"** (25 August, 1818-15 June, 1878): The Revealer of the Faith was Shiv Dayal Seth alias "Soamiji Maharaj", who manifested himself in a respectable and old Khatri family at Agra and was known by the name of Shiv Dayal Seth. He was addressed as "Soamiji Maharaj" by his followers. From his early childhood, his extraordinary spiritual powers, sanctity and

holiness had a great effect upon the mind and spirit of all those who came in contact with him.

He inaugurated the Radhasoami Faith in 1861 on the *Basant Panchami* day. Regular congregations of devotees were held at his house every day, in which he delivered discourses of the most extraordinary character, elucidating the truth of the tenets, teachings and practical devotional methods of the way of saints. He left his mortal coils on June 15, 1878.

He expounded the teachings of the Radhasoami Faith in two volumes of *Sar Bachan*, one in prose and the other in poetry, which are the most sacred

## 8 Introduction

books of the Faith and the foundation and basis of the religion, showing to the world the transitory character of things here and the way to attain spiritual heights and salvation of the soul. His consort, Radhaji Maharaj, was most probably born on 26 September, 1827 and she left her mortal coils on 1 November, 1894.

**Rai Saheb Saligram alias “Huzur Maharaj”** (14 March, 1829-6 December, 1898): After the departure of Soamiji Maharaj his chief disciple, Rai Saheb Saligram, the first Indian to hold the post of India’s Post Master General, who was known as “Huzur Maharaj”, emerged as the second preceptor of the Radhasoami Faith, which made rapid strides during his lifetime so that persons of innumerable denominations and ranks, accepted its principles and embraced it.

After his retirement from service in 1887, regular *satsang* or congregation began to be held at his residence in Pipal Mandi, Agra. He wrote several books, both in prose and poetry, on the principles of this religion. With the exception of a short exposition written in English, called as *Radhasoami Mat Prakash*, these works are in Hindi. These include six volumes of *Prem Patra*, four volumes of *Prem Bani* (Poetry), *Jugat Prakash* (containing the esoteric principles of the Faith), and *Prem Updesh*.

**Pandit Brahm Shankar Misra alias “Maharaj Saheb”** (28 March, 1861-12 October, 1907): Huzur Maharaj was succeeded by Pandit Brahm Shankar Misra, popularly known as “Maharaj Saheb”, the third master of the Faith. He was born in a respectable Brahmin family of intellectuals in Varanasi. His father was a professor of Sanskrit at the Queens College, Varanasi, and he himself was the youngest of four brothers who took the degree of M.A. in mathematics from the Calcutta University. His major works are *Discourses on Radhasoami Faith* (English) and his discourses on the Radhasoami Faith in Hindi.

**Buaji Saheba (1857-21 May, 1913):** Maharaj Saheb departed from this world on 12 October, 1907 and he was succeeded by his sister known as “Buaji Saheba” who functioned through her chief disciple, Madhav Prasad Singh (Sinha), who became known as “Babuji Maharaj” as the next master of the faith in the parent line of succession.

**Madhav Prasad Sinha alias “Babuji Maharaj”** (19 June, 1861-17 October, 1949): Born at Varanasi he was the grandson of Soamiji Maharaj’s elder sister. He retired from government service as an Assistant Accounts Officer, U.P., in 1919. During his lifetime, the Radhasoami Faith spread far and wide. His major works are the four volumes of *Discourses on Radhasoami Faith* in Hindi, and his talks with an American barrister, Phelps (*Phelps’ Notes*), in English.

## Introduction 9

### Themes of Paragraphs 26-69 of *Sar Bachan*, Prose, Part I

From paragraphs 26 to 69, the *Sar Bachan*, Prose, Part I indicates the limitations of the Vedanta, other systems and religions and the changing contents of the teachings of various messengers, prophets and avatars. Reference is made to the dark side of *Kaliyuga*, as also its brightening aspects from the point of

view of *jivas*' emancipation. For, in *Kaliyuga*, the modes and properties as expounded in the earlier three *yugas*, have become anachronistic and obsolete.

The saints appeared for the first time in *Kaliyuga* for the emancipation of the *jivas*. This is because the *Kaliyuga* is the most suitable *yuga* for the spiritual training of the highest order, as this is the time of conjunction of the third grand division and of *Brahmand* with the purely spiritual regions. The troubles and ailments like plague, cholera, AIDS, cancer, famine, floods, destitution, natural disasters like earthquakes and so on are now witnessed in all parts of the world but their effects have been mitigated by the advent of the saints. These ailments, troubles and tribulations have roused universal religious craving. The saints appeared in *Kaliyuga*, taking into account the perils and tortures of *jivas*, in order to afford them the opportunity of liberation.

In this part, it has also been explained that agents of *Kaal* and *Maya*, are doing their best to prevent the *jivas* from accepting the *Sant Mat* and to stick to the beaten path of old rituals; customs; practices like pilgrimages, idol worship and worship of trees, rivers, animals, sun, moon and what have you. It is only those who have clearly realised the pitfalls ahead and have understood the scope of the *Sant Mat* for redemption that have been drawn to it. But even here, there are the fake or the pseudo-gurus, who impelled by lust, greed and desire for name and fame, have unfurled their flags and set up their workshops for deceiving the simple and ignorant people – be they illiterate, semi-educated, and even highly educated, ordinary folks, or middle class people or people belonging to the elite.

All of them operate at the plane of *antehkaran* which is the vast plain where the classes and the masses operate alike, impelled by the primordial urges of lust, anger, greed, delusion (*moh*) and self-centredness or “I-ness”, vindictiveness, hatred, envy, jealousy and other animal passions. The lowest sections of society, together with the middle rung and the top classes, are all the prisoners of *antehkaran*, and they suffer more or less, in accordance with their respective karmas, but all of them destined to lose their human form (*nar dehi*) and get into the vicious wheel of metempsychosis.

In paragraphs 35 to 38, details of damage caused by existing religions to the spiritual cause are given and in para 39, names of the perfect adepts of the top two-three categories born in various parts of the world, are given.

## 10 Introduction

In para 40, the hallmark of the perfect saint is dealt with. In para 41, there are details of the bonds in which the *jiva* is enmeshed and in para 42, it is categorically stated that the perfect saint is he who can release the *jiva* from these bonds or fetters or can at least loosen them to an appreciable degree.

The saints are averse to multitudes and crowds who are desirous of miracles and displays of yogic powers. They, of course, produce miracles of the highest order but only in order to motivate, inspire and stimulate the qualified *jivas* on way to spiritual progress. They, however, encourage their own backbiting, slander and defamation so that throngs of worldly people may refrain from coming to them for causing disturbance to their selected followers who are the real esoterics as against the exoterics.

### Radhasoami Faith: The Supreme Religion

The *Sant Mat*, or the Radhasoami Faith is held to be the supreme religion. Indeed, in the first 25 paragraphs, the broad details of all the spiritual regions are given, indicating which particular category of divinities emanated from which sphere. It has also been mentioned that there are six *chakras* (ganglions) in the *Pind Desh*, which are the shadows of the six *kanwals* (lotuses) of the *Brahmand*, which in their turn, are the reflections of the six *padamas* of the *Satt Desh*. Thus, there are three broad or grand divisions of this creation – purely spiritual, spiritual-material, and material-spiritual – in all, which correspond with each other establishing the principle of correspondence of macrocosm with microcosm.

### Three Grand Divisions

The six subdivisions of the first grand division are Radhasoami Abode, *Agam* (Inaccessible), *Alakh* (Invisible), *Anami* (Nameless), *Satt Lok* (the Sphere of Truth or *Haq*), and *Bhanwar Gupha* (the Rotating Cave).

The six subdivisions of the *Brahmand*, separated from the first grand division by a vast, dark plain called as *Mahasunn*, are *Sunn*, *Trikuti*, *Sahasdal Kanwal*, *Vishnu Lok*, *Brahma Lok*, and *Shiva Lok*. The last three of these are the lower part of *Brahmand* and they constitute what is called as *Und Desh*.

The six subdivisions of the corporeal sphere (*Pind Desh*) are the six ganglions starting from the rectum, to the organ of reproduction, to navel, to solar plexus, to throat, and to the sixth ganglion or *nukta-i-sveda* or *Shiva Netra*, or the third *til*, or *Brahmarandhra* or *Dhig Dwara*. It is situated midway between the two eyes, three-quarters to one inch from the root of the nose inwards. It is the seat of the spirit where one can have the first glimpses of the higher regions.

Since the *surat* has descended here through the Word, it can ascend only through the Word. There can be no other medium for ascent or for

## Introduction 11

salvation. This medium is called as *Surat-Shabd-Yoga*, for both *surat* and *shabd* are of a piece with each other. Neither can be physically identified; both can only be experienced, or known through intuition.

### Radhasoami Doctrine of Varna and Dhvani

A *varna* is an articular (literal) sound, wholly different from its basic sound (*dhvani*) and from its symbolic form (*roop*). The eternal *varna* is Radhasoami *Dayal* and the sounds and symbols are only the vehicles of the manifestation of the eternal *varna*. When Radhasoami *Dayal*, the eternal *varna*, is pronounced in five or six different ways, i.e. *Niranjan*, *OM*, *Rarang*, *Sohang*, *Satt*, these are not five or six different *varnas* but only five or six different manifestations of the same *varna*. The word *OM* includes the word *Niranjan*, *Rarang* includes *OM*, *Sohang* includes *Rarang*, *Satt* includes *Sohang* and *Radhasoami* includes each one of them – all the five.

### Naam and Anhad Shabd and Sleeping Destiny

At various stages in its descent, the *jiva-surat* left some of its essence at all intervening regions. This is called as its “sleeping potential destiny” (*soya bhaag* or *naseeb-i-khufta*) which can and will be roused when it travels back through these regions. At these stations, in its descent, the *jiva-surat* adopted the form and the colour of the centre through which it passed. In this *samsara*, it assumed the form of *manas* and *Maya*. If now it wants to return home, it must retrace its path. It must draw back all the energy it had diffused (*sametna* or *ulatna*) and then proceed ahead.

Just as in wilderness in this world the traveller is guided by the sound at a distance, so also the *jiva-surat*, on its pilgrimage, is guided by the Sound or *shabd* which is “the open sesame” of the home. The *jiva-surat* moves on and on in response to it. As the Sound grows clearer with the *jiva-surat*’s advance in its upward march, its speed also increases from that of an ant, through that of a spider, to that of a fish, to that of a horse, to that of electricity and more. Like the snake that gets spellbound when it hears the music of the charmer’s flute, the *jiva-surat* drinks deep of the eternal music that issues forth from itself. This music is called as *anhad shabd* by the Indian mystic masters, and as *Saut-i-Sarmadi* – the music without a beginning and end, which is incessant.

If the *jiva-surat* can be driven crazy by the music of this world, one can imagine what must be its ecstasy (*saroor*) on hearing the divine music all the time. This music is within the *jiva-surat* and it is its treasure which sustains it. It is the password to reach home. It is the Great Name (*Ism-i-Azam*). But this *naam* one cannot lift from books; not even from the books of mysticism. It can be given as a gift only

by the living *Satguru* or by those who are traversing the track revealed by him:  
*naam daan ab Satguru dijey.*

## 12 Introduction

### **Naam Yoga and Radhasoami Faith**

In para 33 of *Sar Bachan*, Prose, Part II, the Revealer of the Radhasoami Faith ordained that *naam* (Name) will be useful only when one has purest love for the guru of the day, for *naam* is a gift from the guru. If one sticks to *naam* but ignores the guru, he will miss both, *naam* as well as the guru, who is the custodian of *naam*. In para 52, he has said that *naam* is the most precious *padartha* but nobody seems to realise its worth.

*Naam* is the functional instrument, for if you try to awaken a sleeping person by calling his name, he will be roused. If, therefore, you call the Ever Awake Being (the Supreme Lord) by His Name, why will He not heed your call? But He only looks for your sincerity and maturity and when He becomes convinced that your eyes are capable of seeing Him and your heart is worthy of receiving Him, He unhesitatingly manifests Himself. If, however, you become tired of the struggle for making your eyes and heart fit instruments for His reception, He also gives up.

The one who is totally committed to the Name (*naam*) and resolutely adheres to it so long as there is the spark of life in him, such a persistent seeker always succeeds in comprehending and figuring out that Name. And, therefore, one who has searched for the guru, who by His grace has revealed to him the mystery of *naam*, he must assiduously practise its recitation (para 53). In para 62, he says:

“There is no alchemy like that of *naam*. One who has made out this alchemy, to him all other alchemistries become thralls at his beck and call. When you have taken possession of the husband (*naam*), where can the wife (the *naami* or the Lord) go?”

### **Initiation in *Dhunyatmak* Name**

At the time of initiation, a beginner receives instruction as regards the details of *shabd* of each subdivision so that he may elevate his spirit upwards. This is called *dhunyatmak* name as distinguished from *varnatmak* name which is uttered by tongue, and articulated through letters..

Now, *varnatmark* names are also of two kinds: those that have no organic relation with the object of which they are the names, e.g. the word “chair” has no relationship with the article for which it stands; and those names that are intrinsically connected with the thing named, e.g. the sound of the bell is labelled as “tun-tun”. This type of *varnatmak* name is that which helps the seeker to identify the inner or unaltered sound which can be heard within. Thus “Radhasoami” Name is the identifier or *lakhayak* of the inner, unstruck sound.

### **Need for a Perfect Guru**

The Revealer of the Faith has repeatedly stressed the need for a perfect *Sant Satguru* of the time, and has ruled out the old saints as of hardly any

## Introduction 13

avail for the salvation of the *jiva*. The path to the Absolute Lord lies through *Surat-Shabd-Yoga* – the *surat* leading to the source of *shabd*, i.e. Soami. The Supreme Name is “Radhasoami” which can be revealed only by the living preceptor having free access to that top sphere.

The physical form assumed by the saints is what can be seen by the physical eyes here. His real form, however, is that of the Lord Himself because he always remains enraptured in the bliss of the Supreme Being. That form can be perceived only by the inner eye which the *Sant Satguru* of the time alone can open. Until such time as a true devotee perceives within himself the real form, he should consider the physical form of the preceptor as that of the Supreme Being and go on increasing love for



and faith therein. When he has the glimpse of His Own or Real Form within himself, he becomes one with the Supreme Being, and acquires the same form as that of the preceptor. His real object is thus achieved.

This should make it clear that redemption is possible only through the service, company and love of the perfect, living preceptor. The past saints, gurus, incarnations and prophets cannot offer guidance now, nor can they show us their real form. No seeker therefore can possibly have genuine faith in, and love for, them. Even if there be real love there will be no progress in the absence of continual guidance, and he will remain as he was. There may be some purification of the mind, but the spirit would not be elevated to its own seat at the sixth ganglion and would continue in the impure region – the *antehkaran*. And this purification would not be abiding because illusion (Maya) is so dominant in this lower region that a person will be shaken off his faith by the force of its evil influence and hurled into the whirlpool of sensual pleasures.

It is impossible to realise one's real form (the *surat*) or get rid of all the evils without the mercy and protection of the perfect living preceptor to be obtained through service and devotion which are the springs of real humility. There are so many doubts lurking in the mind that one becomes conscious of them only in his presence for he reflects reality and acts as the mirror. In short, it is impossible to attain true love and spiritual insight without the grace and guidance of the preceptor of the time. Incarnations who appeared in this world, had also to adopt gurus (for details see Rai Saligram, *Prem Patra*, Volume V, Discourse 1).

#### **Limited Value of *Granthas* and Scriptures**

Some people believe that the Vedas, *shastras*, the Granth Sahib, and other scriptures are “gurus”. The study of these books, without doubt, can be useful. It is however a mistake to depend entirely on them and not search for a living preceptor of whom they cannot be a substitute. The secrets of

#### **14 Introduction**

spiritual practice which can be made known only by him cannot be reduced to writing. There are only vague references to them, here and there. Books can serve only as testimony for some basics; but the essential secrets can be imparted only by the perfect guru of the time.

The study of books can merely give a degree of intellectual satisfaction but it cannot show the way to the Lord. It can only assist our understanding and it can show what is right and wrong. A sincere person will try to follow what is right but without the perfect preceptor it is impossible to control the mind and to do away with all the lower impulses. So long as the lower self is active, the seed of both good and bad actions exists and it will revive the plant of evil as soon as it is nourished by sensual pleasures.

Thus, it should be clear that, at best, books can only serve as a theoretical guide to the seeker in finding the perfect preceptor, but they cannot be his substitute. And those who are content with the teachings of a departed saint alone, evidently do not care to go into the presence of the Lord, nor shall they see Him.

The Hindu almanac contains forecasts of the annual rainfall, but however hard we squeeze the book, not a drop of water can be got out of it. So also the scriptures and holy books contain discourses and spiritual secrets but merely reading them will not take a person even one step forward on the spiritual path. One has to swim in a river in order to learn swimming; merely reading books on swimming or listening to the discourses of the coach would remain an exercise in futility.

Unless the seeker has *vivek* (discrimination of the real from the unreal) and *vairag* (dispassion born of the love for the Lord), he will not be able even to understand the secrets contained in the holy

books. Higher than reading is hearing (the master), and higher than hearing is seeing (perception born of the meditation prescribed by the master). *Ilm-ul-yaqeen* (theoretical knowledge) has to graduate into *aql-ul-yaqeen* (intellectual perception), which has to be elevated to the level of *ain-ul-yaqeen* (seeing is believing) and which in turn has to be raised to the majestic heights of *haq-ul-yaqeen* (merger into the Lord).

The way to *sar* (secret substance) does not end with the reading of *Sar Bachan* but it lies in practising what it contains; only then one will get the *rasa* (essence or sap) of *Sar Bachan*. All that can be learned by going through the whole of the Gita can be as well accomplished by repeating “Gita, Gita” ten times. It virtually comes to saying “*tagi, tagi*” or “*tyagi, tyagi*” which means one who has renounced this *samsara*, i.e. all desires. So why not practise what the Gita actually conveys, i.e. give up or renounce. But this renunciation of desire cannot be brought about by reciting the Gita, but by continual guidance of the living preceptor.

## Introduction 15

The worst danger of confining oneself to scriptures and holy books is that one begins to imagine that merely reading is acting or living. That only makes the *granthas* (holy books) into *granthis* (knots), inflates one’s vanity and arrogance, and tends to draw the person concerned towards sophistry, vain argument, discussion, book writing, journalism, lectures and sermons. Water poured into an empty vessel makes a bubbling noise, but when the vessel is full, no sound is heard. The man who has not perceived reality is given to vain disputation about the existence of God. But he who has the grace of Radhasoami *Dayal* (Radhasoami, the Compassionate) enjoys silently the taste of *gur* (molass) and becomes “dumb” or mute, in giving expression to it.

Throw an unbaked cake of flour into hot, melted butter and it makes simmering noise. But when it is fully fried, the noise ceases. So long as a man has little knowledge, he keeps on talking, sermonising, discussing and preaching, but when he perceives the reality, he ceases to indulge in a vain display. The closer you come to the Lord, the less are you disposed to question and reason, or to lecture.

Mere book learning is ignorance which is the abode of egotism. The theoretical scholars soar high in the air, as do the kite and the vulture whose eyes all the time are fixed on charnel pits in search of putrid carcasses. The more they read, the more they quote and preach; and the more they preach, the farther they turn from the Lord. The master key to the spiritual lock therefore does not lie in holy books; it lies with the perfect living master who is the creator of the creators of all holy books and scriptures of all times and climes.

### Irrelevance of Past Practices

Soamiji Maharaj also warns the simple folk who aspire for spiritual life against those who preach the old techniques which they themselves are unable to practise, in order to seek name and fame, pelf and power, influence and prestige, and yet pass as spiritualists. The idols are worshipped without *pranpratishtha* (animating the idols through meditation); pilgrimages have become dens of corruption and places of sensual pleasures to which throngs are attracted.

The *japas* and *tapas* (meditation and penances) have become deleterious in that instead of cleansing the mind, they besmirch the mirror of heart. The *Ashtang* Yoga of Patanjali is too difficult for the present generation to practise for it involves disciplines too stiff for people now. Those who resort to it are victims of self-deception. Fasting is now attended by gambling, instead of spiritual practices, and is followed by feasting which produces sloth and inertia. Study of scriptures has become a barren exercise,

## 16 Introduction

for those who resort to it are devoid of the four qualifications prescribed by Shankara:

- discrimination between the eternal and non-eternal (*vivek*);
- renunciation of the enjoyment of reward here and hereafter (*vairag*);
- six acquisitions (*shat sampatti*, namely, freedom from external agitation (*dama*) and freedom from internal cogitation (*sama*); complete renunciation of all desires (*uparti*); endurance of all sufferings without protest (*titiksha*); complete faith in the scriptures in the prescribed path and the living master (*shraddha*); concentration on the great name and not the fondling of mind (*samadhanta*); and
- a keen sense of the vanity of the world and burning eagerness to be free from it (*mumukshatva*).

In other words, the spiritual seeker must be totally detached from the outwardly categories (*padarthas*), free from all desires and longings, and with a capacity for metaphysical abstraction and concentration on the inward realm.

In the second part of the *Sar Bachan*, the leading concepts of the *Sant Mat* are elucidated. These include the concepts of

- *aahista ravi* (hastening slowly);
- *aarti*;
- *ahamkar*;
- *aitdal*;
- *antehkaran*;
- *avidya*;
- *Basant*;
- *bhekh* and *pakhand*;
- *bhent*;
- *bhool* and *bhram*;
- *birat* (*nirat* and *surat*);
- cause and effect;
- *charanamrit*, *mukhamrit* and *prasad*;
- *charcha*;
- collective karmas;
- discipline of food;
- *diwali*;
- faith or *nishchai*;
- family as a terrible bond;
- five *koshas* or sheaths;

Introduction 17

- four acts of devotion;
- four births;
- four devices of *sadhana*;
- four hindrances to spiritual living;

- four major obstructions and four minor distractions to spiritual meditation;
- four means for qualifying for jnan or knowledge;
- four modes of life like *andaj*, *jeraj*, *svedhaj* and *udbhij*;
- four *yugas*;
- Ganesh;
- *garhat* or hammering;
- *gharibi*;
- *gunas*;
- guru-*bhakti* and the doctrine of one guru only;
- *gurumukh* and his traits;
- haste and hurry;
- *holi*;
- *hookah* or hubble-bubble (water pipe);
- humility;
- impurity of mind and waywardness of attention;
- interregnum;
- *karamat* and miracles;
- karma and *bhram*;
- *khauf* and *shauq*;
- *kusang* and *satsang*;
- *mauj*;
- Maya;
- momentariness;
- *mukhamrit* and *prasad*;
- *nij roop*, *nij pada* and *nij mana*;
- *paath*;
- *pralai*;
- *Purush* and *Prakriti*;
- *sama* and *dama*;
- *samadh*;
- *Satt Naam*;
- service or *seva*;
- *sharan*;
- *shat sampatti*;
- *shravan*, *manan* and *vichaar* (hearing, reflecting and deliberating);
- succession of guru;

## 18 Introduction

- *sumiran*, *dhyan* and *bhajan*;
- *Surat-Shabd-Yoga*;
- theory of creation, karmas and *Kaal*;
- three bodies;
- three forms of Brahman and those of the *jiva*;
- three *gunas*;

- three states: wakefulness, sleep and deep slumber;
- *tirtha*;
- *triloki*;
- *triyataap* (three afflictions);
- true *paramartha*;
- Vedanta; and
- *yuga* dharma.

Most of these have been analysed in the commentary given under the translation of a paragraph.

#### ***Vachak Jnanis***

The so-called *vachak jnanis*, the intellectuals and scholars, have come in for special censure, for they have shut the door of their own liberation by cultivating hubris and hauteur and each one of them is bound to come a purler. It is only by reciting the Name “Radhasoami” revealed by Soamiji Maharaj Himself that one can attain to His Abode for there is no difference between the Name and the Named One (*naam* and *naami*). It is He who has created myriad of Brahmans, prophets, messengers, avatars, gods and goddesses, sages, savants, *rishis* and *munis* and all of them work as His thralls. The saints are the real lords and the *Satguru* of the time is the reigning sovereign – *kul jagat ke qudrati guru*.

#### **Supremacy of the Living Master**

The Radhasoami Faith has given revolutionary content to classical devices like fasting, study of scriptures and resort to pilgrimages. Adapting these devices to *Kaliyuga* (The Dark Age), the Revealer of the Radhasoami Faith says that today obedience to the living guru is real fasting, that the hearing of the Name or the “unstruck melody” is the holy book, and the constant companionship of the living master is true pilgrimage. It is the saints who create *granthas*; the *granthas* can never create saints (see *Sar Bachan*, Prose, Part II, paras 27, 77, 83, 87, 137, 146, 161, 165, 178, 180, 181, 186, 193, 205, 211, 218, 234, 249 and 263).

A true saint can transform anyone by mere sight or touch into a saint. The scriptures are like the silent moon which can show the landscape but which can never lead one through it. It is only the “speaking moon” – the

### *Introduction 19*

living master – who can enliven the seeker and remove clouds of misconceptions. You cannot cure your ailments by remembering the old physicians and by following their prescriptions. It is only the living physician, not even the celebrated Luqman, who can diagnose your disease and prescribe the medicine and lay down what you ought to eat and what not, what precautions you must observe and what ought to be your lifestyle.

If you are suffering from pain, you would look to the physician nearest at hand. The mere name of the great Luqman cannot cure a sick man today. So long as he refuses the services of a living physician, he must remain sick. One who is anxious to make spiritual advancement and regards the pleasures of the world in their true light as poison, will not rest till he has found a real adept whose worth he will at once understand, given keenness, favourable *samskaras*, and the grace of the Lord. But the insincere will go on indulging in the worship of sacred places, idols, scriptures and past sages, utterly unable to recognise the merits of a true preceptor.

People who are prey to worldly desires cannot heed the preceptor’s word. Everyone should understand that only a living preceptor can save us from the endless cycle of birth and rebirth, and take us to the region of Truth which is our real home. Deities, incarnations and prophets cannot escape from the cycle of transmigration since they are without a guru; nor can they save others. Indeed, only they

are entitled to find a guru who are ready to believe and follow him to the end.

#### **Only the Living Master Can Reveal the Word**

How can the Word or Name be realised? The answer is that the key is held by the living preceptor who alone can reveal it. It needs a total surrender by the devotee to him and regular attendance in his congregation. Devotion to the preceptor precedes the initiation into the Name, and this devotion to him implies detachment from the rest of the world. If one really “loves” God, this love must necessarily exclude love for everything else, even as two swords cannot be adjusted in the same sheath:

*Gar Khuda khwahee wa ham duniya-i-doon,  
een khyal asto muhaal asto junun*

[It is mere fantasy, mere madness to desire both this world as well as its Maker (i.e. God).]

And God sitting in His abode can neither extend His benign influence nor impart His instructions to human beings. Were it possible, there would have been no need for evolving the creation. The Supreme Being can instruct only when He assumes human form and operates at the same level as man. In the form of the preceptor he pulls the spirit of the devotee upward, little by little, till it reaches the region of Truth and attains supreme peace and contentment.

## **20 Introduction**

#### **Need For a Living Preceptor**

A living preceptor, then, is imperative for Word-Audition. The notion that God Himself or nature can play the role of the preceptor is misleading. Nature can be the teacher of trees, birds and beasts, but never of man except to a severely limited extent. A calf one month old will, if thrown into water, easily swim across it. But a human being will drown unless he has been taught swimming by another human being. Man is the crown of species but for everything he is capable of attaining, he needs a teacher. Now, if a teacher is required for worldly disciplines, how much more is he required for spiritual practices all of which are inward, unknown and not subject to any of the senses?

Secondly, it is only the living preceptor who can give the devotees the strength to deal effectively with the temptations and the obstacles placed on the way by Satan, whose sole objective is to retain the spirit within the net of transmigration and prevent it from gaining access into the region of Truth. Satan is devoid of mercy and only knows ruthless justice. Finally, the living preceptor alone can instruct the devotee in the technique of Word-Audition, which cannot be described adequately through the written word, and ensure his progress. He alone can exterminate the effects of past deeds.

#### **Hallmarks of Perfect Guru**

The hallmark of a true saint is that he would divert man inward, towards the Supreme Being, away from idols, pilgrimages and scriptures and the worship of avatars and prophets. He will reveal the *Sahaj Yoga (Surat-Shabd-Yoga)* as the only one path towards salvation. He will exhort his disciples to render service, love and obeisance to the *Satguru* of his age (Soamiji Maharaj does not refer here to *Satgurus* but to the “*Satguru* of the age”).

The true guru will gradually cut asunder the disciple’s bonds with his wife, children, wealth and desire for name and fame, and replace these attachments (*asaktis*) with the love of the Supreme Father (*Sar Bachan*, Prose, Part I, paras 40-42). He himself is ever engaged in contemplation and meditation and will also engage his disciples in the same occupation.

He will cleanse his disciples of the dirt of anachronistic *dharmas*, karmas, illusions, doubts and apprehensions. He will gradually cut off the roots of all the bonds, inner and outer (i.e. *tabarra*), and will reunite the *jiva* with the Supreme Being in this very form. The only condition is that the disciple

must persist in his love and devotion to the *Satguru*, follow his directions and enhance his love and devotion to the feet of the guru.

A genuine guru is the representative or plenipotentiary of the Supreme Lord and he, like Him, does not sleep. He may rest and relax for a while

## Introduction 21

but he never sleeps, for the Absolute Lord does never sleep. He eats very little and normally not more than once for he can extract all his life's food requirement from a couple of grains. He speaks sparingly, only when he must. But he speaks candidly and frankly, for as Kabir has said:

“A *sadhu* ought to be such as would ever speak the truth and straight; whether his relations with the world remain cordial or break off, he can never refrain from uttering the truth.”

A true saint never accepts any thing from anyone for himself; whatever offerings or *bhent* he receives is passed on to the *satsang* coffers, stocks or archives. He never involves himself in litigation but he always defends his *satsang* if others launch litigation against it. He keeps himself off his own family affairs except that he does look after them and fulfils all his family obligations. His outward conduct is that of a normal, decent human being, and he avoids all wranglings and disputations. He is not bound by past laws and scriptures. He never uses force or compulsion as an instrument of correction.

Force is used by avatars like Narasimha, Parshuram, Ram and Krishna or by Prophets like Moses and Mohammed and all other agents or representatives of Brahman. The logic that works in *Dayal Desh* is different from that which operates in *Kaal* and *Maya Desh*. In *Dayal Desh* everything is done voluntarily, on the basis of love, persuasion, full acquiescence. If that were not so, He could have ordered the *surats*, weighed down by the covers of *Kaal* and *Maya* to shed them away and rehabilitate them then and there; there would have been no need for this creation. But it is only the voluntary act of an entity that can produce everlasting results.

Forced action would be barren of results and with the removal of force, the entity would be inclined to follow once again its innate nature. The gracious Lord's method is to change that nature, to transform the *jiva*, so to say. His accepted norm is love, pure and simple. His supreme weapon is *Sahaj Yoga*. His methods, therefore, are free consent, acquiescence, persuasion, discourse, word. By these methods, he develops the *samskaras* of entities and gradually makes them receptive and responsive to his word and commands (*Sar Bachan*, Prose, Part II, paras 182 and 189).

That is the reason why he has banished and ruled out every technique that involves the use of coercion – *hatha yoga*, penances, ascetic practices, external aids and so forth – and has prescribed the *Sahaj Yoga*, i.e. the *Surat-Shabd-Yoga* based on intense love for the *Satguru* (ibid., paras 33 and 36). Modern Indian mysticism therefore does not condemn or malign other religions or systems; all that it does is to expose their essential nature, their limitations, inaptitude and inappropriateness of their application to the problems of *Kaliyuga*.

## 22 Introduction

### Immanent God Cannot be an Instrument of Salvation

It is said that devotion to God brings about salvation and that God is everywhere and therefore why bother about a guru? But the question is, where is one to find this immanent God? God is invisible, imperceptible and formless. When devotion to Him, or to His feet is spoken of, He must have a body. Who is such a God, with a body that is visible? The Revealer of the Radhasoami Faith says that the preceptor is God in human form and that his protection should be sought, for he and God are one (see *Sar Bachan*, Prose, Part II, paras 31, 92, 185, 188, 192, 208 and 247).

The worship of the preceptor is therefore worship of the Supreme Being. But he alone who is distressed by the afflictions of the world will be able to recognise and locate the preceptor, while he who finds pleasure in them can never know him. The Radhasoami Faith insists that one has to find the clue to the preceptor within oneself. Why do you search for God in the woods? The Supreme Being abides within all, as fragrance does in the flower and reflection in the mirror. He is more within than without. This is the wisdom imparted by the preceptor. Without knowledge of your inner self, the moss of doubt cannot be wiped off.

#### **Absolute Lord's Whereabouts**

The Lord can be discovered either inside a man's own heart or in the heart of the *murshid* (the perfect *Sant Satguru*). He is not to be found in pilgrim centres or hills, or rivers or anywhere else. The living *Satguru* is the only factor of importance; and the way to him is the practice of *bhakti*, or love, or humility (*deenta*), deep concern for salvation (*gharazmandi*), having complete trust and confidence in him, and regular attendance at his *satsang* and rendering service unto him and to his associates. One should accept a *Satguru* after fullest understanding and anxious enquiries.

#### **Majesty and Qualities of True Satsang**

The hallmarks of a true and genuine *satsang* are given out clearly in para 56 of Part I. Here no status or tales or fables are narrated and no stress is laid on renunciation, or on the qualities of past sages. A genuine *satsang* means companionship of the perfect *Sant Satguru* who is akin to *Satt Purush* Himself. For this reason the true *satsang* has been described as *nij kalp taru*, i.e. one's own "tree of life" or "wish-fulfilling tree" (para 28 of Part II). All ascetic practices are ruled out as useless, superfluous and even deleterious. These only succeed in slamming the door of release and open wide the gate to transmigration. Even the old *Yogeshwar jnanis* like Vashisht and Vyasa and others, haven't attained to true liberation.

On the importance and qualities of true *satsang*, the reader may refer to Part I, paras 40, 42, 43-47, 53, 54, 56 and 69; and Part II, paras 15, 20, 28, 29, 35, 41, 54, 67-69, 72, 80, 82, 86-87, 99-100, 108, 111, 118, 125, 129, 133, 142, 146-48, 151, 155, 159, 163-64, 177, 182, 188-92, 195, 198, 201, 205, 212, 222, 231, 233, 247, 250 and 254.

## *Introduction 23*

#### **Satsangis Must Live as Householders**

The Radhasoami logic is that a person entangled in mind can wriggle out of it through the help of the mind alone, that a thorn lodged in the body can be taken out with the help of another thorn. To the Radhasoamist the primary end (*paramartha*) comes first; the secondary (the mental) and tertiary (the physical) concerns come after that. Indeed, living as a householder aids the process of attaining to *moksh* for it implies constant hammering (*garhat*) of the spiritual seeker. Living outside the family confines, a man can become a freebooter and an adventurer – an agent of *Kaal-Shaitan* (Satan).

#### **Science of Guruship and Sainthood**

The foundations of Radhasoami science of guruship and sainthood are thus analysed in *Sar Bachan*, Prose, Part I and II. In *Sar Bachan*, Prose, Part I, the reader may refer to paras

- 28, 32-34, 36, 38, 40-41: nature of bonds and their loosening by the guru;
- 42 and 53: hallmark of saints;
- 43: saints shun the crowds of unqualified people, exhibitionism and miracles;
- 44: reasons for acceptance of gifts;
- 45: saints deliberately encourage slander against them to keep off the swarms of world-seekers;
- 46, 48 and 50: saints do not condemn other faiths but only reveal their deficiencies;



- 53: need for the “preceptor of the age” and his characteristic traits;
- 54: the “guru of the day” and the Absolute God are one and the same and his vital role in dispelling all doubts;
- 52, 55, 62 and 68: very limited value of scriptures for spiritual asceticism which can be rendered possible only by the living master;
- 56: the mark of genuine *Satguru* and real *satsang*;
- 57: utter worthlessness of exoteric aspects of religious practices like penances, vows of silence, fasting, repairing to forests or hills, rituals, pilgrimages, idol worship, philanthropy and welfarism;
- 58-60: exposure of Brahman *jnanis*;
- 61-64: bankruptcy of the talkative, theoretical scholars of comparative religion devoid of spiritual experience;
- 65: analysis of gnosis or *marifat*;
- 67: the glory of the path shown by the *Satgurus* of the Radhasoami Faith;

## 24 Introduction

- 68: analysis of the grades of various avatars, adepts, scriptures etc.;
- 69: reference to countless Brahmins and *lokas* created by Radhasoami *Dayal*).

The second part of *Sar Bachan* has 263 paragraphs of which all but 58 paragraphs have a direct bearing on the concept of the *Satguru*, his role, functions, hallmark, technique and methodology, and the rest of the paragraphs are indirectly related to the mysteries of Name, *shabd* and *satsang*. These 58 paras which relate to other matters are:

3, 6, 7, 8, 9, 11, 12, 13, 16, 17, 18, 19, 29, 30, 35, 37, 38, 39, 40, 43, 57, 59, 61, 62, 63, 66, 67, 69, 72, 74, 88, 89, 95, 109, 110, 111, 112, 115, 118, 120, 125, 127, 129, 134, 136, 145, 146, 148, 159, 161, 168, 172, 176, 199, 226, 232, 237 and 240.

The last para (263) is the summary of the entire work in which the Revealer of the Radhasoami Faith deals with the *yuga* dharma, with special reference to the nature of *Kaliyuga* (the Dark Age), shows how the age-old karmas, rituals and practices have been rendered anachronistic by the changing sands of time, indicates how these practices if indulged in today will do more harm than good by generating false pride and egoity.

### Slander Keeps Undesirables Off *Satsang*

Indeed, mysticism encourages people to malign its *satsang* so that the unqualified or the disqualified may not enter its portals (*Sar Bachan*, Prose, Part I, paras 45-47). Their malicious campaigns and slander-mongering serves as their security guard (*ninda chowkidar bithai, koi jiva dhasney nahin payee: Sar Bachan*, Poetry, Volume II, Verse 25). The mystic masters, unlike others, pledge redemption even to those who condemn, criticise, ensure and malign them (*Sar Bachan*, Prose, Part II, para 160).

Those who defame and calumniate the living master and the mystic practices are only ignoramuses who during the process of their campaigns of smear and character assassination burn in the fire of their past karmas and are only exhausting them. They betray their lack of knowledge of facts about mysticism and the master. For this reason they are granted reprieve and pardon on the logic of the famous juristic maxim: *ignorantia facti excusat*, i.e. “ignorance of fact is pardonable”.

But those who have embraced the Radhasoami Faith and accepted the sanctuary of the master and yet vilify him and his *satsang*, are a different proposition. Their campaigns of smear and defamation cannot be tolerated. They know the “law” and yet infringe it. And even if they do not comprehend the

law, they ought to. They will be dealt with through the subtle process of correction (not punishment), for the maxim here is: *ignorantia*

## Introduction 25

*leges non excusat* (ignorance of law is no excuse). This is the import of para 160 of *Sar Bachan*, Prose, Part II.

While therefore in formal, institutional religions, the simplest form of criticism of the prophets may invite the *fatwa* (decree) of death, in Indian mysticism even a campaign of slander and libel by a critic is met with the pledge of redemption, for the Revealer of the Radhasoami Faith says:

“Those who revere, venerate and acclaim and those who vilify the saints would all be delivered:

[ibid., para 160]

This again renders modern Indian mysticism as the only universal faith open to all alike – the foes, the critics, the admirers, and the Doubting Thomases. There is no witch-hunting here, no persecution, no ecclesiastical tribunals, no liquidation of heretics, no inquisitions, no *au.to.da-fe*.

Where, then, is the question of his tempting and alluring people through the device of *deux ex machina* or thaumaturgy? The Indian mystic master is not a miracle worker or a magician doing sleight-of-hand. The faith that is generated by tricks and magic wands vanishes as dramatically as it is produced. Spiritual discipline and training involve a great deal of devotion and exertion and it is a slow, gradual process in that it involves nothing short of transformation of the subject, his transmutation from iron into gold.

Miracles benumb the intellect and paralyse the reasoning of the spectator (*Sar Bachan*, Part I, paras 31 and 43; Part II, paras 132, 167 and 195). Spiritual discipline sharpens the intellect and rouses the higher mind, the highest faculties of *surat*. It is only that faith which is the outcome of this discipline that can serve as the insurmountable fortress and unbeatable shield against the onslaughts of *Kaal* and *Maya*, especially in this era of reason, logic and science.

The living master, as the Supreme Ruler, sometimes chastises the erring or inefficient disciple and exhorts him to be more active, more purposeful, more prompt in his *sadhana*. But this is on purpose. This is not anger; this, at the most, is earnest indignation designed to correct the erring seeker. When the mother appears to curse her child, “You better die!”, she does not wish his death; she cannot! She is only wishing his bad traits to die. When the guru appears to be “greedy”, he does not wish to take away your wealth. He only wants you to be detached from avarice and wants too that your superfluous wealth be put to the use of the needy. Anger and greed are not the master’s hallmark; he has no use for them at all. If he seems like an ordinary man, he is extraordinarily ordinary.

### **Gurumukh**

The term *gurumukh* in *Sant Mat* is used in two sense. First, it is employed for any *satsangi* who has acquired all the characteristics referred to in para

## 26 Introduction

262 of *Sar Bachan*, Prose, Part II. It is in this sense that the Revealer of the Radhasoami Faith has used the term *gurumukh* in paras 49, 58, 78, 152, 179, 187, 200, 207 and 242 of Part II. This broadly means that anyone who is guru-oriented will follow the command of the *Sant Satguru* and defy the urges and impulses of mind.

Secondly, the term *gurumukh* refers to the *Sant Satguru*’s disciple-in-chief within the framework of para 14, *Sar Bachan*, Prose, Part II. In this sense, the *gurumukh* is only one and he leads the entire caravan which follows the *Sant Satguru* who holds his *gurumukh* as a cameleer holds the rein

of just one camel who in turn leads all the other camels that follow and their number runs into thousands. It is in this sense that the *gurumukh* has been described as the

“one who excels all *satsangis* (*sab se changa*), whose destiny (*gati*) is determined by the Absolute Lord Himself for he emancipates crores of *jivas*, and his spiritual majesty and excellence exceeds everyone. Nobody knows anything about it and even I can’t manage to dilate on it”.

(*Sar Bachan*, Poetry, Volume I, Discourse 8,  
Hymn 1, Verses 25-27, edition 1982, p. 186.)

Thus, Huzur Maharaj was the *gurumukh* of Soamiji Maharaj, Maharaj Saheb that of Huzur Maharaj, Buaji Saheba that of Maharaj Saheb, and Babuji Maharaj that of Buaji Saheba. The Revealer of the Radhasoami Faith says:

“Anyone who wants to get rid of *chaurasi*, must be heartily devoted to the service of the *gurumukh*”  
(*ibid.*, Verse 29).

#### Doctrine of *Nafs* (Mind)

Mysticism recognises four types of *nafs*: *ammara*, *lawwama*, *mutmayeena*, and *mulhama*. These are:

***Nafs-i-ammara*:** That part of the mind which ever incites man to evil is called as *nafs-i-ammara* by the Koran (XII, 53);

***Nafs-i-lawwama*:** In *Surah LXXV*, 2, the Koran refers to the accusing soul, or the reproving self, which reproves the self for every vice and intemperance. From this state, the moral state of man is generated. It is also called “conscience”. But it is not always effective and becomes overpowered by the wild self, viz. *nafs-i-ammara*.

***Nafs-i-mutmayeena*:** The Koran refers to it as “Soul-at-Peace” in *Surah LXXXIX*, 27-30). This is the soul-at-rest which returns unto the Lord, content in His good pleasure, and which enters among His bondsmen and enters His celestial garden.

***Nafs-i-mulhama*:** It is the soul that is soaked in righteousness and clemency. After attaining to full maturity (*tehzeeb*) and perfection of asce-

#### Introduction 27

tic practices, it becomes transmuted into the *nafs-i-mutmayeena* (the soul-at-rest, merged unto the Lord and qualified for *Hoot* or the region of *Haq* or *Satt Desh*).

#### Love Between *Sant Satguru* and Disciple: Five Aspects

The *Sant Mat* is called as the *millat-i-ishq* or “the path of ardent love”. Here, there are five aspects (*bhavas*) of love between the *murid* (disciple) and the *murshid* (guru), or between the devotee and his beloved Lord. The first is the servant-master relationship (*sevak-swami bhava*). Here the devotee regards himself as the servant or slave of his guru – the master. The slave has no will of his own. He has lost his ego altogether and puts himself completely under the protective umbrella of the master who can do whatever he may, to redeem the *sevak*. He is called as *daas* – one who gives away everything to his master and has no *aas* (expects nothing in return except the master’s grace). This aspect prevails so long as the disciple operates up to the level of the sixth ganglion (third *til*).

In the second aspect, there is the son-father relationship (*pita-putra bhava*) which is based on mutual love and affection, respect and regard, complete trust and confidence. Here the disciple has a claim on the attention of his guru and whatever he needs, he seeks it from his father – guru – and from no other. His credo is:

*baney tau Satguru sey baney, nahin bigade bharpoor;*  
*Tulsi baney jo aur sey, taa banvey pai dhoor.*

(Whatever comes good, let it come out of the mercy of the guru or else let it be spoiled altogether;  
O Tulsi, anything which is made good by someone else, let it be all dust and ashes!)

In this phase, the disciple acquiesces in whatever the guru does or deems good. This aspect of love becomes perfect when the seeker attains to the bliss of the *Trikuti* – the Region of Three Prominences – where he performs the “first *aarti*” of the guru and rises above the three *gunas*.

The third aspect of love is that of husband and wife. Here the disciple merges unto the guru. They become united and the disciple becomes like one-half (*ardhangini*) of the master (*saayujya*). This is the near culmination of love and it is attained in the *Satt Lok* when the disciple completely sheds off all the layers of body (Maya) and Mind (*Manas*).

Here the disciple performs the *aarti* (“coming into”) of the *Satguru* or *Satt Purush* (second *aarti*). These three aspects begin right at the commencement of the happy relationship between the disciple and the guru but they attain perfection at their own level of ascent as detailed in the foregoing. The culmination is reached in the Radhasoami *Dhaam* (Abode) where the disciple performs the *aarti* of the *param* Guru (Radhasoami *Anami* – the third *aarti*). (See *Sar Bachan*, Poetry, Volume I, Hymn 9, Discourse 6, Verses 10-13, Soami Bagh, Agra, Edition 1982, p. 150.)

## 28 Introduction

The fourth aspect of this love relationship is that between friend and friend (*sakha bhava*) as is exhibited by the apocryphal fable of Krishna and his friend Sudama, or Krishna and Arjun. Here the master looks after his disciple as a sincere, loving friend looks after his darling friend, and vice versa. The first thought of both is in relation to each other. In the Radhasoami history, Maharaj Saheb (the third preceptor) and Babuji Maharaj (the fifth preceptor) were *sakhas* (friends).

The fifth aspect is that of a baby and his doting mother. Just as the baby has none to look to for relief and succour except his mother, likewise, the seeker treats his master, and at the slightest upset, he rushes unto his mother’s bosom. Or alternatively, the seeker may love his master as the mother loves the baby, irrespective of the dirt and filth emanating from the body of the baby, utterly indifferent to the hardships she may have to undergo to attend to the needs of the baby, or the disciple may play unto his master as though the master is a playful child and all the time he fastens his gaze on the master as if he is a lovely child.

The usual similes employed to describe the love relationship of the master and the disciple are fish and water, rose and bulbul, moon and the Indian red-legged partridge (*chakor*, said to be enamoured of the moon and to eat fire), and the candle flame (*shama*) and the moth (*parwana*: see *Sar Bachan*, Prose, Part II, paras 21 and 81). Their mutual love and attraction for each other is absolutely natural without there being anything artificial. The fish out of water only writhes, twists and squirms and denied access to water, perishes. The moth is drawn by the flame of the candle or earthen lamp (*deepak*) and rushes towards it spontaneously without regard to whether it gets burnt or not. Just none can dissuade it from rushing into its fire. As the poet says:

“The worldlings counselled the moths and warned them that the flash of the flame of the earthen lamp has fire (which would burn them); but the moths insisted that as crazy lovers they would rather experience burning in the fire (of the flame).”

### Four Degrees of Love

Then, there are four grades of adepts, each grade conditioned by the degree of love of the seeker for his beloved Lord. If a seeker has only access to the region of his beloved, he is called as *saalok*. If he has attained to a place close to his beloved, he is called as *saameep*. In case he has succeeded in assuming the manifest form of his beloved, he is described as *saaroop*; but if he has achieved union with him, he is called *saayujya*.

In these two latter conditions, the seeker has the power to detach himself from his beloved deity

at will. An adept must necessarily undergo all the four stages in respect of the spheres he has passed in his journey to the

## Introduction 29

final goal he has attained. For instance, a successful yogi must have passed all the above four stages of the six spheres of the material plane or *Pind Desh* and of the three spheres of *Brahmand* – *Shiva Lok*, *Brahma Lok*, and *Vishnu Lok*.

### Meaning of Aarti

The Radhasoami Faith spells out the details of the concept of *aarti*. The word is derived from *aa* = come + *rut* = be merged. The term *aarti* therefore means the attempt to extricate the spirit from the clutches of mind and body and making it move upward with the current of Name.

According to Radhasoami Faith, a thousand currents have issued forth from the region of the Thousand-Petalled Lotus below which there are eighty-four currents and further down, numerous currents have emerged and all the ramifications of the third grand division spread out. Through these multifarious currents, the spirit has got diffused. This is the root of human misery. There is no happiness in this region though an illusion of happiness has been created, and swayed by that illusion man seeks pleasure in material objects.

To extricate one's attention from these currents and to bring them to the sixth ganglion is to perform *aarti*. When a focus is formed at the sixth ganglion, illusions vanish and impure and fickle mind of the third grand division is cast off and the spiritual mind of the second grand division is awakened. From this point, till the spirit reaches the top of the second grand division, the spiritual mind will accompany the spirit in its journey toward the region of Truth. However, the spiritual mind cannot travel farther than the top of the second grand division, and the spirit is not liberated from its clutches. This whole process is the Radhasoamist concept of *aarti*.

Conceptually, *aarti* means that the spirit goes round and round the Supreme Being in adoration. While performing *aarti* the spirit also ascends in a circular motion. It descended dancing; it will ascend in the same manner. This roundabout motion will continue up to the region whence the centrifugal force originated. When it reaches the spirit-sphere it will experience the whiffs and waves curling over from the ocean of love of the region of Truth, where there is no motion. When it has completely merged in the Supreme Being it will acquire all knowledge, all art, all science.

The object of performing *aarti* is the liquidation of ego; the devotee revolving around the Lord, and coming closer with every round, merges like a moth in His splendid refulgence. Since the path leading to the Supreme Being lies through the eyes, the prescribed mode of *aarti* is that the devotee gazes into the eyes of the preceptor. But if he is not physically present, the devotee may perform this mode of spiritual practice by concentrating attention at the sixth ganglion. This new path was called by Nanak as *Ai Panth* or *Sahaj Yoga* and by the Radhasoami Faith as *Surat-Shabd-Yoga*.

## 30 Introduction

The paraphernalia of *aarti* comprises

- humility;
- destitution or *gharibi*, i.e. abandonment of all the power and pelf accumulated by the *jiva* under the impulses of *Kaal* and *Maya*, and a feeling that the *surat* in this *Pind Desh* is totally alien (*gharib*) to its native land, namely the *Satt Desh* and Radhasoami Abode;
- *bhakti* or complete dedication to the Supreme Lord;
- a plate (*thaali*) with curved edges from all sides, i.e. a concentrated mind which will prevent all

tendencies and attention from flowing outside;

- zest and enthusiasm, invigorating or keen excitement, charm and piquancy, flavour and interest;
- flame or light, generated by concentrated attention (*gyot jagana*);
- moving around the *nukta-i-sveda* which is the gateway to the guru (*guru-dwar*) and obeisance to the guru there by lowering one's head or dropping *ahamkar* or "I-ness";
- reversing the outward flow of all propensities and getting them concentrated on the aperture called as the sixth ganglion;
- merging the *surat* (*a-rut*) unto the Word or *shabd*; and
- the exit of the *surat* from the mart of the nine apertures: two of the eyes, two of the ears, two of the nose, one of the mouth, one of the sex organ, and one of the rectum, and its absorption unto Radhasoami *Dayal*.

(For requirements of *aarti* see 22 Hymns of Discourse 6, and Hymns 2 and 3 of Discourse 16, in *Sar Bachan*, Poetry, Volume I, Soami Bagh, Agra, Edition 1963, pp. 127-76, and 324-26.)

#### **Charnamrit, Mukhamrit and Prasad**

During the lifetime of a true master, articles of food left in the dishes after he has finished his meals, clothes and garments worn by him, and the water used for the ablution of his feet are considered to be highly spiritualised and are used by such of the disciples as get an opportunity to obtain them. Rai Saligram in *Prem Patra*, Volume I, Discourse 50 has stated the position of the Radhasoami Faith on the question of *prasad* and *charnamrit*.

Disciples are also sometimes allowed to touch the feet of an adept with their forehead, the object being that the spirituality which is more or less flowing out from the feet of the adept might be imbibed by them. At times, disciples are permitted to gaze intently into the eyes of the master, and he also directs his gaze similarly at the eyes and the forehead of the devotees

#### **Introduction 31**

engaged in this practice. The spiritual concentration during such moments is very great, and the devotees who are performing this practice are filled with rapturous bliss.

The advanced disciples may get the privilege of using the water in which an adept has washed his feet or mouth. The former is called *charnamrit*; the latter, *mukhamrit*. But admission to the outer circle of membership is open to all without reference to caste, creed, region, country, sex, position, status or language.

The Radhasoami Faith has place for everyone and all distinctions of birth are thrown aside, for here it is only spirituality that counts. The members of the master's family are treated with respect but they do not have any special status by virtue of being the sons of their fathers. In the Radhasoami Faith, guruship does not and cannot go by hereditary or biological succession, and those who do assume gurudom only on the basis of heredity inevitably come to grief.

#### **Tirtha in Radhasoami Faith**

The word *tirtha* means sacred locales, groves, sites and the pilgrimage thereof, that is *tirtha-kshetra* and *tirtha-yatra*, integral to cultural and spiritual ethos of India. The word is derived from the Sanskrit *tir*, "to traverse" or "go across" + *tha*, "sin", i.e. "that which confers salvation from sin is *tirtha*" (*tarati papadikam yasmat tirtha*).

Among the ancient religious centres are Mathura, Kashi (Varanasi), Prayag (Allahabad), Haridwar, Kedarnath, Badrinath, Jagannath, Dwarka, Kurukshetra, Ujjaini, Gaya etc. According to Mahabharat (*Vana Parv*), when *yajna* rituals became too cumbersome, complicated and costly, common people turned to *tirthas* as alternatives and this new mode of spiritual acquisition got instant recognition.

Most of the *tirthas* are associated with water: seas, rivers, brooks, ponds or tanks. One of the most sacred rituals at *tirtha* is to take holy dip in water which is sacred. As Taittiriya Upanishad says: “Water in all forms is divine.” In the Vedas, we have *apodevata* (water-god) and *apodevi* (water-goddess). However, the concept of *tirtha* did not remain confined to certain sacred locales. Spiritually elevated souls too are *tirthas* according to Upanishads and Puranas. The Skand Purana says that pure mind is the best among the *tirthas*, so that any saint is a *tirtha*. In this sense, all the 24 spiritually advanced Jain apostles are called “Tirthankaras”.

According to Indian thought, the guru is *tirtha*, the father is *tirtha*, the mother is *tirtha*. This is borne out by the Shiva Purana which says that once goddess Parvati asked her two sons, Skand and Ganesh, to perform circum-

## 32 Introduction

ambulation (*parikrama*) of the whole earth touching all the 68 *tirthas* (*athashatta*) therein. Swift moving Skand, astride his peacock, rushed to accomplish the mission but the clever and smart Ganesh stood his ground, bowed to his parents and walked around them seven times. Surprised, Parvati asked him to explain his conduct. Ganesh replied that mother and father being *maha tirthas*, he had earned the merit of circumambulation of the entire earth by going around them.

In the Radhasoami faith, the real fast (*vrata*), is to fasten one’s attention to the command of the *Satguru* and carry it out, and the close company of the *Satguru* and sages is the real *tirtha* (*Sar Bachan*, Prose, Part II, para 54).

### Concept of *Bhent* (Offering)

The word *bhent* means tryst or an appointment to meet, an offering, presentation, giving away a gift, dedication. In *Sant Mat*, it means complete and unqualified surrender of everything one has, to the *Satguru* – body, mind and soul.

The guru as the plenipotentiary of the Supreme Lord on the earth has no desire for anything of any sort; he is the giver (*daata*), not a taker. He does not need anything. Give him that which he doesn’t have, and that is humility. Gift away your “I-ness” to him. Giving away sweets, wealth, clothes or property to him is neither here nor there. If you give away anything to him, sever your bonds with those things. That severance of bonds of all sorts, inward and outward is called as *tabarraah*, i.e. cutting at the roots of all desire. That is *bhent*, the indispensable ingredient of which is the wave of zest and enthusiasm generated by deep love for the master (see *Sar Bachan*, Prose, Part I, para 44).

The *Sant Mat* insists on daily *bhent* which means daily snapping of all ties or attachment with anyone or anything or category (*padartha*). It’s only by daily *bhent* that you will be able to surrender all that you have to the *Sant Satguru* including your *surat*, for this alone can go to the *Satt Desh*. All things material or mental (*Maya* and *Mana*) had been expelled from there and they cannot re-enter there. That is why the *jiva* says:

*Ambar cheer, pitambar jorey;*  
*bhent kiye mainey hathi-ghorey.*

(I have surrendered all my corporeal instruments, all elephants and horses: senses, ego and *manas* – *Sar Bachan*, Poetry, Volume II, Hymn 2, Discourse 35.)

All the five elements which constitute body (*cheer*, i.e. cloth or cover) are created by Brahman and Maya. The current of Maya is yellow (*peet*) and that of *Kaal* is bluish (*ambar*). The word *pitambar* thus

means the entire body of man – gross, astral and causal – and five levels of consciousness or sheaths (*koshas*); matter (*anamaya*), life (*pranamaya*), and non-dual

### Introduction 33

bliss (*anandamaya*). These are *pitambar jorey*, i.e. heterogeneous covers of body and mind, the pieces of which are joined together, for otherwise Maya is disjointed and hollow.

Mind is like an elephant – the symbol of arrogance born of scholastic learning of which the deity is Ganesh (the lord of *ganas* or groups of five elements and *manas*) with the head of an elephant (ego) and a mouse as his vehicle which lives in a hole rooted in earth (sunk in matter). (*Sar Bachan*, Prose, Part II, para 55 and *Sar Bachan*, Poetry, Volume II, Verse 27, p. 58.)

Mind is also like a jumping horse (*Sar Bachan*, Poetry, Volume II, Verse 6, p. 205) which is to be sacrificed (*bhent karna*) along with the sensory and motor organs and five levels of consciousness. This alone takes the *jiva* across the *Sachch Khand* (the Region of Truth) – which can yield only dual bliss as it has form, colour and dimension – into the Radhasoami abode of *vijnan* and non-dual bliss (*ibid.*, Verses 19-20, p. 83).

In this sense, the concept of *bhent* is the upsurge or flood of zest and verve and enthusiasm, ardent love and tenderness for the perfect *Satguru*. The disciple has no *aas* or expectation, for he is a *daas*, or a thrall and cannot expect anything from the master, save his grace. So none who has any “expectation” is really a *daas*.

[It is said that Shah Ibrahim had bought a slave. The Shah asked him: “What is your name?” “By any name that you call me”, said the slave? “What will you eat?” asked the Shah. “Whatever you offer me to eat”, replied the slave. “What will you wear?” The slave said, “Anything you give me to wear.” “What is it that you desire?” asked the Shah. The slave replied: “A slave cannot have any desire of his own. Whatever the master wishes, the slave wishes too.”]

#### Concept of *Aitdal*

The concept of *aitdal* implies moderation or the Middle Way in that *aarti* can be performed only when the practitioner stabilises his self in the middle nerve or *sushumana*. *Aitdal* means “mediation” or “middle way”. Like the *Sant Mat*, the core of Islam and Buddhism is the middle path. Islam does not preach either asceticism or luxury. It does not acknowledge morality without religion. In ascetic morality there is abstention from food, sleep, sexual intercourse etc., while in luxury, there is extravagant pursuit after the objects of carnal pleasure. The former seeks to subjugate the body; the latter seeks to overfeed it with wanton pleasure.

Even Buddha, after pursuing prolonged and extreme asceticism, abandoned it and found it inconsistent with his goal – nirvana. Islam sanctions a middle path which contains the best elements of asceticism and worldly life

### 34 Introduction

– the golden mean of life. The desires are not entirely burnt at the altar of asceticism but they are regulated and kept in proper perspective, keeping in mind what is due and what is undue, what is permissible and what is impermissible (*jaaiz* and *najaaiz*, *munasib* and *ghair munasib*).

In the Radhasoami Faith, the way lies between *ida* and *pingla*, i.e. the middle nerve *sushumana*. *Ida* is the left *nadi* which joins the *pingla* – the right *nadi* – in a confluence called as *sushumana* or *sukhmana*. The concept of these arteries or *nadis* or nerves, is as old as Mahayana Buddhism which refers to them as *prajna* and *lalana* ( *ida*), and *upaya* and *rasna* (*pingla*). The nerve where these two



arteries meet is called by tantric Buddhism as *avadhuti* which the Hindu tantras call as *sushumana* – the way to nirvana. In the *Panca-Karma*, *prajna* is called as *vama* (left) and *upaya* as *dakshina* (right). These are also referred to as Yamuna (*ida*), Ganga (*pingla*) and Saraswati (*sushumana*).

*Ida* is sometimes referred to as *Shakti*, *pingla* as Shiva and *sushumana* as Brahman's son "Niranjan" – the father of Brahma, Vishnu and Mahesh. The confluence (*sangam*) of the Ganga and the Yamuna is the union of Shiva and *Shakti* – *Triveni*. Here the mind bathes and here one can have the glimpses of the feet of the master. This is the starting point of *Surat-Shabd-Yoga* – the point of the sixth ganglion or *nukta-i-sveda*. To this, Kabir has thus referred: "The middle path (*sushumana*) is the path which leads to *sahaj*" (*Granthavali*, pp. 18, 110). Dadu says: "In the middle of *chandra* and *surya*, resides *rasiya*" (Kshitimohan Sen, *Dadu Dayal ki Bani*, Volume II, p. 187).

According to Radhasoami faith, at *Trikuti* (Meru, Sumeru and Kailash – the Three Prominences) the creational currents which had come from *Sattlok* and had manifested themselves as Brahman and Maya, met the third current, that of *Akshar Purush*. The three currents united in their course downwards from *Trikuti* as the two fresh main currents from Maya and Brahman also started downwards. They found their location at *Sahasdal Kanwal*, and Maya and Brahman here assumed the form of *Jyoti Niranjan* or *Niranjan*.

As these three currents had started from *Trikuti*, the impress of the form of their locations was imparted to the course carved out by them in their descent to *Sahasdal Kanwal*. This path is called as *Banknaal* ("Crooked Tunnel"). From the lower end of the *Banknaal* the three currents which originally started from *Sunn*, separated into three subtle currents known as *ida* (left), *pingla* (right) and *sushumana* (middle). These three main currents are the channels of arteries through which spirituality is regularly supplied to the lower portion of the *Brahmand*.

### Introduction 35

The *Surat-Shabd-Yoga* is itself called as the Middle Path. This path lies through the *sushumana* (the middle nerve) which is the royal road to the Lord's abode (see *Sar Bachan*, Prose, Part I, paras 33, 36 and 40). The practitioner of *Surat-Shabd-Yoga* is a householder and yet is untied by the bonds of family. He eats moderately, sleeps moderately, speaks moderately and in every situation takes to the middle path. He always identifies his failings and deficiencies (*asaktis*) and finds others' faults as almost insignificant as compared to his own. He therefore refrains from faultfinding.

He repudiates the fatalistic view of the law of karma that seeks to justify failures, the infantile view of his relationship with the master which seeks to thrust the entire responsibility for his worldly life and spiritual progress on the master; and a too personal view of the doctrine of grace (*meher*) to seek the Lord's favour without deserving it and to support his ego. He seeks a middle path between asceticism (which is so frequently a failure) and hedonism (which is so often a disaster). He never uses the ascetic practices listed in para 57 of *Sar Bachan*, Prose, Part I to destroy his body, but he practises physical and mental discipline in the service of his spiritual being.

He is regular in his four-time, half-hourly meditational practices. He shuns non-vegetarian diet, alcoholism, consumption of *tamsic* material, tobacco, smoking and toxic waste products. He keeps his cool amid present agitation for he looks upon the 'pre-sent' as calmly as he looks upon the past so that he never permits his personal ego to interfere directly with the present scenario. He frequently resorts to seclusion where he tries to discover what he really is and what the world is like.

His acceptance of the master's teachings is not merely theoretical for he moves them from his lips into his living. He hates the idea of acquiring occult powers through mystic practices and he shuns miracles. All in all, a mystic seeker is a man (*ansh*) who is virtually God (*anshi*) in the making (see *Sar Bachan*, Prose, Part II, para 102) under the benign care and guidance of the living master.

### Haste, Hurry and Ahista Ravi

In *Sant Mat*, it is said, “*Tajeel Karey Shayateen Buad*”, i.e. “any work done in haste is that from Satan”[see *Sar Bachan*, Poetry, Volume I, *Hidayat Nama* (Instrument of Instructions), Soami Bagh, Agra, 1982, p. 420]. Haste, it is said, makes waste, and hurry makes worry. The credo of Radhasoami Faith is “*ahista ravi*” or *dheerey dheerey badhna* which means inching forward; hastening slowly; proceed gradually inch by inch or little by little, by and by; going step by step or in small steps, at slow pace; bit by bit, piecemeal; evolving, by gradation. The reader may refer to *Discourses of Babuji Maharaj* (Hindi), Volume I, 1998, Discourse 48, dated 16<sup>th</sup> November, 1938, entitled “In *Paramartha* There Can Be No Hurry or Haste”.

## 36 Introduction

### Concept of Human Form

There are three main features in the human form (*nara dehi*) which are not wholly available in any other form, be it plantation world, or animal kingdom, or the supernatural beings. These are:

1. The human frame and the appended senses are composed of solid, liquid, gaseous, calorific and ethereal conditions of matter, together with the non-intelligent forces of nature, generated by the action of energy through the medium peculiar to each.
2. The mind is associated with *anteakaran* (internal constitution) consisting of four functions:
  - responses at the mental plane which gives rise to thoughts;
  - the spiritual or the attention-currents by means of which thoughts are projected to their objectives and are associated with them (*chitt* or attention);
  - intelligence, which is the source of comprehension and which is the lustre shed by the convergence of the spiritual current (*buddhi* or intellect); and
  - the ego which differentiates its comprehension from that of others (*ahamkar*).
3. The spirit-force gives vitality to the other two main factors and without its help the other two factors would remain dormant and inoperative.

The human body, unlike the body of any other species, has six *chakras* or ganglions. These are

1. the ganglion at the rectum which performs the function of ejecting effete matter;
2. the ganglion at the organ of reproduction whose main function is that of reproduction, that is to say, the formation of the seed which will eventually develop into the physical frame;
3. the nervous centre at the navel which regulates digestion and furnishes physical material for the whole frame;
4. the ganglion known as the solar plexus which is situated at the lower end of the sternum and whose function is to regulate the economy of the entire human frame. It is the region of feeling. Cases are not unknown where the collapse of the action of the heart and the cessation of the pulse did not affect the functions of this centre and the feelings and the sensory and the motor actions continued for some time. A shock to this centre resulting in a cessation of its functions would, however, lead to a complete collapse of the physical frame and of its subjective functions;

### Introduction 37

5. the fifth ganglion at the throat regulates subtle respiration; and
6. the ganglion situated midway between the two eyes, three quarters to one inch from the root of the nose inwards, which is the seat of the spirit.

While the functions of the four lower ganglia are more or less manifest, those of the other two can only

be verified and realised by the performance of the spiritual experimentations and methods prescribed later on. In the course of performance of these processes, the various stages of spiritual withdrawal preceding and attending the phenomenon of death are gradually undergone in a fully conscious state, and the experiences gained during such training furnish ample practical tests of the accuracy of our statement.

If hereafter some scientific methods be discovered by means of which the lifeless and the living portions of the body of a dying person could be distinguished, the application of such a test to the statement made above, would corroborate this statement and would perhaps be more satisfactory from a scientific point of view. There are two main currents for the working of the physical frame, the senses, and the six ganglia referred to:

1. The current which conveys the impressions within, and which imparts vitality for necessary assimilation and growth. This is the current of the spirit. Its tendency is inward and its two main forms are:
  - sensory and
  - structural.

The first form is found in animate creation, endowed with subjective functions. These functions work by means of nerves and other subtler vehicles. This is the higher form of the spirit-current. The second form, though of a lower order, is indispensable for the purposes of creation. In animate existence, the second form is subordinate to, and dependent upon the first form for the performance of its functions; as a complete disappearance of the sensory form from the physical and subtler planes would result in a cessation of the structural function, and thus eventually lead to a collapse of the structural frame.

2. The other current is that of reaction giving rise to volitional, motor, ejective and destruction actions. It regulates the outward economy both objective and subjective of the human frame; and the mind is the centre from which this current springs up. In vegetable existence, the volitional function is entirely absent, and the motor too is mainly found only in the form of growth; the last two functions however are as strong, if not stronger, as in animal existence.

The mind-centre, which in its kinetic form is associated with subjective functions, is latent in vegetable life – so too is the spirit-centre, so far as

### 38 Introduction

subjective actions are concerned. Like the structural form of the spirit-current, the mind or the outward current is also dependent for its action upon the spirit-force, as all work performed by the outward current comes to a standstill when the spirit-current is wholly withdrawn. Thus, the mind and the spirit-currents have, by their joint action, produced the physical frame and the six ganglia, the spirit furnishing the energy, vitality and subjective functions through the mental plane.

(Based on *Discourses on Radhasoami Faith* by Maharaj Saheb, Articles 17-19.)

Homo sapiens in Persian is called as *ashraf-ul-makhlooqat* (the crown of species). This is because it is the only form which occupies a middle position as between the lower forms like plants and animals, on the one hand, and the supernatural beings, on the other. The way to the Supreme Lord is the Middle Way and human being is therefore ideally situated to attain to Him.

Secondly, it is the only form by means of which man can perform conscious and deliberate action through which he can undo past evil actions and can take positive steps leading towards the Supreme Lord. This is called as karma *kshetra* or dharma *kshetra* – field of action and conscious performance of duties and obligations. All other forms or species are only the form through which a *jiva* has to reap the rewards or retribution for his past actions (*bhog yonis*). Human form, therefore, is a wonderful, unique

opportunity for a *jiva* to rectify his past errors and take to meaningful, fruitful path to his emancipation from bonds of all sorts.

Thirdly, human form is in miniature, the representation of the entire creation. Everything that there is in the universe (macrocosm) is present in the human form (microcosm). In the human form, there are all the six *chakras* or ganglions (*Pind Desh*), all the six *kanwals* or lotuses (*Brahmand*), and all the six *padams* (*Satt Desh*). And these are so made out that with all there apertures there are organic links with all the spiritual regions of the *Brahmand* and *Satt Desh*. If a man knows the art of opening up or making these apertures kinetic, he can establish his links with all the intervening regions going up to the uppermost spiritual region – Radhasoami Abode. And he can do so consciously, retaining all his wits.

In all other forms, there are ganglions, lotuses and *padams* but they are in such an elementary form that they cannot be roused or made kinetic. In the realm of vegetation and animals there are only the three lower ganglions through which the processes of birth, sustenance and destruction go on. These are the processes of three *gunas* of trinity – Brahma, Vishnu and Mahesh. Even in the form of a god, the higher apertures are so elementary that they cannot be stirred so that even if a god were to desire ascent to a higher region, he will have to be born as a human being to attain to that ambition. It is only in human form that one can and ought to raise such questions as:

#### Introduction 39

- whence I have come?
- whither shall I go after death?
- am I body, or mind, or matter, or soul?
- if I am soul, what is its source?
- who has created this world? where is he? and how can he be attained?
- is the world not made or created by any one? Is it a cause or effect or both? and so on.

In other forms or species, such questions cannot be raised, let alone be answered. This is the majesty of the human form. That is why in the *Sar Bachan* the importance of the human form has been emphasised in more than a dozen paragraphs, starting from the opening lines. The reader may refer to para 35 (Part I), and paras 83, 88, 95, 135, 154, 190, 208, 215, 230, 233, 236, 258 (Part II).

#### Surrender Based on Love

The aspirant has to surrender himself totally to the master's feet (*samarpan*). The love for him must be unadulterated, unselfish and spontaneous. The *bhent* must be total, without calculation, without preconditions. If someone presents a million rupees to the guru, and some other, one paisa, the quality of the *bhent* in both cases would be conditioned not by the amount but by the *bhava* (reverence or dedication) underlying the *bhent*.

While presenting anything material to the master, one must realise that matter cannot be accepted by him, nor indeed mind. The act of presentation therefore has to be based on the prayer that all the bonds of the aspirant with mind and body be snapped for good. It is the *jiva-surat* which has to be presented to the master; that alone is acceptable to him, not mind or matter. Love is purely spiritual and demands total identity between the lover and the beloved. Its basis is implicit faith, and faith to be faith has to be total, unconditional and non-negotiable. Divided love is no love and is abhorred by him.

Merely saying that the “world is unreal or *mithya*” and yet enjoying it to the full is both foolish and dishonest. But it is only the master who can remove the smoke-screen and show the aspirant the true unreality of the *samsara* created by Brahman and Maya. Had the *jiva-surat* itself been competent to merge unto the Lord, it would not have descended down to *Pind Desh*, to begin with. To achieve merger with the Lord, the *jiva-surat* has to be aided first by *Kaal* and Maya to become conscious and to

exhaust its layers here, in this world (that is their debt).

And then, it has to be aided by the *Satguru* to repay the debt of *Kaal* and *Maya*, realise their futility and march back home, after removing the co-

#### 40 Introduction

vers of dirt and mud. This process involves a good deal of hammering (*garhat*) by the master, through his congregation and other instruments. This *garhat* refurbishes the *jiva-surat*, lustrates it and enables it to tread the path of love which is so difficult and narrow (see *Sar Bachan*, Prose, Part II, para 82). The path of love is like the river of fire into which one has to drown before crossing it. As Kabir says:

“This is the house of love, not the home of your darling aunt where you can have fun and frolic. It is only he who can chop off his own head (ego) and lay it on the ground, that can gain admittance into it.”

Thus Radhasoami *pada* can be attained only by surrender to the perfect living master. The Radhasoami concepts of karma and *upasana* alone produce His grace (*prasad*) or *prapatti* which is the word for *sharnagati*, i.e. surrender of one's ego and flinging oneself on the mercy of Radhasoami *Dayal*. But this is easier said than done.

The Revealer of the Radhasoami Faith says (*Sar Bachan*, Prose, Part II, para 184) that the rank of *sharan* is very exalted and extremely difficult to attain. Formally, every *satsangi* claims to have taken the refuge of Radhasoami *Dayal*. But those who have submitted to Him must have forsaken their desires, relinquished their sense of possession, abrogated their pride, abjured their ego, renounced their anger, reprobated their greed, abdicated their discretion and must have entered the hospice of the master's feet, the harbour of his compassion and the haven of his own *mauj* or will. None else appears to them as attractive as the master. They alone can be said to have surrendered to Him for they have become humility personified. They only crave for his glimpses and for his company. The Radhasoami concept of *sharan* therefore envisages eight steps:

- so to think, will, speak, and act as would please Radhasoami *Dayal*;
- not to think, will, say and act as would displease Him;
- the unshakeable faith and conviction that He would protect the disciple at every step, in all situations, against any adversity or opposition;
- appeal to Him for protection, for though He knows what you want or need, yet He wants you to mention it to Him and to Him alone;
- accept His decision or verdict whatever that be with perfect pleasure;
- absolute self-surrender to Him;
- feeling of absolute dependence on Him and none else:

As Tulsi says:

## Introduction 41

“If anything is to be done for me, let it be done by the preceptor, O Tulsi! If anything is done by any other, let it be turned into dust.”

Whoever places himself under his wings and protection, for him everything that he thinks is His *mauj*, every word that he utters is His discourse, every act that he does is His act, and everything that he wills is His command or *raza*. He may or may not perform meditational practices, for in his case Radhasoami *Dayal* Himself takes care of everything:

*tumhri chinta main mana dharee,  
tum achint reh dharo pyara*

(*Sar Bachan*, Poetry, Volume II,  
Hymn 16, Discourse 33, Verse 9)

- the unconsciousness of *sharan* on the part of the *sharnagat* (refugee).

### When Does Satguru Manifest Himself

It is insincere and dishonest to go about bewailing the non-manifestation of the *Satguru*. Do we really want him to appear? Are we eager for his advent? Do we pass sleepless nights in his remembrance? Do we suffer from pangs of separation from him? Do we look at this material world with contempt? Do we follow his commands in the matter of eating, living, celebration of marriages, honest means of livelihood and performance of recitation, meditation and *Surat-Shabd-Yoga*? If not, the guru cannot appear at all. The beloved can come only if there is a lover. A Majnun alone can see and have his Laila (see *Sar Bachan*, Prose, Part II, paras 106 and 241).

To meet the Lord is easy, but to discover His lover is difficult. If you have the love of the Lord, your eyes, with senses intact, can see “camels pass through the eye of the needle” and “seas down in the boat” (the *jiva-surat*, like a boat, can absorb the sea, i.e. the Lord). And when the master shows to the *jiva-surat* his real form (*guru mohin apana roop dikhaao*), it begins to dance in ecstasy. On the one side stands the master before the *jiva-surat* in his full majesty and, on the other, it witnesses the Supreme Lord in His full effulgence. In a dilemma it finds itself:

“On whose feet shall I fall,

Now that I see both the Lord and the master before me?

I surrender to the master who made me see the Lord!” (Kabir)

And the master did the magic through *Surat-Shabd-Yoga*. The *jiva-surat* falls at the master’s feet; the Lord smiles and clasps it to His bosom. It feels the warmth of His embrace; it revives from its slumber and tastes the eternal life ( *baqa*). The ego can be knocked out only by the power of *shabd* which is the power of love. As Kabir says:

“Narrow is the lane of love, it cannot contain two.

Where I am, the Lord enters not;

When the Lord enters, I cease to be.”

## 42 Introduction

### Concentration at the Sixth Ganglion

While detailed instructions are given to a seeker at the time of initiation (*updesh*), the *Surat-Shabd-Yoga* recommends concentration at the sixth ganglion (third *til* or the Third Eye), on the flame of a burning candle (*gyoti* or *jyot*) supposed to be the form of the first sphere, i.e. *Sahasdal Kanwal* or Thousand-Petalled Lotus (see *Sar Bachan*, Poetry, Volume II, *Surat Samvaad*, Fourth Question, Verses

155-170, pp. 109-111).

The reason for concentration at the sixth ganglion is that while the lowest two ganglions, i.e. anus and reproductive organ, are dominated by earth (smell, nose), *nabhi chakra* (the navel ganglion) by water (taste, tongue), *hridaya chakra* (solar plexus) by fire (*rupa*, sight), *kanth chakra* (throat) by air (touch, skin), the sixth ganglion between the two eyes is dominated by ether or *akaash* (sound, ears; see *ibid.*, Discourse 23, Hymn 1, Verses 63-67). The *Surat-Shabd-Yoga* cannot therefore commence at any ganglion lower than the sixth.

### Three Zones of Candle Flame

The candle flame has three zones: the innermost blue zone, the middle luminous yellowish zone that covers the bluish zone, and the outermost whitish zone that envelops the luminous zone. The whitish zone represents the waking state of the *jiva* (*jagrat avastha*); the yellowish stands for the dream state (*swapn*); and the bluish zone symbolises the state of slumber (*sushupti*). Concentration on the flame, in accordance to the prescribed procedure, therefore enables the *jiva* to cross all the three states.

The whitish zone (waking state) represents the *Vishwa* state of the *jiva*; the yellowish zone (dream state) stands for *Tejas*; and the bluish zone (deep slumber) symbolises *Prajna* or *Pragya*. Beyond these three states we have the fourth state: *Turiya* (after the third) which is the state of *Sahasdal Kanwal*, the form of which is the flame of the burning candle. Across this state of *Turiya* we have the state of *Turiyateet*, attained in *Trikuti* (between the two *kuties* or eyebrows) whose symbol is *Aumkara* (*Pranava* or *OM*), with its parts *A-U-M* which respectively represent the waking state (*A* or Mahesh or Shiva), the dreaming state (*U* or Brahma) and the sleeping state (*M* or Vishnu).

Concentration on the flame entitles the *jiva* to cross these spheres of Shiva, Brahma and Vishnu into the state of *Turiya* and *Turiyateet*, and later into the seven other states of consciousness symbolised by *Sunn*, *Mahasunn*, *Bhanwar Gupha*, *Sattloka*, *Alakh*, *Agam* and the Abode of the Gracious Lord.

No seeker can manage to escape the regions of Maya and mind, unless and until he crosses the boundaries of the three *gunas* (qualities or proper-

## Introduction 43

ties): *tamasa* (inertia or Shiva), *rajasa* (activity or Brahma), and *sattva* (serenity or Vishnu). The whitish zone of the flame stands for *tamasa* (*vishwa*); the yellowish for *rajasa* (*tejas*) and the bluish for *sattva* (serenity). Concentration on the flame of the burning candle will enable the *jiva* to cross the frontiers of these three *gunas* also which constitute this *samsara* or *srshti*, into the region of *Niranjan*, i.e. spotless (*nirguna Kal*, *ibid.*, Verse 93, p. 59), *Aumkara* and the next higher regions listed above.

### Three Bodies and Three Sets of Karma

The bluish zone of the candle flame represents the causal body (*kaaran sharir* or seminal body); the yellowish stands for astral or subtle body (*sookhshma sharir*); and the whitish zone symbolises the gross body (*sthool sharir*). Across these bodies, lies the self which is symbolised by the state of *Turiya*. Now, we have in broad terms, three sets of karmas:

- the current karmas (*kriyamaan*) some of which produce their effects in the current life of the *jiva* while the rest gets deposited in the store for future effects;
- the *prarabdha* karmas (destiny) which conditioned this (current) life of the *jiva*, determined his present station in life, brought him into his mother's womb and then brought him forth as an infant (see *Sar Bachan*, Poetry, Volume II, *Barah Masa*, *Asaad Month*, Discourse 38); and
- the accumulated karmas (*sanchit*) which will produce their effects in the future lives of the *jiva*.

The current karmas are the products of our destiny as well as freewill and they are reflected in the whitish zone of the flame. A person who performs all his current karmas under the grace, direction and *mauj* of the Lord, and the living master, is not attached to their fruits and has risen beyond the level of *antehkaran* on to the sixth ganglion, the seat of the spirit, and he renders himself free from their effects. He is no longer at the level where he can feel pleasure or pain and suffer the effects of other pairs of opposites.

Of the accumulated karmas (*sanchit*) emanating from his past lives or current life, a sizeable chunk gets stored in the astral or subtle body which also stores the springs of desire, anger, greed, attachment, and ego and from where those forces percolate into the gross body and gross mind. These karmas are, as it were, half-asleep and are reflected in the yellowish zone of the flame. Another chunk of the accumulated karmas are deposited in the causal body where they lie dormant to become kinetic in future births.

These karmas are in the nature of seeds; they are, so to say, seminal karmas and they are reflected in the bluish zone of the flame. Concentration

#### 44 Introduction

on the flame at the sixth ganglion therefore enables the *jiva* to exhaust not only his current karmas and karmas dictated by his destiny and done by the gross body and gross mind, but also his accumulated karmas deposited in his astral body and causal body, thus rendering the *jiva neeh* karma (bereft of actions).

Love for and devotion to the living master would knock out and snap the disciple's bonds of attachment with the *samsara* and would make him *jivan mukta* in the sense that though physically alive he feels neither pleasure nor pain just as a dead man feels neither pleasure nor pain. So to say, he has "died" before death; in life itself he has conquered death (see *Sar Bachan*, Prose, Part II, para 96).

Concentration on the flame of the candle at the sixth ganglion would enable the seeker to establish the identity of the microcosm (the *jiva*) with the macrocosm (the Lord). In microcosm, we have the three states of waking, dreaming and deep sleep – *vishwa*, *tejas* and *pragya*. In the macrocosm, we have their corresponding states: *Virat* (waking state) corresponding to *vishwa*, *Hiranyagarbha* (dream state) to *tejas*, and *Avyakrita* or *Ishwara* (deep sleep) to *pragya*.

So to say, *jiva's* body corresponds to *Virat*, *jiva's* life and mind to *Hiranyagarbha*, and his self-consciousness to *Avyakrita* or *Ishwara* and bliss to Brahman. (See *Sar Bachan*, Prose, Part I, paras 51, 65-66; Part II, paras 188 and 248; and *Sar Bachan*, Poetry, Volume II, Verses 96-99, page 102 for *Hiranyagarbha*, *Ishwar*, *Avyakrita*, *Vishwa*, *Tejas*, and *Virat*. Also see Maharaj Saheb's *Discourses on Radhasoami Faith*, Article 20, 1989, pp. 35-42.)

#### Surat-Shabd-Yoga Helps Celibacy

Meditation on the flame of the candle is therefore conceivably the easiest and the most effective means of attaining concentration and is for that reason called as the *Sahaj* Yoga. It enables the *surat* to transcend the zones of Maya and mind and ushers it into its own realm of the purest consciousness. It enlivens and develops the hitherto rudimentary nerve, the *medha*, which alone can sublimate the sexual urge and transmute the powers of *kama*, *krodh*, *lobh*, *moh* and *ahamkar* into spiritual energy. This meditation is always accompanied by the recitation of the Great Name (*Ism-i-Azam*) "RADHASOAMI", who was and is in the *unmuni* state, i.e. the state beyond all traces of *manas* and Maya.



Since sound is the first manifestation of the Absolute, it is the most comprehensible basis for all creation (see *Sar Bachan*, Poetry, Volume I, Discourse 9, Hymns 1 to 10). Sound has the power of absorbing all the

## Introduction 45

other manifestations of the gracious Lord, who is otherwise incomprehensible in His transcendental aspect. The nearest approach to Him is only Sound that finds expression both in the *surat* (disciple) and the Soami (the Lord). Our physical, astral and causal bodies, our senses, mind and intellect have Sound alone as their basis. As we penetrate deep into Him, we are lead only to Sound. There is absolutely no way we can control the mind and its modifications except through hearing the “unstruck sound” (*anhad shabd*).

### Contemporary Relevance of Surat-Shabd-Yoga

*Praan* and mind are interdependent in their functional abilities. And as long as one remains uncontrolled, the other cannot be controlled; and if one is under control, the other comes under control of its own accord. It is not enough if they are merely curbed; they have to be annihilated, or *vasnas* (cravings) will not leave us.

Unless *vasnas* and *trishnas* (hankerings and longings) are destroyed, *chitt* (the mental tendency to flow downward and outward) cannot be rooted out. And without extirpating *chitt*, the veil of ignorance (*avidya*) cannot be lifted, and *jnan* born of love and *vivek*, cannot be attained. We are therefore left with only two alternatives. One, to bring the *praan* under control through arduous yogic exercises such as *hatyoga*, *mudras*, *pranayama* and so on, and then to control the mind and withdraw it from external objects and fix it on the self. The second alternative is to annihilate the mind (*manonash*) by first effecting *manolai* (mind-absorption) through the highest and the most powerful principle (i.e. Sound or *shabd*) towards which mind will naturally run, and merge into it.

*Surat-Shabd-Yoga* holds that *manolai* followed by *manonash* is the safe and the most effective means to attain self-realisation. All other methods and modes are obsolete, arduous and beyond the capacity of the people living in the present era (*Kali-yuga*). They are not only attended by hazards and perils of all sorts but they cannot prevent the mind from jumping into the old grooves of *vasnas* as they leave the subtle mind very much intact. Sound attracts all men, even animals and inanimate objects. While as a *tattva*, it exists in all ganglions, it is not audible in the ganglions lower than the sixth. Since it dominates this ganglion, one can hear it here only, and that under the guidance of the living master and the protection of the Name revealed by the living representative of the gracious Lord.

As a child runs automatically towards his mother, similarly, mind is quickly drawn towards the *anhad* Sound, for the latter is the basis of the former. Through this process, we can effect the merger of the mind (the effect) into the *anhad* Sound (the cause) so that the *surat* (spirit) can be totally liberated from all traces of mind and Maya.

## 46 Introduction

The technique of *Surat-Shabd-Yoga*, to be effective, presupposes that the aspirant realises that he has been gifted with a freewill as well as reason which he can and must use for his redemption, that evil is a ‘fact’ but that it is not absolute and will ultimately vanish. An evil action has to be faced and fought in a spirit of humility, without a trace of desire for retaliation. No sincere seeker can have an attitude of fatalistic resignation and none can saddle the Supreme Being with his own and others’ evil actions. His resignation to the divine dispensation must be based on intelligent comprehension through reasoning, not through rationalisation; it cannot be mechanical or passive which can spell disaster and obstruct the divine course.

The conception of Evil's divine sanction (*Kaal racha ham samajh boojh ke*) should never enervate man's will to resist it. From the practical point of view, evil is evil, ignorance, ignorance and we should deal with them as such without doing a tit for tat or ill feeling. While the law of karma is infallible and remorseless, it is never vindictive – an eye for an eye, tooth for a tooth – or else there would be no hope for humanity to expiate its dark karmas or escape from the tangled web which it wove around itself in the past.

A mystic seeker may be simple but he is not a simpleton, nor a coward. He is the real hero (*soora* or *sati*). He wages a relentless war on his 'not-self' (*nafs*); he is the real warrior, who shuns evasion as moral cowardice or emotional narcotic or intellectual befuddlement. He hates hatred; he loves love. He does not go by others' assessment of his spiritual worth, for he knows his worth. He never demonstrates his spiritual experiences. He is the ardent lover of the master and the sages. He knows that the wisdom of the sages is the wisdom of ages. He owns 'himself' before he owns 'things'.

He finds life too short to be consumed in the fire of jealousy, bitterness, conflicts, attachments and relationships, and yet he lives as a part of his family, friends and society. He renounces nothing except the desire to own and possess, and so he is a renunciant *par excellence*. He solidly relies on God's grace whose operations may be unpredictable but whose factuality is certain.

#### ***Shaghal Naseera and Sultan-al-Azkaar***

On pages 417 and 418 of *Sar Bachan*, Prose, Part I, 1982, Soamiji Maharaj has advised a spiritual seeker to entrust his mundane cares to his fate and take to the company of fakirs, especially that fakir who is engrossed in the practice of *Sultan-al-Azkaar* (i.e. listening to the *anhad shabd* and recitation of the Great Name or *Ism-i-Azam*) and who is engaged in the practice of training his eyes (*Shaghal Naseera*) so that he draws out the spiritual current from both the eyes and unites them at the sixth ganglion, and lifts his soul to higher spiritual regions on the wings of the heavenly sound (inarticulate sound or *anhad shabd*).

#### *Introduction 47*

But in case such a sage is not in sight or available, the seeker must take resort to the company of a sage who recites the Great Name from his heart and who through every breath, gets into the mysteries of the Name. His companionship will burnish the seeker's heart and will weaken his *nafs-i-ammara* – the self that incites evil (Holy Koran, XII, 53) – and would induce inner bliss. But the real benefit that is yielded by the process of ascension of the spirit is possible only through the practice of *Sultan-al-Azkaar* (the royal mode of contemplation and recitation).

The difference between *Shaghal Naseera* and *Sultan-al-Azkaar* is that *Shaghal Naseera* is a device (*jukti*) to control the eyes, to pull the spiritual current from each of the two eyes and join it at the *nukta-i-sveda* (the third *til* or the sixth ganglion). On the contrary, in *Sultan-al-Azkaar* one hears the *anhad shabd* or the Great Name (*Ism-i-Azam*) inwardly through the *Surat-Shabd-Yoga*. [See the *Discourses of Babuji Maharaj* (Hindi), Part II, 1981, Discourse no. 66, dated 25.03.1937, p. 338.]

Every seeker should understand that the three devices recommended by the Radhasoami Faith: *sumiran*, *dhyān* and *bhajan* – are designed to control and train the three major senses and organs. *Sumiran* or recitation of the Great Name is to train the tongue that speaks and tastes; *dhyān* or contemplation is provided to discipline the eyes, for here the focus is the form of the living master, or the form of the spiritual sphere, or the form of the last master (during the interregnum); *bhajan* or meditation aims at training and disciplining the ear through listening to the *anhad shabd*.

### **Antehkaran and Way to Purify It**

The word *antehkaran* literally means “internal motor or constitution”. It is that mind which has four functions:

- responses at the mental plane which gives rise to thought. This is mind or *manas*;
- the attention currents by means of which thoughts are projected to their objectives and are associated with them. This is *chitt* or *tawajjeh* or attention;
- intelligence which is the source of comprehension and which is the lustre shed by the convergence of the spiritual current. This is called *buddhi* or intellect; and
- ego or *ahamkar* which decides and determines to act as directed by the mind.

Thus the constituents of *antehkaran* are *manas*, *chitt*, *buddhi* and *ahamkar*. They are all the facets of mind, and they are one and the same. *Manas* or mind doubts; *chitt* is fickle and unsteady; *buddhi* is the settling agent that tries to resolve mind’s doubts; and *ahamkar* then takes over the task of execution.

### **48 Introduction**

The seat of the *manas* is the root of the throat, the point where *aughat* (reverse pitcher) joins the *ghat* (upright pitcher). The seat of *chitt* is umbilicus (navel); that of *buddhi* is the face; and that of *ahamkar* is the breast (*hridaya* or heart) or the ganglion of solar plexus.

Now, by pronouncing *RA* at the navel *chakra*, the *chitt* will be purged of evil; by articulating *DHA* at the heart centre, ego will begin to disintegrate; by reciting *SOA* at the throat centre, the mind (doubting part of it) will be annihilated; and by articulating *MI* at the *Sahasdal Kanwal* (One Thousand-Petalled Lotus), going over the face and the sixth ganglion, *buddhi* will be purified. Thus, by this technique of *japa* or recitation of *RA-DHA-SOA-MI* the whole *antehkaran* will become cleansed and the *surat* will start moving up towards its own seat, the sixth ganglion or *Brahmarandhra* and towards *Brahmand*.

### **Ida, Pingla and Sushumana and Banknaal**

At *Trikuti* (Meru, Sumeru and Kailash – the Three Prominences), the creational currents which had come from *Satt Lok* and had manifested themselves as Brahman and Maya met the third current, that of *Akshar Purush*. The three currents united in their course downwards from *Trikuti* as the two fresh main currents from Maya and Brahman also started downwards. They found their location at *Sahasdal Kanwal* and Maya and Brahman here assumed the form of *Jyoti Niranjana* or *Niranjana* (“the Spotless”).

As these three currents had started from *Trikuti*, the impress of the form of their locations was imparted to the course carved out by them in their descent to *Sahasdal Kanwal*. This path is called as *Banknaal* (Crooked Tunnel). From the lower end of the *Banknaal* the three currents which originally started from *Sunn*, separated into three subtle currents known as *ida* (left), *pingla* (right) and *sushumana* (middle) passing through the *merudand* or *coseygis* or *al ajab*. These three main currents are the channels of arteries through which spirituality is regularly supplied to the lower portion of the *Brahmand*.

### **Avidya in Radhasoami Faith**

*Avidya* in Radhasoami faith is the darkening power (*tamas-pratyaya*); its essential nature is to cover or hide the real (*avaranaत्मकतत्वा विद्या*). It operates in three ways:

- as positive-wrong knowledge (*viparatagrahika*);
- as doubt (*sanshai-apasthapika*); and
- as absence of knowledge (*agrahanatmika*).

One can become a victim of all three operations of *avidya* (ignorance), but such ignorance can do no harm to *vidya* or reality, just as mirage-

## Introduction 49

water cannot make the sandy desert muddy. All *avidya* is like mirage (*marichyambhah*), rope-snake (*rajju-sarp*), shell-silver (*shukti-rajata*), dusty surface of the sky (*akash-talamalinta*), city of Gandharvas (*Gandharva-nagar*), illusion (Maya), plantain trunk (*kadali-garbh*), dream (*swapn*), bubble (*jal-budbuda*), foam (*phen*), moving firebrand (*alata-chakra*), magical elephant (*mayanirmit-hasti*), hair floating in the atmosphere due to defective vision or squint (*dvichandra-darshan*), pure magic (*indrajal*) and so on. All these illustrations have been used by the masters of the Radhasoami faith, by Maulana Rum and other mystic saints.

### Maya in Radhasoami Faith

Radhasoami Faith accepts the Vedanta concept that Maya, although fleeting and changing every moment, is not pure illusion. It is a cross of the real and the unreal. It is neither existent, nor non-existent, nor both. It is not existent for the existent is only Radhasoami *Dayal*. It is not non-existent for it is responsible for the expression of Brahman as this *samsara*.

She accompanied *Kaal* in his egress from *Satt Desh* as *Adya* and was a great being allied to the current of *surat*, representing the feminine phase of the spirit. She also originated matter. So long as the spirit had an edge over the covers, Maya did not appear. But when the intensity of spirituality diminished at the lower boundary of *Satt Desh*, she appears, first as a mist or *shuddh* Maya and subsequently as subtle particles which were ions, atoms and molecules in the making.

*Kaal* and Maya gave birth to colours, *Kaal* being of bluish tint and Maya (*Adya*) a yellowish-green. Thus, to Radhasoami faith, Maya is not non-existent. Nor can it be said to be both existent and non-existent for that would be self-contradictory. It is therefore neither real nor unreal; it is false (*mithya*). Not that it is a non-entity like a hare's horn. It is potency (*shakti*) and is yet the mother of lack of power (*ashakti*). It is superimposition, a shell mistaken as silver. But the shell is the ground on which the silver is superimposed. This is *bhram* or *bhranti* which can be destroyed only through the reality of *shabd*.

[Note: *Sar Bachan*, Poetry, Volume I, Discourse 9, Hymn 1, Verse 4:

“Without *shabd* it wanders about deluded,  
for it has not become aware of the dispensation of *shabd*.”

and *ibid.*, Hymn 2, Verse 11 and 12:

“Do always practise *Surat-Shabd-Yoga*,  
for without hearing the *shabd* your ‘I-ness’ (ego)  
will not be annihilated;  
Practise the hearing of *shabd* by subduing your mind,  
*Kaal* as well karma will accept defeat only at the hands of *shabd*.”]

## 50 Introduction

The relation between the shell and the silver is neither that of identity nor that of difference, nor of both. It is *sui generis* and can be best described as “non-difference” or “adifference”. Similarly, Brahman is the ground on which the world appears through Maya. When true knowledge dawns through *Surat-Shabd-Yoga*, both the ground (Brahman) and the superstructure (Maya) would collapse and the spirit-entity would return to its “vacant throne” and get back its “crown” which is lying uncapped in *Satt Desh* (*soona pada tera takht aur taaj*).

The Radhasoami faith has used several expressions to describe Maya: *avidya*, *vidya*, *varna*, *anjana*, *bhranti*, *bhram*, *mulaprakriti*, *thagini*, *daayan*, *choorhee*, *chamaree*, *chhaliya* and *kapti*. Maya and *avidya* are used as interchangeable terms. *Vidya*, in the sense of scholastic erudition and scriptural knowledge, itself becomes *avidya* for it hinders the path of devotion and shuts the learned person against the light of love, banishes him from the realm of verities of life, debars him from spiritual practices, makes him arrogant and keeps him confined to the world of printed word which in the process of interpretation he only succeeds in distorting (*hey vidya tu badi avidya: Sar Bachan*, Poetry, Volume II, p. 76). Maya and *avidya* are identical in that Maya represents *avarana* (negative concealment) and *avidya* symbolises the positive aspect of projection. This is the import of the hymn just quoted. The Radhasoami faith therefore rejects the view that Maya and *avidya* are two distinct entities.

#### **Radhasoami View of Samsara**

This is fully elucidated in the eleven opening lines of *Sar Bachan*, Prose, Part I, wherein it is declared that

- this *jagat* (phenomenal world) is perishable (*nashman*) and all its effects are also perishable;
- the wise and shrewd man is he who, having carefully examined its activities (*karobar*) and having discovered that this is a fantasy world (*kalpit*) and mythical (*mithya*), has fruitfully and gainfully employed this human body (and its related instruments and material) in the remembrance (*sumiran*) and contemplation (*bhajan*) of the Absolute Lord;
- having benefited from things with which the Supreme Doer (the Absolute Lord) has equipped this human frame, he has pushed his invaluable core (*jauhar-i-bahaa*, i.e. the quintessence of this being or *tattva vastu* which is the *surat* or *jivatma*) upward and has carried it into its real, original abode.

Again in para 19 (*ibid.*, Part II), the Revealer of the Radhasoami Faith has said: “This *samsara*, which is desolate (*ujaad*), has been taken to be inhab-

#### *Introduction 51*

ited (*basti*), and its *padarthas* (categories), which are transitory and perishable and non-existent, are accepted as real and existent, but of that which is *Satt* (Existent) in it, man is unaware. Then how can the *jiva* live his allotted span of years gainfully and how can he become engrossed in *satsang*?”

Likewise, in para 130 (*ibid.*), Soamiji Maharaj declared: “All this evolved expanse of *samsara* (*pasaara*), from the beginning to the end, is made of matter (*maans*) but in this, *naam* (Name or Word) is excellent (*uttam*). So, those who have accepted the *Satguru* as the chief category (*mukhya*), they will be saved, or else their flesh, like the others, will be baked in the fire of *chaurasi*.”

As it is, the Radhasoami Faith treats this *samsara* as perishable but having the imperishable principle incorporated in it.

#### **Garhat (Hammering or Correction)**

The word *garhat* can best be translated as “correction” or “(gentle) hammering to mould into shape”. In the process of becoming fit for salvation the disciple’s mind and body are made to disgorge the *surat* that was handed over to them by the Supreme Being so that by their touch, it may be galvanised into consciousness, by shedding off the layers or covers that corresponded with the nature of mind and body.

Man’s *surat* is surrounded by a set of six enemies: desire, anger, greed, attachment, ego, and false or distorted knowledge (*vidya*) which is another name for *avidya*. These six are the bonds which

Radhasoami *Dayal* seeks to loosen. The central command of the enemy force is vested in ego or *ahamkar* which he has called the *mool-paap* (the original or the basic sin). This hammering is perhaps the most vital component of *satsang*.

Every seeker is under the crushing weight of the layers of *Kaal* and *Maya*. These layers have to be shed, if the purpose of *satsang* is to be served. Every *satsangi* suffers reverses and the smooth course of his life is occasionally subjected to vicissitudes, troubles, turmoil and unrest. All these occurrences take place to test his mettle, to assess his progress. The basic objective of “hammering” is to cleanse the *surat* of *Maya-mal*, *karma-mal*, and *anav-mal* (lust).

This objective can be realised only when the seeker’s ego is deflated; when he realises the severe limit of his reliance on his own resources – physical, mental and spiritual; when he learns to lean on the all-powerful shoulders of the *Satguru*; when he learns the art of pushing up his *surat* from the two eyes and the seat of the heart (*antehkaran*) to the sixth ganglion, its own seat; and when during this process he somewhat exhausts his *prarabdh* karmas and *sanchit* karmas and develops the fortitude to cope with the reactions of his *kriyaman* karmas.

## 52 Introduction

The *Satguru* must snap these bonds, albeit in a manner that may not turn the carriage of your life upside down. He will do the “hammering”, that is inevitable; but he will do it compassionately, deftly and carefully. He will do it in such a way as may enable you to take a measure of this world, to withdraw from its temptations which you may see as deceptive.

First, it implies a process of levelling down. Your theoretical pronouncements and your rhetoric about the hollowness of this world can be of no avail. You must be made to experience it yourself in all its bearings. If you are proud of your wealth, it must dwindle; if you make too much of your son’s love for you, it must be loosened; if you are boastful of your scholarship and learning, you must be humbled; if you are riding high because of your connections with the high and the mighty, you must be pulled down to earth; if you brag about your artistic talents and accord them primary place in your scheme of things, your balloon must be punctured.

If a woman thinks that she is the most beautiful creature ever launched, she must be cut to size. If you hold yourself to be the most extraordinary orator or writer or lawyer or judge or officer, you must be shown your place. If you think you are the centre of the cosmos and that the universe was made only for you, you must be cast aside to the fringes and marginalised. And, if you, by any chance, think that you are a devotee of exceptional merit or that you are an unparalleled *sevak* of the guru or that you can play the God, your bluff will have to be called. This is one dimension of “hammering” – the process of levelling down.

Then there is the process of levelling up – *taubah* and *tabarraah*. There can be a sense of pride in one’s supposed humility also. One may be poor and arrogantly make virtue of poverty. One could be chronically ill and yet boast of his closeness to the Supreme Being. One could suffer losses and make virtue of necessity. In such cases, “hammering” would mean the process of levelling up so as to enable you to judge and evaluate your progress. Whether this or that, the aim of “hammering” is to rule out desire which is the first manifestation of ego, to enable you to repent through attrition (based on fear of God) or contrition (based on love of God) or both.

Once you become penitent or contrite, you are likely not only to do what is called *taubah* (simple confession with repentance) but also perform *tabarraah* (extirpating the deep roots of sin submerged in the subsoil of your ego). (The word *tabarraah* is from Persian *tabreedan* which means to “cut into pieces”.) Once the head-bead of the garland (*sumeru*) is “hammered” and reduced to smithereens, the *surat* will brighten up in its pristine glory.

This is what “hammering” is all about. This done, mind and body would shrink and will gradually disgorge the *surat*. The bonds listed above will be

### Introduction 53

loosened and the *surat* will start waxing and ascending up to higher levels of consciousness (regions), graduating from the stage of servant-master relationship to that of the lover and the beloved.

The central point in the “hammering” process is that wherever there are bonds that tie down the seeker, there the hammer falls, not necessarily with a thud. But fall it will. The medicine may be bitter but the mother must administer it to the child even if he resents, cries and shrieks, because that is necessary to restore him to health. The rigour of “hammering” will be reduced in proportion in which the seeker himself co-operates with the process of beating “hammering” involves.

As it is, “hammering” produces some pain and distress to the hammered, and distress, in turn, drives him inward, to the feet of the guru and remembrance and recitation of the Radhasoami Name. The intensity of “hammering” depends on the degree of the dirt and filth (desires, yearnings, longings) that has to be shed off. If the seeker’s desire for spiritual progress is keen and his motivation strong, he will keep vigilance on his mercurial mind and will welcome “hammering” through disease, deprivation, bereavements, humiliation, struggle for existence and so on. This is what “hammering” implies.

Those who have surrendered to the *Satguru* always welcome “hammering” at any level and flourish amid hardships, ailments and deprivation of all sorts. They drink this cup of apparent misery as Luqman tasted and ate the bitterest watermelon served to him by his king, without a whimper. Quite often the master uses the crude, coarse and uncouth *satsangis* for “hammering” a seeker. On some rare occasions, a seeker is made a victim of baseless allegations of all sorts: bribery, corruption, womanising, drinking, gambling, theft, embezzlement, fake dedication and so on.

The salient characteristic of “hammering” is to reform or to transform or transmute the base material into bright, shining gold of the purest category. This can be only done by heating and hammering, which when translated into human terms would amount to disease, resourcelessness, destitution, fecklessness, even poverty, dishonour or bad name, tarnishing of reputation, humiliation, quarrels and conflicts, tension in the family or amongst relations and friends, bereavements, hot exchanges, losses caused by theft or injuries resulting from accidents. “Hammering”, in this sense, is a positive exercise – an essential ingredient of spiritual evolution.

This is done according to type. There are all sorts of seekers and therefore all manners of “hammering”. Those who are mature and devoted, have very thin and brittle covers of *Kaal* and *Maya*, can be broken down by a mere touch of the *Satguru*. This is the best form of “hammering”. This

### 54 Introduction

class of seekers can abandon their old practices and habits as a snake casts aside its slough.

Secondly, there are those devotees who have a bit thicker cover on their *surats* and need harder and prolonged treatment and seasoning. For them, the master keeps a few thick-skinned fellows in the *satsang* and they are used for “hammering”.

Thirdly, there are those seekers who are stupefied and bewildered by attachment with their kith and kin, wife and children, friends and companions. These bonds are very tough and they soak the seeker’s spirit as dry sand sucks every drop of water. In such cases, these kith and kin themselves are used as “hammering” tools. By His will (*mauj*) they begin to function as thorns and thistles, pricking his skin and destroying his illusion – the wife or the husband can turn hostile; the son or the father can become foe; friends and associates can take a right about turn and show their true colours.

Next there are those seekers who attend the *satsang* only casually, once in a blue moon, and are most of the time engrossed in activities meant for accumulating property and wealth and earning name and fame. They need a tougher treatment with far more blunt weapons, the wielders of which must be indifferent to the pain and agony caused to the subject. Such seekers are put to the correctional process by purely worldly people – their business colleagues, rivals or competitors, bosses; neighbours, even strangers; criminals, robbers, thieves and dacoits; lawyers and doctors, policemen and other officers, journalists and politicians.

Such seekers are hammered by them black and blue, mercilessly, until such time as they become aware of their blemishes and delusions. Thus, depending on the type of the seeker, the “hammering” can be as light as that of a goldsmith in relation to gold or silver; or stiffer as that of a washerman; or very hard as that of an ironsmith; and cruel as that of a vile, heinous, atrociously wicked person.

And, finally, there are those who are almost immune to “hammering” at any level in this life, and despite all the treatment persist in their delusion. For them, the only way out will be a jump into the whirlpool of metempsychosis. The ideal form of “hammering” is that which is done by the *Satguru* himself; its effects are everlasting, intensive and transmutative.

The “hammering” process is central to the logic of the Radhasoami faith. It is the most essential ingredient in the process of asceticism (*sadhana*).

#### Doctrine of Four Births

The *murshid* (guru) is no ordinary human being; he represents God in His full majesty. His spirit has descended from the abode of God, traversing all

#### Introduction 55

the intermediate regions and imbibing all the Names (*Ism* or Word). He alone knows the Great Name (*Ism-i-Azam*) by the *zikr* of which the aspirant’s spirit will ascend. In his upward journey, the first stage is the mystic illumination of the divine acts in which the Absolute makes Himself evident by negating the acts of His creature and establishes His own. This deprives the creature of all his strength, power, will and ego (*balihaar*). He realises that human power is of no avail and that everything is done by Him and Him alone. This is the first birth of the aspirant.

The second stage is the mystic illumination of the divine name in which the aspirant is completely drowned. He becomes one with the Great Name. This is the second birth of the aspirant.

The third stage is the mystic illumination of the divine attributes of the Absolute till the mystic passes the whole range of attributes in perfection. This is the mystic deliverance (*mukti*) from body and mind. This is the third birth of the aspirant.

And the fourth is the mystic illumination of the divine essence in which all relations, modes, adjuncts and aspects are called off. His self or consciousness is now annihilated (*fana*) but he subsists (*baqa*) in Godhead, and becomes perfect in it – the essence of all things – and he does what he wills by his power. This is his total merger in the Supreme Being. This is his fourth birth.

[Note: Refer to *Sar Bachan*, Poetry, Volume I, Discourse 8, Hymn 1, Verse 68:

*Ek janam guru bhakti kar, janam doosrey naam;  
janam teesrey mukti pada, chauthey mein nij dhaam.*

“The first birth marks the completion of *guru bhakti* which enables the *jiva* to cross the sixth ganglion. In the second birth, the disciple receives the gift of the Name from *Satguru* at the Region of Three Prominences (*Trikuti*). The third birth represents *Sunn* (the Sphere of Spirit) and here the disciple attains to the state of *mukti*, casting off the traces of *Maya* and *manas*. In the fourth and the last state, he attains to Radhasoami Abode.”]

The import of the doctrine of four births according to Radhasoami Faith is that a sincere seeker attains to liberation in a span of about four lives. Of course, it is possible that one may attain



emancipation in one or two or in three births or lives, or one may take four births or in some cases even five births to complete the attainment of the task. It all depends on his effort, sincerity, ardour and the grace and mercy of the living master.

**Atma, Praan, Jaan, Rooh, Manas, Spirit, Soul,  
Surat, Adi Surat, Nirat and Birat**

*Atma* means “soul”. The word is derived from Sanskrit *at*, to go always or to move; and *ma*, matter or *mana* or creation. Thus *atma* is the “force

## 56 Introduction

which moves and vibrates a being or entity”. It is that which evolves itself always into the names and forms of the universe. The realisation of *atma*, i.e. self-realisation, means to detach one’s self or *atma* or spirit or soul or *rooh* from the names and forms of the universe.

The soul or *atma* is invested by the Lord with (i) a set of subtle instruments of knowledge (five *jnan indriyas*) and (ii) of action (five *karmendriyas*) through which the *jiva* “knows” and “acts”. Through the *praan vayu*, the *jiva* breathes and “knows” and “acts”. The whole structure is called as *deh* or *sharir* or body. The body is “gross”, “subtle” and “causal” – *sthool sharir*, *suksham sharir* and *kaaran sharir*, i.e. gross body, subtle body and causal body. Body or *deh* is perishable, that burns (*dah*) and diminishes and decays (*shar*). The *atma* is imperishable for it is the “breath” of the Lord, co-equal with God, the only difference being that the *atma* or *jivatma* is “limited” while God is “unlimited”.

The word *jaan* means “animation”, the seat of which is the sixth ganglion; the word *praan* means “life-breath” the seat of which is the ganglion of throat; *rooh* means “odour” or “fragrance” or “sweet air”; *manas* means mind with *antehkaran* as its seat. The word “spirit” is from Latin *spirare*, “to breathe”; it means the life-principle – natural spirit, vital spirit and animal spirit. “Soul” means “spark of the stellar essence – the vital spark of heavenly flame. But the word *surat* is entirely different. (See *Discourses of Babuji Maharaj*, Volume II, 1997, Discourse 10 dated 21.12.1939, pp. 39-42.)

*Surat*, as explained by the saints, is different from *atma*. The word is from Sanskrit *sva* which means “self” + *rat*, which means “absorbed”, i.e. “that which is absorbed in itself”. It is the quintessence of *atma*; the breath or the stream of consciousness directly flowing from Radhasoami *Dayal*, the Compassionate Lord.

*Surat* is the same as Sound (*shabd*); it is experience or *anubhav*. It is, for the time being, wedded to *manas* and *Maya* so that it could come into its own. Before descending into the body, it was unconscious, made dormant by the layers of *Kaal* (mind) and *Maya* (matter). The purpose of its descent is to enable it to shed off these layers in the company of *Kaal* and *Maya*. This is possible only when the *surat* (*jiva surat*) comes into intimate contact with the one who embodies the *Adi Surat*, viz. the *Satguru* of the Age. Through him, the *jiva surat* will get access to *Adi Shabd* or Soami.

The *Adi Surat* is a current from the *Adi Shabd*, and is in constant communion with the *Adi Shabd* or Soami. Thus Radha gets merged with Soami. An attribute of *surat* is to become fixed up and turn to a higher spiritual region through its journey upward. It has to be disjointed from that intermediate region by a force which is called as *virat* or *birat* (that which sepa-

## Introduction 57

rates). And, then, the *surat* is driven forth to a higher region; that force is called as *nirat* (the force that discriminates).

As for *birat* and *nirat*, they are derived from Sanskrit *bi* which means “separation” + *rat*, which means “absorption”. *Birat* therefore means “bifurcation or separation from a point”. Similarly *nirat* is from Sanskrit *ni*, which means “judge” or “discriminate” + *rat* which means “absorption”. Thus, *nirat* means “the attribute which goads the *surat* onwards”. *Birat* is the divine force which dissociates the *surat* from the intermediate spiritual regions to which it gets clung. And *nirat* is that force which goads the *surat* onwards, to its ultimate source, viz. Soami or *Adi Shabd*.

#### **Brahman or Kaal Purush and Pravrtti**

Brahman according to Radhasoami Faith is not the absolute truth or absolute knowledge. It appeared as a distinct entity as it ceased to respond to the vibrations of the Absolute Lord, and began to pull downward and outward. Brahman, therefore, symbolises outwardness and downwardness. It is also the dregs of the purely spiritual region. Beyond the great barrier that divides the *Brahmand* from the *Satt Desh* is *Mahasunn*, and in the lowest part of *Mahasunn* or the top of the *Brahmand* lies the region of *Akshar Purush*.

The Radhasoami Faith takes the *jiva* beyond the *Mahasunn* on to *Bhanwar Gupha*, and from there to *Satt Lok* – the second subdivision of *Satt Desh* from the bottom. The spiritual regions of which the Gita shows awareness are all within the reaches of mind and matter.

According to *Sant Mat*, the *laksh* form of *Ishwar* is Brahman and it is this form which is conditioned by Maya (*Maya Sabal*). But, on the contrary, the Vedantists maintain that the *laksh* form of *Brahmand* is pure (*shuddh*), and the *Ishwar* form is *vach* (gross) and conditioned by Maya. The saints who have transcended both forms of Brahman, hold that both forms of Brahman, i.e. *vach* as well as *laksh*, are conditioned by Maya (*Maya Sabal*) the only difference being that in *vach*, Maya is manifest (*praghat*) while in *laksh*, Maya is subtle and veiled (*Sar Bachan*, Prose, Part I, para 65).

#### **Nivrtti and Pravrtti**

The term *nivrtti* means “returning of the soul to its abode” (*moksh*); the term *pravrtti* means “flowing of the soul outward or downward into the phenomenal realm”. The Vedas are predominated by *pravrtti* (energism or activism) so that about 80,000 *shlokas* are devoted to *Karmakand*, while only about 16,000 allotted to *upasana* (meditation) and 4,000 to *nivrtti*

#### **58 Introduction**

(quietism). Energism was preached specially by Narayana and Prajapati – the seers of the hymns of Man (*Purush*) and creation (*nasadiya*) respectively – of the Rig-Veda.

While *pravrtti* is related to discursive thinking and dianoetic knowledge, and *upasana* to meditative *asanas*, *nivrtti* is concerned with direct vision or intuitive insight into Brahman. *Pravrtti*, for instance, deals with *sambhuti* (becoming), *kshara* (perishable), *Apaar* Brahman (lower Absolute or Und), *Shabd* Brahman (the outer words of mantras), *Murta* (Immanent), *adhi*-mantra (verbal), *traiguna* (tri-dimensional or tri-*gunatmak*), *alpa* (microcosm or conditioned), *pratyaksh* (apparent) and *preyas* (more pleasant).

The gamut of *nivrtti* is, however, metaphysical and it deals with *asambhuti* (non-becoming), *akshara* (imperishable), Brahman (Higher Absolute up to *Trikuti*), *Paar* Brahman (Highest Absolute, i.e. *Sunn*), *amurta* (trans-cendent), *amatra* (transverbal), *nistraiguna* (non-tri-dimensional or removed from the three *gunas*), *bhuma* (macrocosm or unconditioned), *paroksh* (secret or hidden), and *sreyas* (more blessed).

The same holds good for the Holy Koran and other revealed scriptures which abound with the historical or mythical stories and anecdotes but which are more or less silent on the methodology and

technique of spiritual practices and the recognisable marks of the path leading to the Supreme Being.

It is, however, wholly different with modern mysticism which begins where the older religions end and which is concerned only with the esoteric, abstruse and metaphysical aspects of spiritualism (*Sar Bachan*, Part I, para 68) and which spells out the Easy Path (*Sahaj Yoga*: *ibid.*, paras 33 and 36) which alone is warranted by the *Kaliyuga* dharma and which demands love for the living master, devotion to Name and the *Surat-Shabd-Yoga* practices revealed by him (*ibid.*, Part I, para 33 and Part II, paras 104, 121 and 139). These alone can cleanse the mind of the dust of desire and the dirt of *vasna*.

#### **Impediments to Paramartha**

The *Kaal Purush*, aided by Maya, has lured the *jiva* into different channels, all of which are disastrous for true *paramartha* – the objective of liberating the *surat* from the tentacles of *Kaal* and Maya. First, he has rendered a vast majority of people into total worldliness and made them almost alien to the spiritual universe. Such *jivas* are spiritually barren and almost beyond redemption. Their obsession is this world and its sensual pleasures.

Secondly, there are those who have been led to believe that their true interest of worldly prosperity would better be served by fasting, pilgrim-

#### *Introduction 59*

ages, idol worship, bath in sacred rivers, rituals and riots and ceremonials, worship of trees, animals and snakes. Such *jivas* are themselves like gross matter and they are naturally attracted by the objects of gross matter.

Thirdly, there are some who are excited by the prospects of success by taking resort to seclusion in forests and mountains and perform ascetic practices and penances practised in earlier ages. But these practices are not only irrelevant today but they are pretty stiff for present day *jivas*. The *Ashtang Yoga* of Patanjali, though of limited value even at the time it was recommended, is now almost impossible to perform.

Fourthly, *Kaal Purush* has misguided lot of people into the so-called intellectual channels so that the modern intellectuals, devoted to scientific knowledge and erudition and learning, only succeed in becoming egocentric, vain, bloated, conceited, haughty and arrogant, overbearing and overweening, aloof and snoopy or narcissistic. They talk tall and never tire of quoting Vedas, Upanishads, Gita, Puranas, Koran, Bible and so on, but they don't practise what these books preach or advocate. They are empty theoreticians – *vachak jnanis* – who refuse to see reason and come to the core of reality. In their hubris, they look down upon the *sadhus* and saints and pave for themselves the road to *chaurasi*.

And finally, the *Kaal Purush* has set up at numerous places, *mandis* and *deras*, pseudo gurus whom the fake and the false surround and worship. They become the pretenders' fodder and they render themselves beyond the prospects of emancipation in the near future. In addition, the *jivas'* mind has placed four major obstacles to meditation and concentration of those who have taken to the true path, i.e. the *Sant Mat*. These hindrances are *lai*, *vikshep*, *kashaya* or *manorajya*, and *rasa swada*.

**Lai:** *Lai* is sloth born of somnolence, torpor and sluggishness. It isn't sleep really; it is twilight sleep or sleepy semi-consciousness. This is caused by a free play of imagination and unity of sensual enjoyments, overeating, too much working, inadequate sleep or disturbed sleep in the night.

**Vikshep:** *Vikshep* is tossing of mind from one object to another, caused by lack of discrimination and detachment and absence of reflection and deliberation. The way to get rid of this is to develop threefold *drishti* or points of view:

- *baada drishti*: utter uselessness of the phenomenal world and all sensual pleasures;
- *mithya drishti*: the unreality of the world; and
- *dosh drishti* : all sufferings are caused by one's own karmas whether the sufferings are brought on by oneself or by others or by fate, all the three proceeding from one's own karmas.

## 60 Introduction

Just as a bird chased by a hawk escapes into a house but comes out immediately for want of a suitable resting place, so also the mind leaves the restfulness of the nest of *atma* and comes out to wander about the sensual objects here and there. This outgoing tendency or *vritti* is called *vikshep*.

**Kashaya or Manorajya:** Even when the mind is turned inward after eradicating *lai* and *vikshep*, it refuses to enter into deep meditation because of the resistance offered by the hidden *vasnas*, strong *raga* or *dvesh*, old *samskaras*, and karmas performed in earlier births. The mind is drowned in sorrow or falls into a deep pit of thoughts of all kinds. It tries to build castles in the air like a Sheikh Chilli (Don Quixote), indulging in phantasmagoria and constructing a fantasy world (see *Sar Bachan*, Prose, Part I, para 63). This is *kashaya* or *manorajya*.

In this state, man begins to review what he has done or achieved, what he has failed to perform and why, and plans for the future. This state can continue for hours and totally waste the time which the yogi had allotted for meditation. The way out of this is to use the three *drishtis* listed above and pray the Lord for ensuring his successful meditation. While *vikshep* is *bahya vishayakara vritti* (external drawing out towards sensual objects), *kashaya* is the flood of *raga* from the old *samskaras*. The grave danger of *kashaya* is that it simulates *samadhi* and makes a complete fool of the meditator.

**Rasa Swada:** As the term indicates, *rasa swada* is the pleasure which the yogi tastes at any lower level, so that he begins to imagine that he has attained what he could attain and that makes him complacent and he gives up further effort. This is a very serious impediment in the path of redemption or attainment of *samadhi*. Again there are four more impediments to genuine spiritual exercises. These are

- *vishayasakti*: attachment to sensual objects;
- *alasya*: dullness of intellect, languor, indolence and inertia;
- *kutark*: ill-directed argument leading to misinterpretation of texts; and
- *vipreeta bhavana*: clinging obstinately to the belief that body and mind are real and that *atma* is illusory.

These obstacles persist despite all efforts made by the *sadhak* (seeker) and they can be removed only by the grace of the guru. These are relics or remnants of *lesh avidya* whose impressions are like the stinking smell of garlic or onion emanating from the pot in which these have been cooked, even after the pot has been washed several times. Likewise, small traces of ignorance continue to lurk in the *antahkarana* of a meditator.

[Note: One can get rid of these obstacles by the grace and mercy of the living *Satguru* who alone can conquer *Kaal* and the *jiva's manas* (Mind) and his past karmas. The reader is advised to study *Jugat Prakash* and *Prem Updesh* by Huzur Maharaj. These are available in the office of Radhasoami *Satsang*, Soami Bagh, Agra (India).]

### Succession in Radhasoami Faith

A genuine master in Radhasoami Faith always ensures a smooth succession following his departure. The Radhasoami Faith rules out final “nomination” or “selection” or “election” or other gimmicks like concocted tales of “visions”, “dreams”, and “change of personality with the entry of the master’s spirit in a *satsangi*”, and the rest. Even Soamiji Maharaj did not formally nominate Rai Saligram. All that he did was that while replying to “who should be consulted by an inquisitive person after he had departed”, he answered, “to Rai Saligram be referred all enquiries”.

And it took Rai Saligram several years before he began to function as the next master. He was in no hurry at all. He, in turn, did not nominate Maharaj Saheb, just as Maharaj Saheb did not appoint Buaji Saheba (Maheshwari Devi) to succeed him, and she did not fix up Babuji Maharaj to become her successor. That is simply not done and those who do it are evidently usurpers of power and have nothing to do with the teachings of the Radhasoami Faith. The master in Radhasoami Faith is not like the “Pope” who is elected or selected.

### Guru and Heredity

Basically, every *jiva* has his own *samskaras*, his own record of past actions, his own nature and temperament, his own limitations and capabilities, his own *prakrti*, none of which can be deemed to be part of one’s perpetual heritage. A man may be a saint and his wife sage-like, but their sons can be thugs and dacoits, drunkards and freebooters, even though physically and in appearance they may look like their parents.

Conversely, there may be a sharper, a cheat, and a swindler who may have a saint as his son. The *surat* that embodies may be born anywhere, in any family, but its temper and habits will not be affected by the principle of heredity. The factor of heredity is most effective in lower forms like vegetables; comparatively less effective in the case of animals; and even less so in man. The *surats* that descend from higher spiritual regions bring along with them their own principles and temper, and the *surats* of the saints mostly function from the sixth ganglion.

### Concept of Holy Family

The term “Holy Family” is an adaptation of the term “Royal Family”. The members of the guru’s family are not normally gurus (exceptions apart) for

## 62 Introduction

guruship is not hereditary. Such decorative pieces are like artefacts in a museum. They exist like wicks which stink after the lamps have been extinguished. The Radhasoami faith insists that the seeker should accept the guru only after he has personally and repeatedly experienced his spiritual magnetism. It advises prolonged patience in recognising the guru (see *Sar Bachan*, Prose, Part II, para 229).

The *Sant Mat* is wholly against pseudo-gurus of all descriptions and it firmly rejects the doctrine of hereditary gurudom – the doctrine that guruship is passable from father to son or grandson like material property. It does advise that the members of the family of a past *Satguru* ought to be respected even as the articles touched and used by him are held sacrosanct. But that does not mean that such articles could be worshipped or that the members of the past *Satguru’s* family or the past *Satguru’s* attendants or staff should be ipso facto held as gurus or that they are immune from right criticism or entitled to any special type of treatment in the *satsang*. They are just like other *satsangis*.

As in many other religious establishments people worship someone from the so-called “Holy Family” as a guru, in many Radhasoami establishments also people have continued to worship a son of

the departed guru as the next guru and his son as the next, and so on. After Nanak and his heir, Lehna (Guru Angad), in Sikhism, the rest of the gurus have been descendants of the past guru and when the last of their gurus, Govind Singh, was left without any male descendant, the *Granth Saheb* was announced as the guru.

In some sections of the Radhasoami faith also this vicious practice has flourished. Many of the adherents of the “Holy Family” put *prasad* etc. before them and render all kinds of services, prescribed for the genuine perfect master, to such pseudos. They claim to receive the blessing of the family gurus and say, “‘Here joy rains!’ They do not know that instead of joy, dirt and filth rains.” (*Bachan Babuji Maharaj*, Volume I, *Bachan* 36 dated 04.09.1938, 1985, p. 197).

### Interregnum

The word “interregnum” literally means “the interval between the end of one reign and the commencement of another”. In Radhasoami establishments, the term refers to the period intervening between the departure of one master and the manifestation of his successor.

This word was for the first time used by the third preceptor of the Radhasoami faith, Maharaj Saheb, who theoretically tackled the problem of contemplation of the form of the guru “during such periods as a true spiritual guide is not present”. And he satisfactorily resolved that problem by

### Introduction 63

saying that during such periods – which he preferred to call “interregnum” – “the image of the last spiritual guide is contemplated and the process is attended with spiritual concentration...” (*Discourses on Radhasoami Faith*, Article 73). To quote his words: “During the interregnum, so to say, the image of the last spiritual guide is contemplated...”

The word “interregnum” (derived from Latin *inter* or *interra* + *regnum* or *regis* = reign) means “the interval between two reigns or incumbencies, any period in which a state lacks a ruler or authority or government”. This term was used in England to connote the phase between the death of one monarch and the succession of another. There was then no firmly established law of succession and the principle of primogeniture was not always followed. On the death of a ruler, there was often a war of succession and the person who could eliminate his rivals got the throne.

The king’s power was so strictly personal to himself, and his tenancy of the crown was so much a mere life interest, that the virtue and effect of all his acts was extinguished by his death – by the “demise of the Crown”. So the king’s death dissolved parliament; and his writs of summons having lost their virtue, the commissions of the judges and the appointments of Privy Councillors terminated, all judicial proceedings fell to the ground and all legislative proclamations lost force and required to be renewed by his successor. The “King’s Peace” also came to an end until it was proclaimed afresh by the new sovereign; it was said that “every man that could, forthwith robbed another”.

This quaint and anarchical rule was repealed through gradual steps from the fifteenth century to the twentieth, when the “Demise of the Crown Act (1901)” provided that “the holding of any office under the Crown within or without His Majesty’s dominions shall not be affected, nor shall any fresh appointments thereto be rendered necessary by the demise of the Crown”. It seems that Maharaj Saheb adapted the term “interregnum” from the English constitutional history to connote the “period as a true spiritual guide (the King of *Satsang*) is not present”. Hence the use of the explanatory phrase “so to say” before the words “during the interregnum”.

The phrase “so to say” is not an epithet or adjective to qualify the noun “interregnum” and cannot and does not add to or subtract from the connotation of the word “interregnum” at all. There is therefore no distinction between “interregnum” and “interregnum, so to say”, and the latter expression is no new type of interregnum.

By using the term interregnum for the period or periods between the departure of one *Satguru* and the manifestation of another, Maharaj Saheb had possibly anticipated the lawlessness and the chaos which would ensue.

#### 64 Introduction

But he had suggested the way out, viz. that during the interregnum the image of the last spiritual guide be contemplated, that this process will be attended with spiritual concentration even though there will be a difference in the degree of concentration produced by such contemplation of the form of a living spiritual guide. To quote him:

“The difference may not be inaptly described as being somewhat similar to the difference between the feelings aroused by looking at the likeness of a friend or a relative who has departed and those generated by their thoughts when they are alive. In the former case, sorrow at the separation is the prevailing characteristic; in the latter case, living interest and mutual affection, felicity and help are the predominant features.”

Not to accept and follow this sage counsel of the supreme master would possibly mean that the “interregnum” in Radhasoami *Satsang* is exactly like the interregnum in England during the era before the “Act of Settlement” of 1701 and the “Demise of the Crown Act (1901)” marked by “loot and plunder, lawlessness, anarchy, a veritable reversion to ‘the state of nature’ of Hobbes’ conception when the life of man becomes solitary, poor, nasty, brutish and short”. Thus, during the period of interregnum when a real master is not manifest to a disciple, he must take the precautions of

- contemplating the form of the last *Sant Satguru* (Babuji Maharaj);
- he must not be swayed by the dictates of his mind as far as possible; and
- he must observe the simple ethical code of the Radhasoami faith the basis of which is to do unto others what you would others do unto you.

The former process will help the latter process in a very considerable measure.

#### Concept of *Jivan-Mukta*

Literally, the term *jivan-mukta* “liberated soul, while living”. There are several ways of achieving this freedom in Hinduism, all of which are associated with the word “yoga”, which is used in the sense of yoking or uniting the estranged soul to the supreme spirit. They are: the Way of Good Works, or Karma Yoga; the Way of Knowledge, or Jnan Yoga; the Way of Devotion, or *Bhakti* Yoga; and also the Way of Psychic Control, or *Raj* Yoga.

The Way of Devotion is commended in the Mahabharat and the Ramayan, and especially in the Bhagvad Gita. Indeed the word *bhagvad* really means someone to whom special devotion is rendered. The *bhakt* or devotee, might be a member of any caste and for this reason the Way of

#### Introduction 65

Devotion has become favoured by all Hindus. They are free to worship the god of their choice, including the earthly appearance of any god. By following one or more of these “ways” of achieving freedom, the Hindu can hope to become a *jivan-mukta*, or “liberated soul”. According to Vedanta, a *jivan-mukta* is he

1. who perfectly at rest in Brahman jnan is firm in wisdom, his bliss is uninterrupted and he forgets this phenomenal universe;
2. who, notwithstanding the absorption of his consciousness in Brahman is awake and yet devoid of all characteristics of waking, whose consciousness is free from even unconscious traces of desire;
3. in whom all tendency to evolution is at rest and whose thinking process is devoid of thinking;
4. who exists in body and is yet devoid of egotism and “my-ness” and “I-ness”;
5. who refuses to enquire into the past, and does not speculate about the future, and is utterly indifferent to the present (i.e. he who has risen above Time);
6. who is naturally disposed to regard all as equal everywhere in this world of opposites, full as of good as of bad qualities;
7. who regards all objects, agreeable and disagreeable, as the same, and feels neither pleasure nor perturbation at the sight of either;
8. who does not hold his body as “his” or his senses as “his” and remains indifferent to their acts;
9. who has identified his *atma* with Brahman through Brahman jnan;
10. who has risen above *tuum* and *muum*;
11. who is the same, whether worshipped by the good or harassed by the wicked.

As the lascivious tendency of the most lustful man ceases before his mother, so the *vasna* of the wise ceases on knowing the Brahman; for him *prarabdh* (latent possibilities which have become dynamic) has ceased to exist and so he becomes devoid of karma (*neeh-karma*). He gives no room for *agami* and *sanchit* karmas, for he is no longer doing any karmas whose consequences will be in store for his suffering or enjoyment. But he is still subject to consequential results of his past actions which have not been exhausted. This is what is called *prarabdh* which exhausts in its enjoyment.

Thus, a *jivan-mukta* suffers fully in his gross body which dies the moment *prarabdh* karma is exhausted. He dies now, once for all, and attains *kaivalyam* or *moksh* from which he never returns and therefore has no more rebirth. This is called *videh-kaivalyam* or bodiless nirvana.

## 66 Introduction

The shirking off of the pre-existing three *upadhis*, viz. gross, subtle and causal bodies, and the three attributes or *gunas*, viz. *sattv*, *rajasa* and *tamas* by a self-realised sage, is called *jivan-mukta*. Such a stage with the concomitants of *satt*, *chitt* and *anand* assumes the form of Brahman, as a worm (*kita*) assumes the form of the bee (*bhramar* – see Shankaracharya’s *Aprokshanubhati*, *shlok* 140). He always shines by self and unborrowed light.

According to *Sant Mat*, *jivan-mukta* is he who conquers death while living, i.e. one who can traverse the path to death without physically dying, one who can enable his soul or *surat* to cross the sixth ganglion – the ganglion situated midway between the two eyes, three quarters to one inch from the root of the nose inwards – which is the seat of the spirit. From here the *jivan-mukta* can attain to the regions of *Brahmand* and *Satt Desh*.

According to *Sant Mat*, *moksh* requires the *jiva* to follow that spiritual technique by which the *surat* can reach its real abode – Radhasoami Abode. For this, he has to examine the essential nature of this phenomenal world and finding it imaginary, illusory and mythical (*mithya*) become convinced of its ephemerality and devote himself heart and soul to the remembrance of the Absolute Lord (Radhasoami).

The engagement of *surat* with the body and mind has given rise to carnal desires which, in turn, have gripped the *surat* in a tight bondage with body and senses and with innumerable sense objects. So tight are these knots and bonds that it has become insurmountably difficult for her to get released. Then, there are inner bonds with desires and longings, yearnings and cravings pertaining to the sensory



and motor organs, and interplay (*prapanch*) of *tattvas* and the *gunas* with which mind and its allies like intellect, attention and ego constantly play.

*Moksh*, therefore, means the cutting asunder of the strings of bonds referred to above and getting released from them and from *lakh chaurasi* in order to get back to its fountain-spring, viz. the abode of *Satt Naam* and Radhasoami.

#### **Knots of Gross Matter and Primal Energy**

It is called the *jada-chaitanya-ki-gaanth* – the knot of gross matter with primal energy – the knot of bondage. This bondage is threefold: that of *avidya*, *kama* and *karma* (nescience, desire and deed). Sons and brothers and parents and friends can help one in everything but no one except oneself can remove his own bondage and cut out the *jada-chaitanya-ki-gaanth* with the active aid of the living *Satguru*. These three knots are tightened at the level of *Trikuti*, the sixth ganglion, and *antehkaran* or the seat of Mind (see Huzur Maharaj, *Prem Patra*, Volume I, Discourse 32, 1954, pp. 211-12. Also refer to *ibid.*, Volume IV, Chapter 23; and *ibid.*, Volume VI, Discourse 20).

### *Introduction 67*

#### **Concept of Lakh Chaurasi**

The phrase *lakh-chaurasi* means “eighty-four lakh or eight million, four hundred thousand, species of life” on earth. According to Puranas, and Ramayan and Mahabharat, these eighty-four lakh (1 lakh = 100,000) species comprise of 1,000,000 aquatic creatures; 2,700,000 terrestrial creatures other than human beings; 1,000,000 types of insects; 1,000,000 kinds of birds; 2,300,000 species of quadrupeds; and 400,000 genetic types of human beings (total = 8,400,000).

According to *Sant Mat*, the three *gunas* in their downward course became associated with the 25 *Prakritis*. They also entered into mutual combination with each other. Thus, 84 compound currents – 75 of matter and 9 of *gunas* referred to – passed into the third division of the Creation. These 84 subtle currents are known as the *chaurasi laksh* (literally, “the subtle 84”). The material forms, the constituents, and functions of all animate and inanimate creation in the third grand division (*Pind Desh*) have been evolved out of these 84 currents.

#### **Equipment of a Radhasoami Seeker**

The Radhasoami seeker should equip himself with some basic qualities if he is serious about his mission, just as an explorer who wishes to explore difficult new territories punctuated with mountains, rivers, deserts and seas, prepares himself by obtaining proper equipment and acquiring suitable discipline of body and mind. These qualities are not arbitrarily chosen or imposed by any exacting master but they are imposed by nature herself and they have the sanction of long tradition. “Take what thou wilt”, Emerson advised, “but pay the price.”

If you have chosen the path of *Surat-Shabd-Yoga*, you must be initially fit for it; you must have acquired a modicum of suitable capacity for the task or the master will reject your candidature (see *Sar Bachan*, Prose, Part II, paras 100 and 155). He cannot accept your old idols made with feet of clay. He will check if you are swayed by harmful instincts, well-known prejudices, unknown biases, hidden fears, foolish hopes, unjust attitudes, moods of the moment, powerful hallucinations or deep-seated illusions.

One must have the firm determination to devote oneself to metaphysical pursuits. Most of us begin as sinners; we may only hope to end one day as sages. But there is immense difference between the man who wallows contentedly in his sins and the man who lifts himself up dissatisfied and discontented after every occasion of sinning. The former is bogged and purposeless; the latter is not only progressing but in the right direction. No master can set a water-sodden wood pile ablaze until it is somewhat dry. He cannot accept a person as his disciple who is “a satisfied worldling, to whom the

world needs no questioning and who looks good enough as it is”.

## 68 Introduction

The candidate must be keenly aware of his ignorance and have the burning desire to get rid of it. If he dogmatizes that truth is unattainable, he is unqualified *ab in. itio*. He must be a striver, a hard bargainer. He cannot achieve much if he takes to religion as a hobby, a pastime, a platform for intellectual discussions. Last but most importantly, he must have humility – *deenta* – without which not a step forward can be taken (see *Sar Bachan*, Prose, Part II, paras 37, 90, 111, 117, 211 and 242).

**Enduring Determination:** The mystic seeker must have enduring determination to take up the quest of truth and persevere come what may, until the goal is reached. The spiritual quest is inevitably a long haul and is like climbing a steep hill with much struggle, and strenuous, unceasing effort. Defeatist moods of mind and heart will blow over him and vanish, but the determination to carry on with the quest must remain. He must have endless patience, forbearance and steadfastness which would make him stand up to tests, tribulations and ordeals.

**Capacity to Think:** Mysticism demands perspective; it seeks to see things as they really are which calls for alertness, which is awake to the trite and makes him distinguish the false from the true. A seeker has to “think” and “act” not for himself but for truth. The intellectually timid and mentally lazy and weak, often excuse themselves by saying that such enquiries are unnecessary.

Whoever is unwilling to examine the tenets of a faith merely because some sage has said it or because its alien face is completely unfamiliar, has no right to experience the truth. And whosoever is deterred from enquiring into a doctrine because it is held in his own group, is equally unworthy. Reason knows no geographical frontier, and spiritualism is alien to the frontiers of any one establishment or nation or race.

The seeker’s mind must be as keen as “a Toledo sword blade whose steely thrust may effectively pierce delusion and fancies, sentiments and superstitions, rituals and ceremonies, illusions and hallucinations, visions and revelations”.

**Inner Detachment:** The seeker’s principal armour is “inner detachment from both the unpleasant episodes and pleasant attractions which constitute the nadir and zenith of mundane living”. His intelligence should not be stultified by social convention, personal status, inordinate ambition, hilarious hedonism or unfulfilled desires, and he should be able to see that upon this rotating globe, life is in a changing flux of both favourable and unfavourable events (*triyā taap*) from which none is exempt (see *Discourse of Babuji Maharaj*, Hindi, Volume III, Discourse 38, 1981).

## Introduction 69

Nobody can be trusted as a sincere seeker unless he is really disillusioned with the world; a mere temporary disgust due to passing affliction (*shamshan vairag*) will not suffice. Something profounder is needed: a veritable casting off of invisible chains. This, of course, never means a divorce from practical and personal life. He can and must do his social, material and family duty to the letter, and all his external relationships may even exist as before, but he must have a different estimate of them from that of the common worldling. It is both possible and preferable that the mystic insight produces inner detachment alongside the full growth of human culture and human activity.

Inner detachment alone can confer upon one the ability to practise the technique of mystic meditation which requires the power to regulate thoughts, master attention and concentrate fully in any required direction. Mind always tends to run in various directions (*vikshep*) and to flit from one subject

to another, on account of pressure of emotional attachments, physical environment or imperfect education.

This tendency can be stopped and corrected only by the psychological discipline of meditation which produces equipoise that can withstand shocks, and establish equilibrium between feelings and thoughts, between thoughts and thoughts, between passion and reason – level-headedness and inner peace. It will enable the seeker to travel beyond reverie, which he may experience at a particular level of consciousness, to the realisation of the ultimate bliss – *hairat*. The mystic who experiences reverie and calmness through meditation and stops there, satisfied with the ecstasy, will remain in ignorance of the ultimate truth. He may feel happy but he will not acquire *jnan* (“knowledge”) or *vijnan* (“science”: see *Sar Bachan*, Prose, Part II, paras 5 and 234).

**Personal Delusions:** Human personality has within itself congeries of conflicting desires and contradictory impulses. It provides refuge for instinctive passion and ancient urges (*vasnas*) whose deep-seated character is not even suspected until critical moments bring them fully to the surface. Strong gusts of emotions provide a barricade against which the pressures of reason are futile. And emotion unchecked by reason is one of the great betrayers of man and his quest.

The seeker must beware of delusions bred by personal sentiment, of letting sober judgement give way to infectious enthusiasm, of sacrificing cold fact to heated imagination and of “swinging through the alluring arc of delusions bred by personal sentiment or sexual desire”. Man’s desire is extremely competent to seduce reason. Few people recognise the real motives for some of their actions which, on the surface, appear to be noble but which, in reality, are most ignoble. Wishful thinking often plays the traitor.

## 70 Introduction

**Semantic Understanding:** The seeker must have a scientific fidelity to facts and not be carried away by enthusiasm when considering evidence or forming judgement. He must refuse to pronounce upon any subject which he has not investigated on sounder evidence than the misrepresentation of his personal preferences or the false meaning he attaches to words. Those who mistake verbosity for wisdom and volume for truth like to revel in a pretentious maze of words, but those who know how elusive both “wisdom” and “truth” are treat words gingerly.

It is a sad mistake to assume that the meanings of most words like *banda*, “God”, “man”, “America”, “India”, “truth”, “spirit”, “fact” are the same to everyone who uses them freely without understanding. He must guard against using words which bring emotional satisfaction but lack intellectual enlightenment, or which cater to ancient prejudices and ingrained habits but define nothing factual. He must release himself from the tyranny of superficially used language and the prison of false theories which rest not on verified fact but on fiction of purely verbal construction. Words like intellect, reason, reality, exist, mind, consciousness, love call for special precautions and they must be divested of all preconceived notions.

When a word does duty for the inconceivable, it may soon blind the judgement of a man, and lead him to accept *avidya* for *vidya*. As there are pseudo-gurus there are pseudo-meanings and pseudo-interpretations also, and all of them are dangerous to a sincere seeker. One must begin by distrusting every word which does not represent a particular thing without definite and universal personal experience. We must remember that when a person speaks or writes, he reveals not only what he does know but also, and unconsciously, what he does not know. Only the saint can ever achieve an exact formulation of his knowledge, whereas others only reveal the poverty of their working by their use of ambiguous, biased, inexact or empty linguistic constructions, for the saint alone has burrowed to the roots of his ideas and has subjugated the ego.

Every reader of saints' discourses must read the words used with great care and understanding. The words they use may sound familiar but they have an entirely different import than what they appear to mean. In reciting the saints' discourses one must shelve one's ego (see *Discourses of Babuji Maharaj*, Volume II, 1997, Discourse dated 20.10.1939, p. 11).

**Tricks of Ego:** It is this ego which distorts the seeker's truth-value. Witness the egotist's way to speculate: "This fits in with what 'I' believe, therefore it must be true. This fact does not conflict with the facts of which 'I' am aware, therefore I shall accept it. That belief is quite contrary to what 'I' believe, therefore it must be wrong. That fact does not interest 'me', therefore it has no value in discussion. That explanation is beyond

## Introduction 71

'my' comprehension, therefore I dismiss it in favour of one which I can understand and which must be, and indeed is, consequently true."

The mystic seeker must cast aside such merely egoistic standpoints, for those who hold them are like a spider caught in the web of its own weaving. It is necessary to emphasise that truth has nothing to fear from fullness of investigation; it is, in fact, strengthened thereby. Even pseudo-questions (*ati prashna*) may be allowed for they die their natural death.

The kernel of the scientific outlook is the refusal to regard our own desires, tastes and interests as affording the key to the understanding of the world. Let all enquiry be depersonalised into knowledge. Let no issue be dodged on one pretext or another. We are living in the age of science and reason and nobody in his senses is going to accept pseudo-reasoning, egoistic rationalisations and pseudo-science. No occultism, magic, miracles, or hypnotism, can be a substitute for wisdom.

**Occultist Exercises:** No astrology, palmistry, numerology, cartomancy, dice divination, domino divination, dream interpretation, molesophy (moles and their meaning), radiesthesia (the use of diving rod), omens, tea cup reading, and precious stones can do service to an earnest seeker. Those who crowd their fingers with precious stones know that these stones aim only at the acquisition of wealth, name and fame, if indeed they have that power. At best, they soak the wearer into the dust of this world (Maya) and at worst, they only mean waste of money and addition to the list of their personal insecurity.

As for horoscopes, it is only the weak man who worries over his destiny chart; the wise man tears it up. As Shakespeare said: "The fault, dear Brutus, is not in our stars, but in ourselves, that we are underlings." Striving alone helps one to draw onward and inward. It is often better not to know one's future but to depend on inner resources wherewith to meet any event. The Creator's workings are shrouded in mystery for a good purpose, and it is better to live in awe and expectation until the hour of illumination arrives, until one has come into alignment with his *surat*.

Why then trouble the soothsayers and let them drag you down into anxious curiosity? And then there is the worst part of all astrology and its allies: to pry anxiously into the coming years; to confess your lack of faith, your total inability to trust the higher power of the gracious Lord.

His love is His benevolence and your life, my life, is no less dear to Him than it is to you and me. Be a *soora* (brave); not a fatalist, a weakling, a coward. Truth wants no timid friends. But be cautious in accepting truth for caution is not cowardice. He does not yearn for attainment of *siddhis* and for miracles.

## 72 Introduction

### *Siddhis*

*Siddhis* are the eight mystic attainments of those pure souls who dwell in the region of the sky between the earth and the sun (*siddhas*). These eight accomplishments are

- *anuma*: the power of being infinitely small;
- *mahima*: the power of being infinitely large;
- *laghima*: being infinitely light;
- *garima*: being infinitely heavy;
- *prapti*: the power to obtain whatever one desires;
- *prakamya*: the power to do whatever one desires;
- *isitva*: supremacy over all men, women and animals, all objects of nature; and
- *vasitva*: subduing anyone and the power to revive the dead.

In addition there are forty *maha siddhis* and these are

- ability to assume any form;
- ability to locate hidden treasures;
- alchemy;
- astrology;
- clairvoyance and clairaudience;
- death at will;
- derma-optical perception;
- divination;
- exorcism;
- extispity;
- faith healing;
- freedom from hunger and thirst;
- freedom from the effects of heat and cold, likes and dislikes;
- graphology;
- helomancy or crytomnesia;
- knowledge of planchette;
- knowledge of the past, present and future;
- locating a thief and stolen property;
- materialisation;
- numerology;
- oneiromancy;
- onomastics;
- palmistry.

*Introduction* 73

- phrenology;
- physiognomy;
- power of cursing;

- power of prediction;
- power of transmutation;
- precognition;
- psychokinesis (PK);
- reading the aura;
- remembering past lives;
- remote viewing;
- retrocognition;
- street lamp interference (SLI);
- table-turning;
- telepathy;
- teleportation;
- thought-reading; and
- xenolalia.

#### ***Kaliyuga* Dharma Rules Out Miracles**

Those who are drawn by miracles or thaumaturgy are really not spiritual seekers; they are lovers of pelf and power, name and fame and they only wish to exploit the sage's power to exhibit miracles for their ulterior purposes. The saints refuse to oblige such impostors. They never demonstrate their powers, for they follow the ways of the Supreme Being whose processes are as invisible and subterranean as the evolution of a child in mother's womb or the sprouting of a seed inside the earth.

The genuine spiritual seeker similarly incubates and gestates and is then fostered and nurtured by the paternal love of the master. He would produce any number of miracles should he desire to publicise and advertise the merit of his devotees amongst the people. But since the master's creed is silent and quiet spiritual progress, he keeps aloof from the realm of display and miracles. The *Kaliyuga* dharma rules out the pretentious exhibition of the extraordinary or the supernatural. If someone does it, he is damaging his own spiritual cause and that of others, and will be made to depart from this world prematurely. Spiritual exhibitionism can only attract hordes and throngs who are utterly disqualified and unfit for spiritual pursuits (*Sar Bachan*, Prose, Part II, para 132).

#### **Interpretation of Saint's Utterances**

The saints first have revelation which is pure and simple, having a translingual character. Then, there is what is called auto-interpretation, i.e. inter-

#### **74 Introduction**

pretation of the revelation by the subject himself. A Persian saint, for instance, hears the inner sound of *Anahoo* in *Bhanwar Gupha* which to the Indian saint would be *Sohang*; in *Satt Lok*, the former hears *Haq* while the Indian, *Satt*. Auto-interpretation can be after experience of revelation (retrospective interpretation), or interpretation during the experience (reflective interpretation), or interpretation colouring the content of experience (incorporated interpretation).

At the third stage, we have hetero-interpretation, i.e. interpretation by others: compilers, codifiers, doxographers, lexicographers and others. Radhasoami *Dayal*'s command is instantaneous like the twinkling of an eye; He does not have to recite sentences. The saints receive knowledge through creative intelligence (*jnan*) which can be attained only in the region of *Anami* (above *Satt Lok*: vide *Sar Bachan*, Prose, Part II, paras 5 and 234). This creative intelligence fills in the saint with "words" so that he can hear well-constructed sentences and passages, witnessing somebody delivering them. The meaning of revelation is therefore given by Radhasoami *Dayal*, but the word of the

revelation is manmade, unconsciously though.

Eloquence (*kalaam*), therefore, is twofold: *al kalaam lafzi*, i.e. verbal eloquence, and *al kalaam manvi*, i.e. eloquence of meaning. Revelation is the substance or incident; interpretation, shadow or accident. One has to try to penetrate beyond the accident to reach the incident or the meaning. The pure revelation thus discovered will be found to be in much greater harmony with the specimens of pure revelation than the recorded forms of revelation appear to be. Much of the mutual differences and contradictions will then turn out to be due to the different planes of existence, levels of truth, and strata of value they represent. Interpreters or commentators of Radhasoami literature must always bear this in mind to avoid controversies.

The recorded revelation can hardly be taken at its face value for it runs the risk of being fallible, even misleading, distorted, self-contradictory and far from faithful. To take an example, in paragraph 13 of *Sar Bachan*, Prose, Part I, *Sunn* is described as *Hahoot*, but in the *Hidayat Nama* given in *Sar Bachan*, Poetry, Volume I, *Sunn* is described as *Alam-i-Lahoot* which expression is used for *Trikuti* in para 14 of *Sar Bachan*, Prose, Part I. Evidently, the recorder erred and nobody has so far cared to resolve the contradiction.

[Note: Para 203 of *Sar Bachan*, Prose, Part II reads:

“The meaning of saints’ discourses can be deciphered only by the saints. None else has the power to assess the meaning of their utterances. Whosoever does it, he will do it within the framework of his intellect which, however, is alien to the universe of saints’ discourses. This is because the saints’ utterances are the product of their personal inner contact and experience and the meanings also are the offspring of that very contact and experience. It is beyond the range of the learned intellectuals to comprehend their true meaning.”]

## Introduction 75

Now, to interpret this formulation to mean that whatever has been recorded by the *satsangis* and printed in the form of the books must be deemed to be the *Kalaam-i-Ilaahi*, infallible, unalterable and uncorrectable, notwithstanding spelling mistakes, punctuation errors, misprints, even printer’s devil, is to misunderstand the nature of the “recorded” discourses as printed.

The meaning of revelation ever struggles to find expression in words but never succeeds in finding full expression in language. It is for this reason that one has to be extraordinarily careful while attempting to decipher the saints’ utterances. For instance, if the saint says, “fire is non-hot” (or the sun is cold), it is valid and authoritative for the simple reason that the Supreme Being has all the forms, actual and potential, and that fire is non-hot too (while unmanifest).

The polyvalence of linguistic expressions is conducive to the growth of different levels of significance. Intimations from, or experiences of, unobservable noumena tend to find expression in terms of observable phenomena as myths, signs, symbols, similes and metaphors not susceptible to the criteria of science, logic or linguistic analysis. The determination of their truth and validity can be decided, if at all, by comparing and collating the various spiritual experiences available to us.

According to the logic of Radhasoami Faith, spiritualism tends gradually to outgrow language and regain in translingual matrix. Maulana Rum exactly refers to the level where language is rendered redundant, where the seeker smells the essential meaning because he has the nose for it. That smell can lead you to the street of your beloved God from where it originates (*Maulana Rum’s Masnawi*, Volume I, Verses 549-551: see the author’s translation in six volumes). Again, Maulana Rum says:

O God! Show my soul that place where I can get into the kernel of your discourse without having to chase the words.

One has to get beyond *ilm-ul-yaqeen* through *haq-ul-yaqeen* to *ain-ul-yaqeen* (from knowledge based on literary works, through knowledge based on intellectual perception, to knowledge based on direct

vision. If spiritualism is the experience of the numinous, it cannot be conceptualised, much less verbalised).

Soamiji Maharaj refers to the dense forest of discourses and utterances of sages into which the sophist and the empty-talker (*vachak*) moves about, wasting his years and his energy in a wild-goose chase, missing the grain of meaning, and consuming the husk all the time. (See *Sar Bachan*, Poetry, Volume II, Verse 9, Hymn 3, Discourse 24, 1978, p. 77 “*Baani vana mein rahi bhulani; padh padh pothi janam bitaani*”. ) Maulana Rum says:

## 76 Introduction

O chaser of form! Give up your wild-goose chase. Pursue the end of life, the meaning behind the forms ...

(*Mathnawi Rumi*, Volume I, Verse 859)

In Volume II, he records that when Moses chided a shepherd boy for offering his prayer to God in crude, native language, which Moses thought was too vulgar for God, God censured Moses saying that He had sent him to earth to guide the true seekers but that he was instead, misleading them. He castigated Moses to do the right thing, telling him that He had given a language, an idiom, to everyone suited to one's temperament, that with Him it is not *haal* (appearance) or *qaal* (expression) which counts, but the inner state (*jauhar-i-dil*) which is of capital importance. That is the meaning; the language used is only the coat, the shell, a mere external attribute. (*Maulana Rum's Masnawi*, Volume II, Verses 1901-2008, author's translation and commentary, 1995, MG Publishers, Agra, pp. 163, 171.)

### Interpretation of Para 14 of Soamiji Maharaj's Last Discourse 15<sup>th</sup> June, 1878

Then turning to Lala Pratap Singh, he stated: “My religion was that of *Satt Naam* and *Anami*. Radhasoami Faith is started by Saligram. Allow this also to continue ...” Now, how can we interpret this statement? The working formula for interpretation would be like this:

1. Everyone speaks from the *hridai chakra*.
2. The seat of the *jivas' surat* is in the sixth ganglion but he speaks from *hridai chakra*.
3. So if the *jiva* says, “I am not *surat*”, that would be unobjectionable.
4. Likewise, the *saadh's nij roop*, or form, is in *Sunn*, and his *hridai chakra* is *Sahasdal Kanwal*. If, therefore, the *saadh* says, “I am not a *saadh*”, he speaks it from his *hridai chakra* and therefore he is right in making that statement.
5. The saint's *nij desh* is *Satt Lok* but his *hridai chakra* is *Sunn*. So when the saint says, “I am not a saint”, he is right for he speaks from *Sunn* – his *hridai chakra*.
6. Soamiji was *Param Sant* and his *Nij Roop* was in Radhasoami *Dhaam*. But his *hridai chakra* was *Satt Lok*. So when he said that his faith was that of *Satt Naam* and *Anami*, he was right for he spoke from his *hridai chakra*, viz. *Satt Lok*.
7. It was only when Rai Saligram met Soamiji in 1858, that the latter revealed Radhasoami *Naam* to him, for he was the only one at that time who could recognise that Name. Hence he said that Radhasoami Faith was started by Saligram and that let this also continue.



Thus it is difficult and hazardous for the ordinary mortal to interpret the saints' discourses. We must seek to interpret the saints' words adhering to the ethos of the *satsang* and seeking divine light and instructions

### **Biographies of Saints**

And when some enthusiast attempts to write the biography of a man, the hazards are even more serious; in case he decides to produce the biography of a saint, the task appears to be almost futile. What a wee little part of a person's life are his acts and his words! His real life is led in his head, and is known to none but himself. All day long, the mill of his brain is grinding, and his thoughts, not those other things, are his history. These are his life, and they are not written, and cannot be written. Every day would make a whole book of 80,000 words, 365 books a year! The situation is grimmer in the case of saints and God-realised sages. Biographies of ordinary mortals – the great men and women of the world – are but “the clothes and buttons of the man”. Biographies of saints do not reflect even their shadows. Their biographies just cannot be written.

### **Metaphysical Existentialism**

The modern Indian mysticism invites everyone to conduct deepest investigation and research into every nook and cranny of spiritualism and then reject the stale, the outmoded and obsolete systems and accept the tenets and technique of the regenerative faith. Faith is not like property that one can inherit from one's forefathers; it is not like the physical similarities that the laws of genetics pass on from parents to son. It cannot be accepted or rejected on the basis of hearsay, or as a result of uncritical acceptance of any religious dogma, or institution, or authority of pandits, qazis, mullahs, parents, the sophists, the don quixotic philosophers and scholars, the armchair thinkers without a trace of practice of what they preach, the cunning godmen and yogis and the pseudo-gurus. Everyone is therefore invited by the mystic master to examine earnestly everything for himself and then choose his course of action.

Man, after all, exists chiefly through his choices. Only man can be said to exist in the full sense because only man is aware of his existence. At least the fear of death must call upon a man to take over his own responsibility, to take charge of his own destiny. In this sense, modern Indian mysticism appears to be a system of metaphysical existentialism which stresses the principle of man's authentic existence.

It is to this authentic existence to which the Revealer of the Radhasoami Faith refers in paras 30 and 31 of *Sar Bachan*, Prose, Part I. These should be read again and again in order to have a vision of the grand heights to

## **78 Introduction**

which he has taken man. Man, he insists, is a free, self-transcending subject, a “knight of faith”. His faith must be authentic, not based on borrowings; it must be the product of his own researching and investigation, not the outcome of miracles or heritage or proselytic duress.

Authentic faith produces authentic existence which means a deliberate self-commitment to his responsibilities by the free individual. That is why the mystic master employs slander as the security guard for his congregation and faith. “Being”, in mysticism, means “being with” himself and man is his own past, his own present, and his own future. Lust fills him with anxiety and care and even dread – the dread of sickness, deprivation, denial and death. And so Indian mysticism invites one and all to get rid of this dread through love, pure love.

This riddance from fear or dread can be experienced in a true *satsang*, for here all the bonds that produce this fear and dread are loosened through experience of freedom. The master never displays any power and he does not even demonstrate his spiritual prowess; he exhibits nothing supernatural.

Exhibitionism or demonstration affects only the unworthy and the immature and repel the fit and the qualified.

The mystic master, therefore, invites man to the inner feast of spirit, the inner magic that transforms him, and the means that he employs include his discourses which he must hear, reflect and meditate upon and spiritual practices of recitation, contemplation and the hearing of *anhad shabd*. Through them one can see His *kamaal* (perfection or *numen*), His *jamaal* (eternal beauty or *mysterium fascinans*), and His *jalaal* (eternal majesty or *mysterium tremendum*). Man will then see the master's miracle that will overwhelm his being and that will emancipate him even from his petty worldly cares and concerns (*Sar Bachan*, Prose, Part I, para 43).

#### No Blind Acceptance of Guru

To say that Radhasoami Faith condemns or discourages research or questionings, or that it advocates blind acceptance of the commands of the guru or his interpretation of things blindly is wholly erroneous. Indeed, nobody can be initiated into the Radhasoami Faith unless and until he has understood its basic tenets, its philosophy and its system; one may have to wait for years together before initiation is allowed. It is only when one has imbibed the basic principles of Radhasoami Faith and has abandoned the faith to which he had earlier adhered, that one can be initiated.

The Radhasoami Faith rejects superstition; blind faith; rituals; ceremonials; pilgrimages; fasting; customs like *sati*; idol worship; worship of mosques, temples, churches and *gurudwaras*; miracles; and old forms of yogas and *yajnas*; it is revolutionary. The norm accepted by the Radhasoami Faith is:

*Introduction 79*

*jab lag na dekhoon apney naina,  
kabhi na manoon guru ke baina*

(So long as I do not personally experience,  
I will never accept what the guru ordains).

#### Radhasoami Faith is Radical Empiricism

There is a world of difference between the mathematical models and their verbal counterparts. The former are rigorous and consistent and their symbols are not directly related to our experience. The verbal models, on the other hand, use concepts which can be understood intuitively, but are always inaccurate and ambiguous. Science, therefore, has a vital intuitive element.

Similarly, in Radhasoami mysticism, there is a good deal of rational content. There is a great measure of scientism or intellectualism in it. It uses science and uses it effectively but at a certain stage it conclusively and scientifically establishes the limitations of science as we know it here and now, and therefore leaves it behind in quest of a much higher science. That is why the Radhasoami mystics of Soami Bagh, Agra, who are engaged in the most sophisticated spiritual asceticism never see the intellect as their source of knowledge but use it merely to analyse and interpret their personal mystic experience. To them, all knowledge is firmly based on this experience thus giving the Radhasoami tradition a strong empirical character.

In this sense, the Radhasoami Faith as viewed in Soami Bagh, Agra, is radical empirical or experientialism with lot of dialectic later developed to probe the meaning of enlightenment-experience. The firm basis of knowledge on experience in Radhasoami mysticism suggests a parallel to the firm basis of scientific knowledge on experiment.

This parallel is reinforced by the essential nature of the “mystical experience” which some people call “anti-intellectual” or “mere hallucinations”. They fail to see that this mystical experience is a direct insight which lies outside the realm of the intellect and is obtained by “watching” rather than “thinking”; by “looking inside oneself”; by observation; by listening; by tasting. It is the “seeing” (*dhyān*), tasting (*sumiran*), and listening (meditation called as the *Surat-Shabd-Yoga*) that plays the most important role in Radhasoami epistemology, for these constitute the basis of knowing. Knowing is impossible without seeing, listening and tasting; all knowledge has its origin in these three processes. In the Radhasoami Faith, therefore, these three practices enable the seeker to experience enlightenment.

But then it must be understood that the terms “seeing”, “listening”, and “tasting” referred to above, are to be understood in a metaphysical sense, not physical sense at all. This point is well-brought out in *Maulana Rum’s*

## 80 Introduction

*Masnawī*, Volume V, where Maulana Rum says that the outer ears hear external sounds, while the spiritual ears hear the “unstruck melody”; the sensory eyes see the physical realm, but the inner eye (*chashm-i-sirr*) has the vision of God; the physical hands give and take material objects, but the inner hands (*ida* and *pingla*) when united at the *sushumana* find a focus at the sixth ganglion (*nukta-i-sveda*) and reach the entrance to the divine realm; the outer feet can take us to the outer mosque or temple but the inner feet (*paa-i-maani*) enable us to circumambulate around God. The sensory organs are finite and limited by time and space; their inner counterparts are infinite and beyond the contingent and they take us to the core of the eternal (Verses 3851-56).

Thus, all mystical experience of reality is an essentially non-sensory experience. When a genuine Radhasoamist seeker, for instance, talks of “seeing”, he refers to a mode of perception which may include visual perception, but which always and essentially transcends it, to become non-sensory experience of reality. What he does emphasise, however, is the empirical character of his knowledge.

This empirical approach of the Radhasoami Faith is strongly reminiscent of the emphasis on observation in science and thus suggests a framework and definite parameters for our comparison. The experimental stage in scientific research seems to correspond to the direct insight of the Radhasoami mystic; and the scientific models and theories appear to correspond to the various ways in which this insight is interpreted. This dimension of Radhasoami reality makes it wholly progressive.

### Progressive Content of Radhasoami Faith

The real test of a seeker in the process of his correction (*garhat* or hammering) is that instead of feeling piqued at the attendant discomforts, he feels elevated as the evil effect of his past deeds is neutralised. He becomes malleable in the hands of his preceptor. When the followers cease to have this ability of putting up with the rigours of corrective process, the preceptor generally departs from this world. The next incarnation occurs only when at least a few people develop yearning of required intensity for the Supreme Being and are prepared to get their angularities rounded off. The true seeker is “enthusiastic”, i.e. full of *theos* or God and is not enmeshed in carnal desires.

The Radhasoami Faith insists on its devotees to live the full-blooded life of a householder because mending (*garhat*) then becomes easier and faster. It enjoins on them to earn honestly, to eat sparsely and only vegetarian and light food; to avoid the food offered by a dishonest person; to find time for meditation; to keep away from such entertainments as tend to

## Introduction 81

rouse carnal passions; not to permit any outward activity or incident which could leave a deep

impression on the mind; to avoid disputations and avoid discussions; and to have affection for each other.

By observing these precautions, a seeker can derive the utmost benefit from the company of the preceptor. His nature will be transformed which is normally not possible except through the process of transmigration. This transformation which occurs as a result of the company of the preceptor will be permanent, unlike the transformation which is the outcome of the company of worldly people who profess morality and social ethics. In a real congregation (*satsang*), the seeker gets all the four conditions required for spiritual progress – true love, true master, true company and true Name.

#### **Radhasoami Way of Rendering all Karmas Ineffective**

According to Radhasoami Faith, there are three kinds of action:

- the acts performed by a person in his present life (current karmas);
- the acts performed in the past or present life, the fruit of which is to be reaped in the present life (destiny or *niyati*);
- the unripe acts done in the past and present lives, the result of which is to be experienced in future lives (accumulated karmas).

In order to escape the effects of deeds in the first category, the devotee should leave the result of every effort, spiritual or temporal, to the will of the Supreme Being. Man, after all, has only the right to work; he cannot control the results of his action. The results depend upon so many other factors of which he has very little knowledge and much less control. A responsible person has no business to interfere with a domain which is beyond his competence. The doing of an action is within his domain; its results are alien to his jurisdiction.

Thinking of “results” of an action is therefore an act of irresponsibility and is bound to hurt the action itself. Whether the results of an action would be good or bad must therefore be left to the will of the Lord. Action therefore must be performed without any desire for results. Such actions do not and cannot produce bondage. But actions done with the desire for results would necessarily produce pleasure (in case of good results), or pain (in case of bad results). And pleasure and pain are bondage for they create attachment (*raga*) and aversion (*dvesh*).

One should, therefore, act steadfastly, abandoning all attachment, and remain unconcerned as regards success or failure. Endowed with this evenness of mind, one can free oneself in this life alike from vice and virtue. It

## **82 Introduction**

is the very nature of work to produce bondage. But “working” unconcerned with the desire for fruit robs the work of its power to bind and transforms it into an efficient means to freedom. By performing action without attachment therefore one may attain to the highest.

An action remains an action so long as the idea of “actorship of the self” holds good. Directly as the idea of actorship disappears, no matter what or how much is done, action has lost its nature. It has become harmless; it can no longer bind. On the contrary, no matter how inactive a person may remain, so long as there is the idea of authorship in him, he is constantly doing action.

An action therefore equals to belief in the actorship of oneself, while inaction is its reverse. Thus seen, anyone who does not cling to the fruit of action but is acting leaving the fruit to the will of Radhasoami *Dayal*, though engaged in action yet does not do anything at all. Content with whatever may come to him, unaffected by pleasure, even-minded in success and failure, though acting he is not

bound. His karma stands dissolved because he is acting not for himself but for Him and according to His will. He is *karta* (doer) and yet *akarta* (non-doer).

He who “acts” forsaking attachment, resigning the fruit of actions to His will, is not soiled by evil, as a lotus remains unaffected by water. Although acting, he is not tainted. His mind is already purified by his devotion only to performance of action; his body, comprised of five elements which are ever in a state of turmoil, is already conquered; and his senses are already subdued. He is well poised and has achieved purity of heart, has gained knowledge, renounced action and has developed steadiness in knowledge. He has attained peace which cannot be disturbed by desire for fruit of action.

Having renounced all actions by discrimination, he rests happily in the City of Nine Gates, neither acting, nor causing others to act. By doing all action thus he has taken refuge in Radhasoami *Dayal* and will attain to the eternal, immutable state. He is already rid of conceit and ego which is the *mool paap* (seminal sin).

[Note: For the permanent war amongst the elements that comprise the body and mind of an entity, causing eternal conflict between man and man and between one part of the world with the others, see author’s translation of *Maulana Rum’s Mathnawi*, Volume V, Verses 38-67.]

As regards the second sort, the effect of the acts performed in the past or present life will be much less in the case of a devotee who has practised the withdrawal of the spirit-current from the centre at which pains and pleasures are felt (the ganglion of solar plexus) by Word-Audition and the company of the preceptor, to the seat of the spirit, i.e. the sixth ganglion.

### *Introduction 83*

The unripe acts can be quite easily disposed off during the practice of Word-Audition. There are two sorts of impression made on the mind’s atmosphere, viz. those produced by external objects when they come into contact with the senses; and those produced by desires (*vasnas*) and various cravings (*trishnas*) that spring up from time to time in the mind. These impressions are strong or feeble according to the intensity or weakness of desires and cravings, or the force or indifference with which the senses grasp the external objects.

When a devotee is traversing the mental sphere on his journey homeward, these impressions are vivified by the power of spirit and appear to him as real objects; they engage or attract his attention and detain him for sometime, but as the devotee is forewarned not to busy himself with these impressions, he sooner or later breaks his connection with them and proceeds onwards whereby the spirit-current is withdrawn from the above sphere and the said impressions rendered lifeless and incapable of producing any effect on the devotee when he returns to his seat in the body, viz. the pupil of the eye, after completing his devotional practice for the day.

Obviously, the effect of unripe acts is nearly obliterated in a short while, instead of occupying years, if the seeker has not been practising Word-Audition. Thus the company of the preceptor is the only instrument for nullifying the effects of actions past, present or future.

### **Process of Recording of Karmas**

After describing the three categories of karmas and the laws which regulate their influence in the future, let us say a word about how the external environment acts upon a human entity, how they are actually recorded and preserved within him, and how his desires, urges, ambitions and volition are generated by them. The surroundings act upon the senses; the impressions produced in the latter are perceived at the time; but the matter does not terminate at that stage.

All these impressions are preserved somewhere within us, even the most insignificant and the feeblest of them finding a place in the internal record. That such is the fact is demonstrated beyond

question by the several cases mentioned by Abercrombie in his treatise on *Intellectual Powers* (OUP, London, 1900). They refer to the recollection and repetition by several ladies and gentlemen of some foreign verses, which had occasionally come within the range of their hearing. As the verses in question were unintelligible to them, and attention of the feeblest character must have been drawn to the recitation of the verses, the impressions produced by them must have been also of the feeblest nature. Yet when their attention, in the extraordinary condition of excitedness caused by delirium, was confronted

## 84 Introduction

by the impressions within, a distinct recollection of the verses cropped up, and the impressions acted as centres for the recital of the verses.

The medium on which all such impressions, viz. those produced through the senses and also those which are due to subjective actions are recorded and preserved, is the ether. *Akash tattva* or ether, upon which the impressions received through the senses are recorded, is known as *manakash* (mind-sky). This is also called the *chidakash* which is situated between the sixth ganglion and the *Sahasdal Kanwal* [see reply to question no. 79 in Maharaj Saheb's *Discourses on Radhasoami Faith*, (Hindi), Soami Bagh, Agra, 1983, pp. 361-62]. This *akash* possesses elasticity of an immensely high order, identical with the elasticity of ether found in creation. By means of this elasticity the impressions produced in *manakash* or in the ordinary ether of nature are transmitted to their destination. The destination in the case of natural disturbances is radiative, while in the case of *manakash*, although this function is not wanting, it is subjective.

Mind with its four functions becomes cognisant at the time the impressions are being recorded, but with the diversion of attention to other impressions and in other directions, the consciousness of the previous impressions fades and gradually they pass away from the ordinary schedule of memory. The impressions, however, by such disappearance are not entirely effaced. They are scrupulously preserved in the old records of *manakash*. When these are approached, whether voluntarily or involuntarily, by complete convergence of attention towards them, they are forthwith reproduced and recollected as explained above.

From the cases mentioned by Abercrombie two principles are clearly deducible, viz. that by the association of complete attention with the impressions an entity has received, it acts entirely in accordance with the nature of these impressions, even when they are extremely feeble and even when they are not intelligible; and that these acts react upon the *manakash*, and that under favourable circumstances, viz. by complete association of attention with them, they can again constitute centres of future action.

### Radhasoami Concept of *Bhakti*

In the invocation of divine blessing (*Manglacharan*) in *Sar Bachan*, Poetry, Volume I, Verse 12, it is stated:

*bhakti sunayee sabsey nyaari*  
*Ved kateb na tahi vichaari*

[Radhasoami *Dayal* has recited an entirely different sort of *bhakti* (devotion) – one that has not been thought of in the Vedas and all other books (scriptures).]

Now, what is the concept of *bhakti* in religions that appeared before the advent of Radhasoami Faith? In all these religions, including the Vedanta and the Gita, the doer of *bhakti* is *manas* (Mind); the object

of *bhakti* is also *manas* (Mind), lower or higher; and the medium through which *bhakti* is rendered is the current of Mind or Maya. Even in the Gita which expresses the highest form of traditional worship, it is all the display of higher or Universal Mind, without a touch of *surat* – a concept which was then unknown and which was disclosed only by the saints.

The upshot was that in all these cases, the devotee could only make it to some sphere of *Brahmand* ranging from heaven to Shiva *lok* to Brahma *lok* to Vishnu *lok*, to *Sahasdal Kanwal*, to *Trikuti*, and at the most to *Sunn* – the top of the *Brahmand*. It was only a few *yogeshwar jnanis* like Vyasa, Ram and Krishna who could attain to *Trikuti* (the sphere of Brahman) or to *Sunn* (the sphere of transcendental Brahman or *Paar Brahman*). None could transcend the level of *Brahmand* which is within the range of dissolution and is therefore perishable and *asatya*.

In the *Sant Mat* or Radhasoami Faith, the story is different. Here the doer of *bhakti* is *Satya* (*surat*), the object of *bhakti* is *Satya* (Truth), and the medium of *bhakti* is not mind but it is the *surat* aided by the higher and lower mind. The object of *bhakti* is *Satya*, i.e. *shabd* or Sound that is *Satt Naam*, Radhasoami *Naam*. It is only the *surat* which can dedicate itself to *shabd* for both are akin to each other, of a piece with each other. There can be no meeting point between the Mind or *manas* and the *Satt Naam* or Radhasoami *Naam*.

The medium of *bhakti* is *Satya* – the current of *Satt* flowing from the Radhasoami Abode. This is called as the *Surat-Shabd-Yoga*. It is through this current (*dhara*, which in the reverse order is called as “Radha” – the *Adi surat* or the *Satguru*) that the *jiva surat* can manage to ascend to the source, i.e. *shabd* or Soami. This concept of *bhakti* is entirely revolutionary, wholly unknown to all the faiths and religions that appeared prior to the advent of *Sant Mat*, i.e. the Radhasoami Faith.

#### **Radhasoami Concept of *Mauj***

No concept is repeated as frequently as that of the *mauj* of the Supreme Lord. Almost all the adherents of Radhasoami Faith refer everything to His *mauj*. The word *mauj* is Persian and means a “wave”. The term has been defined as “a wave arising out of the overflow of love and beneficence, and spreading itself in the form of grace and mercy”. In the person of Radhasoami *Anami* there is no ebb and flow, waning or waxing for He is as He ever was and will ever be. He is the absolute concentration or reservoir of primal energy.

#### **86 Introduction**

The part of primal energy which was closest to it was not so concentrated, and being somewhat deficient it was naturally gravitating towards *Anami* and getting merged unto Him. This union created a state of “overflow” which is called as the *mauj*. So to say, the term *mauj* refers to invigorating or keen enjoyment or zest or piquancy of love (*josh* and *umang*). It manifested itself with the sole object of enabling the less concentrated part of primal energy which was not in a state of perfect bliss, to become fully concentrated and to derive perfect bliss and beatitude. The lesser is the concentration, the greater will be the deficiency in energy, knowledge, delight and happiness. All concerned are vitally interested in greater and greater concentration of energy and withdrawal of it from everywhere else. This is the sum and substance of *mauj*.

In the *Satt Desh*, the *mauj* is manifest for there it is only the perfect power, and perfect concentration and absorption and there is no opposition to it. It is only from the spot where outward tendency is born and the two currents (of *shabd* and *surat*) became bifurcated, that the *mauj* became inward and hidden in greater and greater degree. From this spot began the *mauj* of Mind and Maya (the forces of outwardness and downwardness).

Radhasoami is the same as *Anami*. The form and the name that the *Anami* assumed is called “Radhasoami”. As the *Anami* is ineffable, infinite and unfathomable so is Radhasoami. The first current that emerged from there is called as the current or *mauj* of Radhasoami *Anami*. It created the *Agam Lok*. From there emerged another current called as the current or *mauj* of *Agam Purush*. In *Agam*

*Lok*, the *mauj* of *Agam Purush* is manifest and that of *Radhasoami Anami* is hidden (unmanifest).

The current that emanated from *Agam Purush* created the *Alakh Lok* where the *mauj* of *Alakh Purush* is manifest but those of *Radhasoami Anami* and *Agam Lok* are hidden or unmanifest. Likewise, the current that flowed from *Alakh Lok* created the *Satt Lok* where the *mauj* of *Satt Purush* is manifest but that of *Alakh Purush* is hidden and within it is hidden the *mauj* of *Agam Purush*, within which is hidden the *mauj* of *Radhasoami Anami*. But in all these spheres – *Agam Lok*, *Alakh Lok* and *Satt Lok* – the *Anami Radhasoami* is immanent and there is no difference between them.

Before the advent of *Radhasoami Dayal*, all the saints that appeared here and who revealed the mystery of *Satt Naam*, had emerged from the *mauj* of *Satt Purush*. When, however, *Radhasoami Dayal* Himself appeared as *Param Sant*, He was brought forth by the *mauj* of *Radhasoami* that ruled the roost. But the *mauj* of *Satt Purush* and that of *Radhasoami Anami* are not separated from each other for underneath the *mauj* of *Satt Purush* it is the *mauj* of *Radhasoami* that is hidden and that is stimulant.

*Introduction 87*

Below the *Satt Lok*, the *mauj* of *Radhasoami* is not manifest. Of course, it pervades everything but the active, kinetic force, is that of Mind and Matter. As it is, below the level of *Satt Lok*, none can be aware of the *mauj* of *Radhasoami Dayal*; it is only the expression of that *mauj* that can be perceived. It is only when the *surat* becomes dissociated from mind and matter, that it can develop awareness of *shabd* and the *mauj* of *Radhasoami Dayal*. It is only when you become aware of the identity of *surat* that you can discern His *mauj*. Of course, in the ultimate analysis, the *mauj* of *Radhasoami Dayal* is all-pervasive and its principal objective is to enable the *surat* to draw in, get free from the control of mind and matter, and become concentrated.

This is the intrinsic objective of all that is happening in the universe. Without attaining concentration, there can be neither knowledge nor bliss. Once this is achieved by a person through the instructions imparted by the guru, he will accept every pain or pleasure with great joy, and without any reservation and take it in his stride. He acquiesces to anything that happens for he knows that all that happens, happens because of the *mauj* with which he voluntarily and gladly concurs. This is the sum and substance of the concept of *mauj* of *Radhasoami Dayal*.

#### **Core of Radhasoami Faith**

The core of *Radhasoami Faith* lies in its primary objective of taking the *surat* on to the sound (*shabd*) which is the fountainhead of *surat*. This is true *paramartha*. When the *surat* is roused (stirred out of the cobwebs of mind and body), it automatically gets under the attraction of *shabd* or sound. There is just no room in *Sant Mat* for any force or compulsion or laboured effort (*purusharth*), for it is the *millat-i-ishq* or the path of love.

One should clearly understand as to what the saints mean by the term *naam* and *shabd*. According to some, *shabd* is the quality of *akash* (ether); others regard the *shabd* as gross. Yet others hold that *shabd* is the effect (*kaaraj*) of some cause (*kaaran*). According to saints, *naam* and *shabd* are not the effect of any cause; on the contrary, they are the cause and creator of everything that exists. Even the top of the *Brahmand* is the effect of that cause, namely, the *shabd*. The *surat* alone is entitled to worship that *shabd*, for the *surat* alone is a drop or part of that *shabd*.

The *Sant Mat* is naught except the *surat*. Whatever one does in the *Sant Mat*, the *surat* has to partake of it; it must be a part of that endeavour. Any spiritual activity in which the *surat* does not participate is wholly alien to *Sant Mat*. For without the participation of the *surat*, the author of that activity can and will only be the mind. This amounts only to the devotion and worship of *Maya* and *Kaal*.



In all the religions that preceded the *Sant Mat*, there is only the devotion of mind. It is a devotion of the upper or higher mind by the lower mind; so to say, the higher mind drags the lower mind upward. There are six levels of mind. The mind at the level of navel is beastly (*dil-i-sanobar*); at the *antehkaran* it is the human mind (*nara manas* or *dil-i-nilofer*); over and above it, at the sixth ganglion, it is the lower divine mind (*deva manas* or *dil-i-mudavvar*), followed by spiritual *manas* and super-spiritual *manas*. The higher is the mind, purer it becomes.

On top of the *Brahmand*, it is the *Brahmandi Manas* (Universal Mind) that has launched on this creation of *Brahmand*, *Und* and *Pind*, wherein the devotee or *bhakt* of *manas* (mind) prevails. It is only in the purely spiritual sphere (*Sachch Khand*) that we have the pure devotion of the *shabd* by the *surat*. *Surat* is deep inside everything and so is the *shabd*. It is therefore only the *surat* that can worship the *shabd* and will eventually gain access to it whence it descend to this world. With that, all births and deaths cease and true liberation is achieved.

In the Radhasoami Faith, therefore, the *Satguru* at the hour of initiation entrusts the care of the seeker's *surat* to the current of *shabd* that flows from the topmost regions so that with that medium, the seeker may gain access to the fountainhead of that current of *shabd*.

During the course of this journey all the sheaths which cover and wrap up the *surat* would be torn apart and the *surat* shorn of all covers would make it to the eternal abode under the benign guidance of the perfect *Satguru*. In the case of other religions, the soul keeps on adhering to some of these covers of *Kaal* and *Maya* and cannot jettison them. These covers can be thrown aside only with the active aid of the perfect *Satguru* of the time who has transcended the spheres of *Kaal* and *Maya*.

The seeker of Radhasoami Faith hears the inner sounds of different spiritual regions but under the overall echo of the Radhasoami *Naam* which informs and permeates the entire creation and all the intervening spiritual regions. That ensures that he will eventually attain to the Supreme Abode, the Radhasoami Dhaam.

#### **Essential Prerequisites for Initiation in Radhasoami Faith**

Nobody can or ought to come forward to opt for initiation in Radhasoami Faith who has not realised that this corporeal world (*Pind Desh*), the celestial realm of (*Und Desh*) and the sphere of *Brahmand* (Universal Mind) are alien to the spirit and that the native abode of the spirit is the *Satt Desh* (the Fourth *Lok*) whence the spirit descended here and to which it must return sooner or later.

#### *Introduction 89*

Secondly, the candidate for initiation into the Radhasoami Faith must treat the old customs, rituals and practices as junk which has to be jettisoned for it cannot answer to the challenge of the present age, the *Kaliyuga*. And, thirdly, he must be committed to the supremacy of the Radhasoami Name which holds the key to the topmost spiritual sphere – the abode of the spirit.

The implications of the first prerequisite are that one has to conduct himself in this world to the extent required by one's physical, financial, intellectual and spiritual survival without which the spirit cannot get rid of the covers of mind and body which dragged it to this sphere, in the first place. It is not only useless but positively harmful to take upon oneself the impossible task of reforming this world, or to work for social welfare and social service, or for liberation of the colonial world from foreign rule, or to secure a lasting peace in the world by eliminating armaments. These are of course desirable activities but for them a different set of people are at work and they will keep on coming into existence as and when required.

*Paramartha* is wholly a different story and a true *paramartha* must devote himself only to transcending the spheres of body and mind and take his spirit to the *Satt Desh* through the guidance and under the continual supervision of the perfect living *Satguru*.

The implications of the second prerequisite are the firm conviction that the karmas, dharmas, rules of conduct, ideas and beliefs, idol worship, fasts, yogas, *yajnas*, *japas* and so on are totally obsolescent now and they cannot, at any rate, produce the results assigned to them in the past ages. They cannot even be performed with the perfect precision prescribed for their rules, regulations and procedure.

A Radhasoamist can have nothing to do with these customs, rituals and practices. He must cut himself asunder from any faith or belief in them and while living in this world and in his family, he must gradually sever all the bonds and ties with this world of body and mind.

And, finally, a candidate for getting into the Radhasoami Faith must have pinned his faith in the majesty and efficacy of the Radhasoami Name only, to the exclusion of all other names. He has to be in love with the Radhasoami Name, have faith in it, and be totally devoted to it as his principal prop and mainstay. This name “Radhasoami” was revealed by Soamiji Maharaj Himself (vide *Sar Bachan*, Prose, Part I, para 67). This name can be accepted only by the *surat*, not by body or mind. And, therefore, only one whose *surat* has been liberated from the tentacles of mind and body in an appreciable degree can accept the Radhasoami Faith.

*This is the message of Sar Bachan Radhasoami, Prose, which is the theme of this work.*

***Mercy of the Compassionate Radhasoami Dayal***

**Sum and Substance of the  
Teachings of the Omnipresent (Huzur)  
Radhasoami Saheb**

***Sar Bachan Radhasoami, Prose,***  
**Part I**

**Translation and Commentary by M.G. Gupta**

*Mercy of the Compassionate Radhasoami Dayal*

This *jagat* (phenomenal world) is perishable (*nashman*) and all its causes and effects are also perishable; that the wise and shrewd man is he who having carefully examined the burden of its activities (*karobar*) and having discovered that this is a fantasy world (*kalpit*) and mythical (*mithya*), has fruitfully and gainfully employed this human body (and its related instruments and material) in the remembrance (*sumiran*) and contemplation (*bhajan*) of the Absolute Lord; that having benefited from things with which the Supreme Doer (the Absolute Lord) has equipped this human frame, he has restored his invaluable core (*jauhar-i-be-bahaa*, i.e. the quintessence of his being or *tattva vastu* which is the *surat* or *jivatma*) into its real, original abode – the Radhasoami Sphere whence it descended.

(a) *Jagat*: The term in Sanskrit literally means “what moves”. All creation is movement – an uncoiling of Maya-*Shakti*. As the nature of this movement is circular or spiral, the circular world is said to have evolved in recurring cycles.

(b) *Asbab*: The plural of *sabab* or “cause”. The word *asbab* means the causes including their effects. In common parlance it means “baggage” containing personal belongings for a journey. Everything that man has in this phenomenal world must be deemed to be an aid in preparation for the final journey back to the spirit’s eternal abode.

(c) *Chatur*: Literally, one who knows all four aspects or dimensions of an issue and has acute vision, foresight, hindsight and insight of men and material – the beginning, the evolution, the middle and the end of any thing or phenomenon.

1. *Jivatma* (the embodied spirit), i.e. *surat* is called as *ruh* (literally, breath or perfume). And having descended from the highest sphere, i.e. the sphere of *Satt Naam* and Radhasoami, it has come to abide in this body. And it has got tied up with three *gunas*

#### 94 Sar Bachan, Prose, Part I

(*sattva*, *rajasa* and *tamas* corresponding to oxygen, hydrogen and nitrogen respectively) and five elements (ether, air, fire, water and earth), and ten *indriyas* (five instruments or senses of knowledge and five of action or karma *indriyas*) and mind etc.

Such bonds (*bandhan*) have come about between it (i.e. *surat*) and the body (*sharir*) and its related objects of pleasure (*padarathas*) that release from them has become quite difficult. This release is called as *moksh* (emancipation). The internal bonds refer to cords that bind the *surat* with senses, elements and the mind. The external bonds imply the strings which tie up the *surat* with object of pleasure, family and clan (*qabila*).

In both these bonds, the *jivatma* has become so entangled that it has lost all remembrance and consciousness (denoting or relating to a part of the human mind that is aware of a person’s self, origin and history, environment, and mental activity) of its real abode. Its destination (original abode) has become so distant that its return to its original abode has become extremely difficult without the grace of the perfect *murshid* or *Satguru*. All that man has to accomplish is to take back his *surat* or *ruh* to its head spring and source, i.e. the spheres of *Satt Naam* and Radhasoami. Until and unless this task is accomplished, there can be no release from the worldly gaiety and grief (*khushi* and *ranj*) and all the pains and pleasures pertaining to this (phenomenal world).

(a) *Atma* and *jivatma*: The word *atma* is derived from *at*, “to go always” or “to move”, and *ma*, “matter” or “mane” or “creation”. It is the force which moves and vibrates a being or entity. It is that which evolves itself always into the names and forms of the universe. The realisation of *atma* or self-realisation means to detach one’s self from these names and forms. According to Vedanta, the *atma* – the ever present universal spirit – is free from all conditions (as organs of senses etc.), whereas the *deh* as *lingadeh* or astral body is bound by many conditions.

*Atma* is the internal governor of this *deh* (body) which is the governed and therefore external. It is all conscious intelligence and all holiness. The *deh*, i.e. the gross body, is all flesh and blood (i.e. heart) and therefore unclean. *Atma* is the illumination of the universe and purity itself, while the body, evolved from ignorance, is all darkness. The *atma* is permanent, eternal and therefore existence itself, whereas the body is non-eternal (subject to change) and non-existence incarnate.

Sar Bachan, Prose, Part I 95

It is the self-illuminating power of *atma* which enlightens all the objects of this universe. Its light is unlike that of fire, for fire cannot dispel all darkness. Indeed it is only on account of the illumination proceeding from *atma* that darkness or fire or any such thing becomes comprehensible. It is that self-sustaining light which illumines all and is not opposed in its nature to any thing.

*Atma* is described by the Vedantin as the substratum of the ego –the Universal Soul or Brahman – free from all changes, without any form, ineffable, undecaying and indestructible, beyond all disease, not within the reach of comprehension, free from all imagination, and all-pervading. It is unaffected by the three *gunas* (qualities of matter) – *sattva*, *raja*, *tama* – motionless, eternal, ever free from all conditions and unique, free from every impurity, ignorance or *avidya*, immovable, infinite, holy, immortal and unborn.

*Atma* is indeed the *Purush*; it is the substratum of the ego which remains the same in childhood, young age and old age, although the body keeps on changing. He who during waking, dreaming and dreamless slumber knows the mind and its functions which are goodness – this is the ego. He who cognises every thing, who is not seen by anyone, who vitalises *buddhi* (intelligence) and the others, and who is not vitalised by them – this is the *atma*. It is that by which this universe is pervaded, which nothing pervades, which causes all things to shine but which all things put together cannot make to shine.

But, then, according to saints, the *atma* is yet the ultimate form of mind itself; it is mind’s subtlest layer. Beyond the *atma* is the supreme *tattva*, i.e. *surat* which is dedicated to itself, which is the current (*dhara*) flowing from the *shabd* (the Lord or Soami: see *Prem Updesh Radhasoami*, Soami Bagh, Agra, para 107). This mystery was revealed for the first time by the Revealer of the Radhasoami Faith, Soamiji Maharaj.

The *surat* is a drop from that Ocean – the Supreme Radhasoami, *Anami*, beyond space and time, void of *vikalp*, of boundary, of lineament (*roop-rekha*), of motion, of modification, of within and without, the Formless, even Soundless and Nameless, in a state of perfect bliss – “So Am I”. When *surat* assumes body and form, it becomes known as *jiva* (entity) or *jivatma*.

*Surat* is experience or *anubhav* (*vijnan*) as *shabd* or Sound is *anubhav* (*vijnan*). As light characterises the sun, coolness water, and heat fire, so do *satt*, *chitt*, *anand* and *nirmal tattva* typify the *surat*. *Surat* has no *vikar* (change or modification) and *buddhi*, no *jnanam* (supra-knowledge) at anytime. *Jnan* is only confined to *surat* so that there is no *jnan* apart from *surat*, and *surat* cannot be known by *buddhi* (intellect).

*Surat* is from Sanskrit *sva*, “self”; *rat*, “absorbed”, i.e. “that which is absorbed in itself”. It is the quintessence of *atma*; the breath or the stream of consciousness directly flowing from Radhasoami Dayal, the Compassionate Lord. It is the same as Sound (*shabd*). It is, for the time being, wedded to *manas* and *Maya* so that it could come into its own. Before descending into the body, it was unconscious, made dormant by the layers of *Kaal* (mind) and *Maya* (matter).

The purpose of its descent is to enable it to shed off these layers, in the company of *Kaal* and *Maya*. This is possible only when the *surat* (*jiva surat*) comes into intimate contact with the one who embodies the *Adi Surat*, viz. the *Satguru* of the age. Through him, the *jiva surat* will get access to *Adi Shabd* or Soami. The *Adi Surat* is a current from the *Adi Shabd* and is in constant communion with the *Adi Shabd* or Soami. Thus Radha (*surat*) gets merged with Soami (*shabd* or Sound).

An attribute of *surat* is to become fixed up and turned to a higher spiritual region through its journey upward. It has to be disjointed from that intermediate region by a force which is called as *vi-rat* or *bi-rat* (that which separates). And, then, the *surat* is driven forth to a higher region; that force is called as *nirat* (the force that discriminates).

(b) *qabila*: A group of people interrelated by ancestry or marriage

(c) *Moksh*: The term *moksh* is a combination of *mo*, “I-ness, ego or *ahamkar*” and *kshai*, “extinction”. *Moksh*, therefore, means “the extinction of *ahamkar*”, which is the root of all sins (*sab paapon ka mool*).

Secondly, this amounts to the release of *surat* (quintessence of soul) from the thralldom of *Kaal* (Universal Mind) and *Maya* (matter or body and its appurtenances, the *indriyas*) and its arrival in *Satt Desh*.

Thirdly, it is not through karma that *moksh* can be attained, for karma is performed by mind and body from whose imperium and dominium the *surat* has to be released. It is only through *upasana* and devotion (*bhakti*) that the task of emancipation of the *surat* can be accomplished.

Fourthly, this devotion or *bhakti* is not the traditional *bhakti* of Vedanta or Gita, for the doer of that *bhakti* (*bhakt*) is mind or body or both, and the object of *bhakti* (*Bhagwant*) is *Kaal* or Universal Mind, and the level or plane from which that *bhakti* is performed is the plane of body and mind.

Fifthly, the fourfold key to *bhakti* in *Sant Mat* is the perfect *Satguru* of the age; *Satt Shabd* or *Sattnaam*, i.e. the “Radhasoami Name”; *satsang*; and *satt anurag* or ardent, sincere love for the Supreme Being – Radhasoami Dayal and His *nij dhara*, the *Sant Satguru*.

Sar Bachan, Prose, Part I 97

Sixthly, the royal route to *moksh* is complete surrender (*sharan*) of the devotee – body, mind and *surat* – to the *Sant Satguru*, for that alone will lead to extinction of the ego or *ahamkar*.

Seventhly, the deliverance of the *surat* from the bondage of body, senses and mind means its gradual ascension and eventual entrance into the Radhasoami *Dhaam* through the practice of *Surat-Shabd-Yoga*.

Eighthly, the abandonment of all the past practices like idol worship, pilgrimages, fasts, worship of gods and goddesses, avatars and prophets and past preceptors, penances, *Karmakand* and sharia, obsolete names and false *shabds*, and the realisation that the Lord or “Soami” is *shabd swarup*, that the *Sant Satguru* is the epitome of “Radha” – the *Adi Surat* which has flowed from the *Adi Shabd*, the first manifestation of the Lord.

The *jiva surat* is distinct from that *Adi Surat* and although the *jiva surat* is a particle of the Supreme

Being, or a ray from the Supreme Sun, or a drop from the Supreme Ocean of Spirit, having descended from the highest region, it has become encased in material coverings (gross, subtle and causal bodies and five sheaths) and has become engulfed in *indriyas*, *manas*, *buddhi*, *chitt* and *ahamkar*. In a manner, this *surat* has become intermingled or joined up with matter and has become in this third subdivision (*Pind Desh*) subject to the forces of carnal desires and passions resulting from such matter or *granthis* (*jad-chetan-ki-gaanth*).

Ninthly, *moksh* means emancipation from the pains and pleasures caused by the *surat*'s close association with mind and body. The desire for carnal pleasures drives the *surat* towards metempsychosis. *Moksh* therefore implies release from the cycle of birth-death-rebirth both individually and collectively. While in the *Pind Desh*, death is individual, in the *Brahmand*, death or dissolution (*pralai* which literally means *lai*, “merge” and *pra*, “the next realm”, i.e. “to be merged in the world beyond”) is collective (*desh abhav*). It is only in *Satt Lok* and above that there is no matter and no mind and therefore no rebirth, no dissolution.

Tenthly, the so-called *jnan marg* – study of scriptures, gathering of book-learning – makes a person merely a preacher, a theoretician (*vachak* or Brahman *jnani*) who ipso facto places himself beyond redemption (*Sar Bachan*, Prose, Part I, paras 2, 58, 60-64 and Part II, paras 51, 83, 104, 180, 195, 203, 205, 206, 234, 258).

The real *jnan* is that which enables the person concerned to have a direct encounter (*saakshaatkaar*) with Brahman. The tincture, essence, flavour, aesthetic experience (*rasa*) of that sight (*drishya*) is such as would put to shame the pleasure of ruling the seven realms. Of course, one must have the aesthetic experience of that summit of *Brahmand* which is beyond *laksh swarup* and *vach*, in both of which subtle *Maya* inheres (*ibid.*, para 65).

## 98 *Sar Bachan, Prose, Part I*

But the path of the *Sant Satguru* goes straight to Radhasoami who is far above Brahman and *Paar* Brahman and beyond the range of *Kaal* and *Maya*. One who follows the *surat shabd* path and listens to the reverberation of the Sound “Radhasoami” will be redeemed from the debt of *Kaal* and *Maya* and obtain *moksh* (*ibid.*, para 67). This, then, is the Radhasoami view of *moksh*, the key to which is called *prem marg* or *millat-i-ishq*. It is entirely different from all the yogas.

According to *Sant Mat*, *moksh* requires the *jiva* to follow that spiritual technique by which the *surat* can reach its real abode – Radhasoami *Dhaam*. For this, he has to examine the essential nature of this phenomenal world and finding it imaginary, illusory and mythical (*mithya*) become convinced of its ephemerality and devote himself heart and soul to the remembrance of the Absolute Lord (Radhasoami).

Engagement of the *surat* with the body and mind has given rise to carnal desires which, in turn, have gripped the *surat* in a tight bondage with body and senses and with innumerable sense objects. So tight are these bonds that it has become insurmountably difficult for her to get released. Then, there are inner bonds with desires and longings, yearnings and cravings pertaining to the sensory and motor organs, and interplay of *tattvas* and the *gunas* with which mind and its allies like intellect, attention and ego constantly play. *Moksh*, therefore, means the cutting asunder of the strings of bonds referred to above and getting released from them to get back to its fountain-spring, viz. the abode of *Satt Naam* and Radhasoami.

(d) *Indriyas*: Of these five are physical organs: hands (prehension), feet (movement), tongue that talks (speech), reproductive organ (reproduction), anus (excretion) – and five are senses or *jnan indriyas*: ears (sound), eyes (sight), the tongue that tastes, nose (smell) and touch. The five sensory organs are derived from *ahamkar*.

(e) Three *gunas*: Three currents issued forth from the *Purush*, *Prakriti* and the *Akshar Purush* (*Triveni*) and they converged at *Trikuti* – the Region of Three Prominences (*Musalassi*) viz. Meru, Sumeru, and Kailash. These three currents united in their course downwards from *Trikuti*, and two fresh main currents from Maya and Brahman also started downwards. The centre where these two currents took their third location is *Sahasdal Kanwal*. Maya and Brahman here assumed the form of *Jyoti Narayan* or *Niranjan* (Spotless).

As the three currents referred to had started from *Trikuti*, the impress of the form of their location was imparted to the path carved out by them in their descent to *Sahasdal Kanwal*. This path is known as *Bunknaal* or the “Crooked Tunnel”. From the point from which the united three currents

*Sar Bachan, Prose, Part I 99*

started their journey downwards, the path goes up first and is then followed by a descent. These three currents are the subtlest latent forms of the three *gunas* (qualities) – *sattva*, *rajasa*, and *tamas*. The first is highly charged with spirituality (Vishnu); the second with generative functions (Brahma); and the third with the destructive function (Shiva). The word *guna* means “quality”, “secondary” and “strand of a rope”.

After the formation of *Sahasdal Kanwal* the two currents of Maya and Brahman took their final abode there. They could not go further down because the negative strata below *Sahasdal Kanwal* was not suitable for their energy. The three *gunas* which had hitherto remained concealed within the sphere of *Sahasdal Kanwal* now issued forth as the three sons of *Niranjan* and became the deities of their respective spheres which are located one below the other.

These deities are known as Vishnu (*A*), Brahma (*U*) and Shiva or Mahesh (*M*) – *AUM*. They are held responsible for running the affairs of the *Pind Desh*. These three constitute what is called *Prakriti*.

*Sattva* literally means “real” or “existent” and is responsible for the manifestation of objects in consciousness. It is called goodness and it produces pleasure. It is light and bright, buoyant (*laghu*) and illuminating (*prakashak*). It is the source of luminescence, reflection, ascent, pleasure, contentment and bliss. Its colour is white.

*Rajasa* literally means “foulness” and means the principle of motion. It produces pain and its major traits are restless activity, feverish effort and wild stimulation. It is mobile (*chala*) and stimulating (*upastam-bhoka*). Its colour is red.

*Tamas* literally, means “darkness” and it is the principle of inertia and sloth. It generates apathy, ignorance, confusion, bewilderment (*moh*), passivity and indifference. It is heavy (*guruh*) and enveloping (*varanka*) and as such is opposed to *sattva*. It is also opposed to *rajasa* as it arrests activity. Its colour is dark.

All the three *gunas* act as three strands of a rope, distinct and yet united. They are never separated from each other. They conflict and yet they co-operate with each other and are ever intermingled. They act as the oil, wick and the flame of a lamp which though opposed, yet co-operate to produce light. They are imperceptible and are inferred from their effects.

The nature of any object or thing is determined by the preponderance of a particular *guna* so that things are called good, bad or indifferent; intelligent, active or sluggish; pure, impure or natural on account of the predominance of *sattva*, *rajasa* or *tamas* respectively.

100 *Sar Bachan, Prose, Part I*

Unlike substance, *guna* cannot exist independently by itself and possesses no quality or action.



It inheres in a substance and it depends for its existence on the substance and is not a constitutive cause of anything. It is called an independent reality because it can be conceived (*prameya*), thought (*jneya*) and named (*abhidheya*) independent of a substance where it inheres.

The *gunas* are therefore called objective entities. They are a static or permanent feature of a substance, while action is a dynamic and transient feature of a substance. A *guna*, therefore, is different from both substance and action. A *guna* is not the cause of conjunction or disjunction like an action.

(f) Perfect Satguru (*Murshid-i- Kamil*): According to the traditional Indian faiths and mysticism, the guru (literally, *prakash* or light) is no mere human being, for he is the dispeller of darkness and doubts; the guru of the age is the lord of the entire cosmos; the guru cannot be spotted by external signs or by his style or mode of living.

Indeed, the *jiva* of his own, cannot recognise the guru for his level of consciousness is wholly unequal; the books or scriptures are no guides for the recognition of a guru. A woman may be a guru if she has attained the necessary spiritual status (see *Rudramala*). The members of the guru's family are not normally gurus, for guruship is not hereditary. Such family gurus "exist like wicks which smell foul after the lamps have been extinguished".

One should abandon a guru who is spiritually destitute, ill-favoured, of evil repute, debased, of crooked mind and heinously sinful, fat, boastful, cunning, fool, thief, short-statured, devoid of *kulachara*, restless, adulterous, foul-mouthed, sensuous, hypocritical, garrulous, greedy, liar, a medical man (see *Kalpachintamani*), arrogant, vain or timid.

A guru is he who is calm, self-controlled, *kulina*, of pure mind, can perform inner miracles (not external miracles or magic), can speak of things previously unheard of and suited to the mind of the hearer and can explain spiritual science at the level on which his disciples are, and does not merely repeat parrot-fashion all that had been stated by the earlier gurus. Reprehensible is the guru who only takes property and money from his disciples in the name of his birthday, on the occasion of marriages and other rituals, or on the pretext of giving initiation.

The relationship of the guru with his disciple is only spiritual, without a touch of the mundane. The guru cannot and will not, in any way, interfere in any matter concerning purely temporal matters except where such a matter has a bearing on the disciple's spiritual pursuits.

The guru has two aspects: in one capacity he is a human being with a body and ten senses, and in the other capacity he is the sole representative

*Sar Bachan, Prose, Part I 101*

and *banda* (bonded agent) of the Supreme Being, His shadow (see my translation of *Maulana Rum's Masnawi*, Volume I, Verses 531-35, MG Publishers, Agra, 2<sup>nd</sup> Edition, 1997, and Volume III, 1995, Verses 3574-75). Anything which he may receive in the first capacity has to be utilised for the purposes inherent in his second capacity. The offerings he receives are meant only for the spiritual uplift of his disciples; he himself needs almost nothing.

A most degraded sinner can receive pardon, but for a pseudo-guru there is no escape. Anyone who accepts offerings for himself; who enjoys the company of women when alone; who goes for publicity, propaganda and salesmanship; who diverts his disciples' attention from inward spiritual processes to outer activities in the name of social service; who indulges in politics, enjoys power, uses force or coercion for achieving his objectives; who indulges in discussions in order to impress others by his scholarship or book-learning; who claims guruship by virtue of being a descendant of the old guru; who practices the profession of guruhood; who keeps mistresses; who practices pseudo-*sadhana*; who uses such crooked devices: "So you have come, my child? I was very anxious for you, but I knew you would come. I will deliver you in two months"; who practices magical tricks; who falls ill but claims

that his illness is the outcome of the disciples' sins which he has taken over; who justifies his criminal acts even when they are censured, on the plea that all criticism is misdirected and malicious and that malice is the watchman in a true *satsang*; who practices sophistry and twists expressions and words used by earlier saints to serve his own purposes; who divulges others' secrets; who has feline qualities (as a cat takes away an article of food from the presence of men and eats it in a secluded place); who is self-conceited; who is crane-like in nature (as a crane appears to be outwardly calm and quiet while all the time it is thinking of destroying others' lives); who is a detractor; who extorts money from others by blackmailing them and assassinating their character in yellow journalistic pamphlets and tracts; who is ungrateful; who spies into others' secrets; who is treacherous and rebellious; who bears false witness; who is a braggart claiming Godhood like Faroon (Pharaoh); who is a bore; who is a plagiarist; who is peevish; who is given to litigation and is an *aataataayi* (oppressor) – such persons are not gurus.

A genuine guru does not tamper with scriptures, does not distort them; has no fears; does not bother at all about the number of his adherents (indeed, the lesser the better); is pure in habits; incapable of speaking ill of others or showing disrespect to the elderly; loves children; never covets others' food, wives or land or wealth; is kind to all creatures; is sharp-witted; has a sense of humour; is the complete master of his senses; is free from malice and avarice; is constant in friendship; is firm in his devotion and uses and pronounces each word correctly, speaking soft words softly.

## 102 Sar Bachan, Prose, Part I

The marks of a perfect *Satguru* are explained in paras 40, 41, 42, 43, 44 and 45 of Part I, *infra*.

2. The aim and object of all faiths and the wont (*tariq*) of all the earlier mahatmas has been to reach the *surat* back to its spring-head (*bhandaar*, i.e. *Satt Desh*) and the arrived one is he who after having performed (spiritual) practice (*abhyas* or *amal*) has carried his *surat* to its eternal abode and who, having snapped all the strings and bonds, external as well as internal, pertaining to his gross body, subtle body and causal body, has dissolved his mind from the illusion, delusion and tricks of pentarchy of five elements comprising this phenomenal world (*samsari prapanch*).

The perfect (*kamil*) and the practitioner (*aamil*), the true lovers and devouts (*aashiq* and *premi*) and perfectly dedicated men of true knowledge and the perfect *sadh* are those who have arrived at the ultimate destination (Radhasoami Abode). But those who merely talk of the arrived ones or only read and study their discourses and utterances or recite them to others, and have themselves not arrived at the ultimate destination and are not even making the necessary effort and are not performing the required practices for arriving there, their proper appellation is *aalim* (erudite, learned, scholarly) and *vachak* (man of theoretical or bookish knowledge, a mere talker or preacher).

(a) Gross, Subtle and Causal Bodies: The material body is the *jagrat avastha* (waking); the subtle or astral body is the *svapn avastha* (dreaming); and causal body is the *sushupati avastha* (*kaaran*).

The gross body is the material coil made of five elements and perishes at the moment of death. The astral body is made of many things and is the object of perception, subject to change, limited and non-existent. The causal body consists of layers of dormant *samskaras*. This gross body is that which is the effect of the five *mahabhutas* (five primordial subtle elements: *akash* or ether, wind or *vayu*, fire or *agni*, water or *jal*, and earth or *prithvi* or *bhoomi*).

The five subtle elements thus produce the five gross ones. Each of the five is divided into eight parts. Four of those parts and one part of each of the others enter into combination and the result is the gross element corresponding with the subtle element whose parts predominate in the composition. This is called *panchi karanam* or *panchikaran* from which we have the term *prapanch* (game that Maya plays).

Of the five gross elements, divided each into two parts, keep one part separate and divide the other part into four subdivisional parts of 12.5% each. Blend together each of these four subdivisional parts successively with the subdivisional part, at a time, of every other gross element. For instance, divide the earth element into two parts and keep away one part. Then subdivide the second part into four parts of 12.5% each. Without mixing these subdivisional parts with the first part of each element already set apart, mix each of these subdivisional parts with one subdivisional part at a time of every other gross element. Thus *akash* or ether would have 50% ether and 12.5% wind, 12.5% fire, 12.5% water and 12.5% earth. And so with all the other elements.

The gross body is born of karma and karma is inspired by *aas* or subtle desire or hankering or yearning (*asha dhar jiva garbh samaya*) and *aas* leads to *baas* or abode. Again,

*aas aad lay jiva bhulaya, ghar ko bhool dukh ati paya;*  
*karma veg ne bahar daala, Maya keenha bahau janjala.*

[Taking the cover of hope, the *jiva* became bewildered; having forgotten his own abode he was subjected to lot of pain (i.e. got into the womb and its fire or *jethraghi*). The pressure of karma impelled him out of the womb and then Maya (*panchikaran*) netted her trap (for him). (*Sar Bachan*, Poetry, Volume II, *Barah Masa*, *Ashadh Mah* (Month), Soami Bagh, Agra.)]

The six changes to which the gross body is subject, are *asti* (to be), *jayati* (to be born), *vardhate* (to grow), *parinamate* (to ripen), *akshyate* (to decay), and *vinasyati* (to die). So to say, the gross body passes through six stages: birth, existence, growth, change, decline and death. What is produced by the subtle elements differentiated into the five gross ones is acquired by karma and is the measure of pleasure and pain and is called *deh* or *sharir* par excellence.

The gross body is made up of skin, flesh, blood, nerves, fat, marrow and bones and is filled with filth. Produced out of the five gross elements themselves by the quintupling process through previous karma, it is the vehicle of earthly enjoyment. In the waking state of that body, gross objects are perceived. The ego embodied in this through the external organs, enjoys gross objects.

This gross body, on which depend all the external manifestations of the *Purush*, is but like the house of the householder. The products of this gross body are birth, decrepitude and death; it is ever changing and decaying, ever subject to diseases. Its instruments are the five sensory organs and five motor organs. Its internal motor is called *antehkaran* comprising of *manas* (mind), *buddhi* (intellect), *ahamkar* (ego) and *chitt* (attention). Its vitality is five *praans*.

#### 104 Sar Bachan, Prose, Part I

The subtle body is the effect of the elements differentiated into five, and having twenty-four characteristic marks (*lingas*). That is why it is called the *linga sharir* (astral body). *Linga* means that which conveys meaning, characteristic mark. This body has twenty-four *lingas*. These include five channels of knowledge (the five *jnanendriyas*); five organs of action (the five *karmendriyas*); five elements; five vital airs viz. *praan*, *apana*, *samana*, *vyana* and *udana*; *buddhi* (intellect); *avidya* (ignorance); *kama* (desire); and karma (action) which constitute the subtle body (*suksham sharir*). This is also called as *linga sharir* and astral body. It is the field of desires and it experiences the consequences of karma (prior experience).

The causal body is ignorance (*avidya*) which is the cause of the gross body as well as the subtle body which is without beginning, ineffable reflection of Brahman. But this *avidya* is not to be confounded with *Prakriti*. What is meant by *avidya* being without beginning is that it forms no link in the karmic chain leading to successions of births and deaths. It is evolved by a law embodied in *Prakriti* itself – the law of *Karma Vidhata* or *Adi Karma*. It is productive of the concept of non-identity between the self (*surat*) and the Lord.

(b) *Prapanch*: We may distinguish between *jagat* or *prapanch* and *samsara*. *Jagat* is the real manifestation of God, while *samsara* or the cycle of births and deaths is imagined by the soul on account of ignorance which is fivefold: (i) ignorance of the real nature of the soul, (ii) false identification with the body; (iii) with the senses; (iv) with the vital breaths, and (v) with the internal organ. When knowledge dawns ignorance vanishes and with it vanishes the *samsara*. But the world, the *jagat*, continues because it is the real manifestation of God.

(c) *Kamil*: One who has reached the point of perfection or *kamaal* (*numen*), and perceives the Lord's *jalaal* or "mysterium tremendum" and *jamaal* or comeliness or "mysterium fascinans".

(d) *Bhakt*: One who practices *bhakti* is a *bhakt* or devotee. *Bhakti*, which is defined as a firm and all-surpassing affection (*sneh*) for God with a full sense of His Greatness, is the only means of salvation. It is the loving service of God. It means attachment to God which presupposes detachment from all other things. It is neither worship nor knowledge. Affection or *prem* is its dominant phase (*sthayibhav*). The feeling of oneness with God is not its culmination. It is gained through the grace of God which is won by the purity of heart.

*Bhakti* is attained without any individual effort simply by the grace of God which destroys sins forthwith. God, pleased by devotion, takes the devotee within Himself. Or, when He is highly pleased keeps him near Himself to enjoy the sweetness of service.

Sar Bachan, Prose, Part I 105

(e) *Vachak*: *Vachak jnani* is one who only talks of knowledge without attaining it by experience or vision or revelation.

3. All the *acharyas* (teachers) and mahatmas, avatars and prophets of every religion or faith, by dint of their (spiritual) practice turned inward, in the direction of the ultimate destination but not all of them could reach there. A great many could reach the first station (*Sahasdal Kanwal*), and a few could make it to the second station (*Trikuti*), and some exceptionally great *sadhs* and devout could arrive at the third station (*Sunn*, the top of *Brahmand*, and via the fourth state, i.e. *Bhanwar Gupha* or the Rotating Cave), only the saints could reach the fifth station, i.e. *Satt Naam* (or *Satt Desh*).

The rarest of the rare could make it to the eighth or the ultimate state, i.e. the Radhasoami Abode, via the *Alakh* and *Agam* spheres. It is from this sphere that in the beginning (of creation) the *surat* descended. And as the *surat* went on descending, its egress or emergence appeared to have occurred from the lower spheres such as *Satt Lok* etc. And to those who remained stuck at some sphere below this station (i.e. *Satt Lok*), its emergence appeared to them to have taken place from that station.

And because they could not meet the perfect *Satguru* they deemed that very sphere to be the repository (*bhandaar*) of the soul or *surat*. They also deemed the presiding deity of that region as the Supreme Lord and creator of the entire creation below that region, and they instructed all their associates (*sangis*) to regard that region as the ultimate abode and to worship its lord, and got them tied up with the cord of faith in that tutelary deity (the deity invested with the role of guardian or protector, *isht*).

(a) Eight heavenly spheres according to Radhasoami Faith are as follows:

- Thousand-Petalled Lotus or *Sahasdal Kanwal* or *Arsh-i-Bareen* with *Niranjana* as its presiding deity and flame of burning candle as its form and the sound of bell and conch shell as its melody. This sphere is situated three-quarters of an inch below the focus of the eyes (sixth ganglion).
- *Trikuti* (Sphere of Three Prominences of Meru, Sumeru and Kailash or *Prasara* or *Gagan* or Prism. Its presiding deity is *OM* and *HOO* or *Hari*, or *Lahoot*. It is red like the rising sun and its sound is thunder or *mridang* (drum). It is located in the interior between the eyebrows or *bhrakutis*).

- *Sunn* or Spirit Sphere or *Dasam Dwar* or Tenth Gate (the other nine gates or apertures being the two ears, two eyes, two nostrils, one mouth, one *Sahasdal Kanwal* and one *Trikuti*). *Rarang* or *Hahoot* is the name of its presiding spirit and its form is like that of the full moon. Its melody is the sound of fiddle and violin (*kingari* and *sarangi*). This sphere is situated in the centre of the forehead on the line drawn from the sixth ganglion to the place where the hair begin.
- Across the vast barrier, i.e. *Mahasunn* called as *Timir Khand* (vast plain of darkness), there is the fourth sphere – the Rotating Cave or *Bhanwar Gupha* – whose presiding deity is *Sohang* or *Anahoo*. It is called as *Hootal Hoot* and its form is like that of midday sun with flute as its melody. It is situated at the top of the forehead where the hair begin.
- The fifth sphere is *Hoot* or *Satt Lok* or *Sachch Khand* or the Truth Sphere. Its presiding deity is *Satt Naam* or *Haq*. It is absolutely resplendent and its sound is harp or *been*. Its situation is an inch above the Rotating Cave.
- The sixth sphere is *Alakh* (the Invisible Sphere). Its presiding deity is *Alakh Purush* and its form and sound are indescribable. It is situated an inch above the *Satt Lok*.
- It is called as *Agam Lok* (the Inaccessible Sphere, beyond space). Its presiding deity is *Agam Purush* and its form and sound are beyond description. It is located an inch above the *Alakh* Sphere.
- And the eighth sphere is the ultimate abode – the Radhasoami *Dhaam*, the sphere of the Supreme Being. The resplendence of its form beggars description; its inherent sound is “Radhasoami”; it is situated on the top of the head. It is the last, the ultimate, the highest, the boundless, endless and beginning-less, the origin and fountain of all creation.

(b) *Mahatma*: In common parlance it means a “Great Soul”, a great or good man, but in *Sant Mat* it means an adept who has attained to *atmapad* (spirit-pole) of *Brahmand*, namely *Sunn*, whose deity is *Akshar Purush*. An adept who succeeds in effecting union (*saayujya*) with him is called *mahatma*.

(c) *Avatar*: See commentary on para 186, *infra*.

4. Now, one should realise that the Radhasoami Abode is the highest (spiritual) station; it is the name of the Supreme Being and the True Lord and True God. Two stations below it there is the

*Sar Bachan, Prose, Part I 107*

sphere of *Satt Naam* which the saints have described as *Satt Lok*, *Sachch Khand*, *Sar Shabd*, *Satt Shabd*, *Satt Naam*, and *Satt Purush*. This makes it clear that these two spheres – Radhasoami Abode and *Satt Lok* – are the stations of rest and repose (*vishraam*) of *param* saints and saints respectively. For this reason, the grace or rank of the saints is of the highest order. In these two spheres, there is no trace of Maya, nor that of Mind, and these two spheres are the encompass (*mohit*) of all the stations below them, and indeed the entire creation; so to say, the entire creation is below them and within their circumference (boundary of the crib or *ghair*).

The Radhasoami Abode is also called *Akeh* (Ineffable or Unutterable, too sacred or too big or majestic to be articulated) and *Anami* (Nameless) because this sphere is limitless, immeasurable, incomprehensible (*apaar*) and Ancient (infinite, having no limits or boundaries in time, space, extent or magnitude) and *Anadi* (beginningless). All the other stations have emerged from (came into view as from) it, and this is the sphere which can indeed be called as truly spaceless so that it cannot be termed as a place (*sthaan* or a particular point or part of space or of a surface, especially that occupied by a person or a thing).

(a) *Sar Shabd*: Quintessential Sound, the Sound or Word that is the root of all other sounds or words

– the Radhasoami *Naam* or Name.

5. One should now learn that the rank of the *sadhs*, *jnanis*, devout, avatars, prophets and all the other mahatmas who failed to reach the eternal abode, is far inferior and below that of the saints. And because all of them were left behind at various spheres on the spiritual highway (to Radhasoami Abode), varying faiths and religions came in vogue in this *samsara* (phenomenal world). That is to say, that who reached a particular station (on the highway) he regarded that station or sphere as the ultimate destination and he looked upon the presiding deity of that sphere as endless and limitless (*be-anth* and *apaar*) and he instructed people to worship that deity (as God).

In this, such persons were reinforced by the circumstance that the Absolute Lord (Radhasoami *Dayal*), by His power and will (*qudrat*), created every (lower) station in the wise of a reflection or

#### 108 *Sar Bachan, Prose, Part I*

image or shadow of His own Eternal Abode. And somewhat the same quality and atmosphere and the state of elegance and embellishment (*kaifiyat* and *haalat*) prevalent in the original, eternal abode is also found in the lower spiritual spheres.

But there is a vast difference or variation between the quality and the state of elegance and embellishment and atmosphere and the state of various stations and in their duration or stability (*qayam yane theraoo*). And the creation that comes to view in every sphere is also varying. And it goes on becoming fine (*latif*), i.e. subtle (*sukshm*) and more delicate, and exceedingly exquisite from sphere to sphere according to their grades or levels; it also goes on becoming pure (*paak*) or impeccable (*nirmal*), depurated (*vishesh nirmal*) and pristine (*maha nirmal*).

But this state (of varying degrees of subtlety and purity in various regions) can be known only by one who has sauntered all over these spheres. Or else, he who arrived at a particular sphere, perceived the form and aura of the deity of that sphere and declared him (that deity) as endless and infinite and God (*Khuda*) or *Parmeshwar*. And he derived so much bliss and beatitude that his consciousness and wits deserted him and such state of ecstasy and inebriation (*masti*) and tenderesse (*shauq* – loving feeling towards someone, fondness) overtook him that it beggars description.

6. And let it be known that the quality and state (*kaifiyat*) of the *surat* of the person reaching varying stations varies and is distinct, for the deity of that station appears to be immanent in and in-charge (*mukhtaar*) of all the other lower spheres. For instance, if anyone becomes stationed at the first or second sphere (*Sahasdal Kanwal* and *Trikuti*), he perceived that the spirit or deity of that sphere is immanent in all the lower spheres and is indeed the creator of these spheres; and to him, it also appeared that the entire lower creation was born of him (that deity), and that it is at rest because of him. He then affirmed him to be the Lord (of all the lower spheres) and he instructed his disciples and adherents (*satsangis*) to devote themselves to that sphere and worship it.

He could not be aware of the mystery of the spheres beyond, because no one except the *Sant Satguru* knows the secret of the realm

#### *Sar Bachan, Prose, Part I* 109

beyond, and the *Sant Satguru* did not choose to make himself available to him. Had he met him or his likes, he could have revealed to them the mystery of the world beyond, and enabled them to tread the way to it.

In this manner, everyone who in his consciousness negotiated the way to the first or second or the third sphere, was hailed as the perfect (guru) and the arrived one. But the truth is that after arriving at even the first sphere (*Sahasdal Kanwal*), the sage (*sadhu*) attains a great deal of (spiritual) power. For having achieved such spiritual powers and faculties, and capacity (*qudrat*) such a person was affirmed as a mahatma and a perfect (guru). And, of course, this rank as compared to the grades of the lower order, is of a much higher order, and he

who arrives there becomes purged of all worldly and physical taint and splodge or blots. That is to say, he becomes free from all impurities of the phenomenal world (*samsara*) and pollution of the body.

7. As stated in the foregoing, the *Satt Lok* or *Sachch Khand* (the sphere of *Satt Naam*) is indeed very exalted; it is the court of the saints. Over and above it, there are three more spheres which have not been revealed by any (earlier) saint. It is only now that out of His great compassion for the *jivas*, the merciful Radhasoami has revealed those spheres. He has, in his grace clarified (in detail) their mystery and the state of their splendour and resplendence and atmosphere of majesty and bliss (*kaifiyat*). He also unravelled the mystique of Radhasoami Abode which is the source and fountain (*aadi aur bhandaar*) of all that is here and there, which is the most exalted of all, and which is the favourite palace of the eternal saints (*Param Sants*) or saints of the highest order.

It is from this sphere that in the beginning the *surat* descended and all the spheres below this sphere are the spheres of the descent of the *surat*. And now the *jivatma*, i.e. the *surat*, is stationed below the One-Thousand Petalled Lotus within the body. And from there, its lustre and energy (power or *taaqat*) has descended and became diffused in all parts of the body, and is operating the entire corporeal and mental, i.e. the gross and the subtle, system of man through the mechanism of mind and instruments of action and knowledge (ten *indriyas*).

### 110 *Sar Bachan, Prose, Part I*

(a) Order of Adepts: There are eight orders of adepts as marked by Maharaj Saheb in his *Discourses on Radhasoami Faith* [Article 34, Soami Bagh, Agra, 1989, pp. 65-66:

“The communion of a person with the various spheres of creation takes place by means of apertures in the various ganglia and in the brain. A person who has succeeded in developing the six nervous centres of the physical frame (technically known as *Pind*), is an adept of the third or the material division of creation. He may be called a *siddh*. He has not yet crossed the threshold of death, but has traversed the planes of dream, deep slumber and trance. He is thus acquainted with the entire creation we see including their subtle conditions.

A person, who has reached the first sphere of Brahman or the Universal Mind and who has overcome death is a yogi. Similarly, adepts who have access to the second and third spheres of Brahman, viz. to *Trikuti* and *Sunn* are *yogeshwars* and *sadhs* or *mahatmas* respectively. Those who have access to the purely spiritual regions beyond *Brahmand* (the second division of creation) are *sants* (saints). A saint, who has reached the highest sphere of the purely spiritual regions, the abode of the true Supreme Creator or Prime Origin of Spirituality, is known as *Param Sant* (Supreme Saint).”

(b) Grades of Adepts: Then there are four grades of adepts each grade conditioned by the degree of love of the seeker for his beloved Lord. If a seeker has only access to the region of his beloved, he is called as *Saalok*. If he has attained to a place close to his beloved, he is called as *Saameep*. In case he has succeeded in assuming the manifest form of his beloved, he is described as *Saaroop*. But if he has achieved union with him, he is called *Saayujya*. In these two latter conditions, the seeker has the power to detach himself from his beloved deity at will.

An adept must necessarily undergo all the four stages in respect of the spheres he has passed in his journey to the final goal he has attained. For instance, a successful yogi must have passed all the above four stages of the six spheres of the material plane or *Pind* and of the three lower spheres of *Brahmand*: *Shiva Lok*, *Brahma Lok* and *Vishnu Lok*.

(c) *Sahasdal Kanwal*: Its form is that of the flame of the burning candle; its sound is that of bell (*jaras* and *naqoos*) and conch-shell; the name of its presiding deity is *Niranjan* (Spotless, *Ishwar* and *Hari*); and it is situated three-quarters of an inch behind the focus of the eyes. In Persian it is called as *Alam-i-Jabroot* and *Arsh*. It is also called *Ashtdal Kanwal* and *Turiya*.

In the creation of *Sahasdal Kanwal*, eight main currents contributed. These were *Jyoti*, *Niranjan* and six of the three *gunas* split up into male

*Sar Bachan, Prose, Part I 111*

and female currents each. That is why the *Sahasdal Kanwal* is technically called as the *Ashtdal Kanwal* (Eight-Petalled Lotus). Everyone of these eight currents first attracted and assimilated five distinct leaves so to say of the five *tattvas*. Thereafter each of the individual leaves so constituted attracted and evolved 25 sub-leaves of the *prakritis*. These five leaves thus arranged round the eight main currents produced a ramification of 1000 petals ( $8 \times 5 \times 25 = 1000$ ) and the sphere is accordingly spoken of with reference to them as the Lotus of One Thousand Petals.

After the formation of this Lotus, the two currents of *Jyoti* and *Niranjan* took their final abode here. That is why the deity of this sphere is called as *Niranjan* or *Jyoti Niranjan*. The three *gunas* which had remained hidden within the sphere of *Sahasdal Kanwal* now issued forth and the three forms of Narayan became the deities of their respective spheres which are located one below the other – Vishnu, Brahma and Shiva. These three spheres are in the order in which their names are here mentioned. The evolution of these three spheres completed the set of the six subdivisions of *Brahmand*. The deity of *Sahasdal Kanwal* is also known as *Ishwar* and *Hari*. *Hari* means “to take away” and *Niranjan* is supposed to remove all sins (*anjan* = blackness) by love, wisdom and light. *Jyoti* (light) is *Niranjan*’s consort.

8. Mind is of two orders: *Brahmandi* or subtle or higher or *nij*, and *Pindi* or corporeal and gross and lower. The seat of the *Brahmandi* mind is *Trikuti* and *Sahasdal Kanwal*. And their deity is called as Brahman, *Param Ishwar* (Supreme God), *Param Atma* (Supreme Soul) and *Khuda* (God). And the seat of lower or the corporeal mind is in the sixth ganglion at the back of the two eyes and *hridaya* (heart). It is this mind which aided by the *surat* (whose seat is in the sixth ganglion) is bearing the burden of the work (*kar-o-bar*) of the (phenomenal) world.

The *surat* or soul has become so much infatuated, enamoured and captivated with the mind that in its company its total inclination (in utter deviation from its own course) is tending towards the lower or material spheres, and it is from this circumstance that the mind and all the ten organs are deriving strength for carrying the burden of duties and functions (of this world). If the *jivatma* becomes or turns its attention to its original, eternal abode (*Satt Desh*), its attention would start turning away from the causes and effects (*asbab*) of this world (*duniya*), and the way to release or *moksh* (liberation) would open.

112 *Sar Bachan, Prose, Part I*

When the *surat*, after negotiating its way through the spheres of the Universal Mind, would proceed towards and reach its own eternal abode in *Satt Lok*, all its bonds with the causal, subtle and gross body and all the ten organs and mind would snap. And the conduct of such an arrived spirit-entity (in this world) would remain formal or nominal (*karaj-matra*) confined only to basic essentials, and that too according to his own discretion, so that he can break all bonds with this world in their entirety according to his will and discretion.

In sum and substance, it may be said that so long as the *surat* or *jivatma* does not snap or at least loosen its fetters (*qaidon*) which have chained it with the gross, subtle and causal body and mind and ten instruments (of action and knowledge), and does not leave the impure and splodged spheres which are connected with *Pind Desh* and *Brahmand*, and does not become inclined to proceed to its own eternal abode, and does not go beyond the gamut of the *Brahmandi* or Universal Mind, till then the knot of gross matter with pure energy or spirit will not be resolved. And the sullied, sleazy, squalid, sordid and gross stuff (*padarthas*) comprise of mind, ten organs, body (*deh sharir*), all the mundane transactions and objects of sensual pleasure.

(On the contrary,) the *surat* is delicate and fine and is vivacious, animated, lively and vital (*chaitanya*); their mingling (*milauni*) with each other is known as the knot (*granthi*). So long as this knot is not resolved, and the



adulteration of Maya is not removed, there can be no *moksh*, properly so called, nor can the seed of worldly expectation and craving be extinguished or annihilated (*naash*).

(a) *Duniya*: Literally, “deficient”, from *duni* which means “want or deficiency”.

(b) *Brahman*: The word “Brahman” is derived from the root *brh* which means to grow or to evolve. In the beginning, it meant sacrifice (*yajna*), then prayer (*puja*), and then it acquired its present meaning of “ultimate reality” (confined to *manas* and Maya) which evolves itself as this *samsara*. “Brahman” is that which spontaneously bursts forth as nature, *Prakriti* or Maya and with the spirits gifted to him by the Absolute Lord he launched on this creation of three *loks*: *Brahmand*, *Und* and *Pind*. He is the immediate cause of these *loks* whose ultimate cause is the *Satt Purush* who gifted spirits to him.

*Sar Bachan, Prose, Part I 113*

The three forms of Brahman are *Akshar Purush* or *Rarankar (Sunn)*, Brahman or *Aumkara (Trikuti)* and *Niranjan (Sahasdal Kanwal)*. They are technically called *Avyakrita* (Unmanifested), *Hiranyagarbha* (Gold-bed, i.e. Manifested Source) and *Virat* (Manifested Mass). These correspond with the three forms of our mental ego: *pragya* (latent consciousness in deep slumber, i.e. in instrumental or causal form), *tejas* (consciousness in dream, i.e. in subtle form), and *vishwa* (consciousness in the wakeful condition, i.e. in gross forms).

The form of *Sunn* is like the full moon. It is also called as the *Dasam Dwar* or the “tenth door” counting from the mouth, two nostrils, two eyes, two ears, *Sahasdal Kanwal*, *Trikuti* and *Sunn*. The first seven doors are the instruments of knowledge. They are supposed to be the reflectors of the seven *surats*, created by the *Satt Purush* (see *Sar Bachan, Poetry, Volume II, “Jeth Maas”* Verse 171, p. 413. Also see *Discourses of Babuji Maharaj, Volume IV, Discourse no. 60*). The musical sound of *Sunn* resembles that of fiddle and violin (*kingri* and *sarangi*). The three currents of *Purush*, *Prakriti*, *Akshar Purush* found in *Sunn* are called *Triveni*. *Mansarovar* is also in *Sunn*.

(c) *Brahmandi Manas* and *Pindi Manas*: Mind is also a substance. It is the internal sense (*antar indriya*). It is atomic but unlike the first four atomic *dravyas* it does not give rise to compound objects. It is many [each physical ganglion has a *manas* of its own: anus, genitals, navel, solar plexus, throat, the sixth ganglion (*pindi manas*), and then there is the *manas* of lower *Brahmand* and the *manas* of higher *Brahmand (Brahmandi Manas)*] and each is eternal and imperceptible. The mind is the organ through which the self comes into contact with the sensual objects.

In the perception of sensual or external objects, the mind is selective and active. Perception requires attention and attention is active turning of the mind towards the object of perception. Hence in perception, the self must fix the *manas* on the object of perception with which the external sense is already in contact. *Manas*, therefore, is a substance and it is atomic and partless and can come into contact with one sense only at one time. Mind, therefore, can be occupied with only one thing at a time. All the nine substances are objective realities and of them earth, water, fire, air and mind are atomic and eternal. The first four produce composite things; mind does not.

While earth, water, fire, air and ether are gross elements, the fire and *manas* are physical. But soul is spiritual. Time and space are objective and not subjective forms of experience. Ether, space, time and soul are all-pervading and eternal. Atoms, minds and souls are infinite in number, but ether, space and time are one each.

114 *Sar Bachan, Prose, Part I*

(d) *Param Ishwar*: *Ishwar* (one with excellence, or prosperity, or affluence), who is supposed to be

the deity of *Sahasdal Kanwal*, is the personal aspect of the impersonal Brahman. He is also called *Apaar* Brahman or the “Lower Brahman” as contrasted with the “Unconditioned Brahman” which is called as *Paar* Brahman or “Higher Brahman” (*Aumkara* of *Trikuti*, i.e. Brahman, and *Rarankar* of *Sunn*, i.e. *Paar* Brahman). *Ishwar* is the *Satt-Chitt-Anand* – Existence-Consciousness-Bliss. He is the Perfect Personality, the Lord of Maya (*Jyoti*) immanent in the whole universe which he controls from within. As the immanent ruler he is *antaryamin* (knower of the inner realm). He is also transcendental for he transcends the phenomenal (*bhautik*) universe. He is the source of the Procreator (Brahma), Sustainer (Vishnu) and the Destroyer (Shiva).

Both, according to *Sant Mat* and Vedanta, *Ishwar* is the reflection of Brahman in Maya, while *jiva* is the reflection of Brahman in *avidya*. The *Sant Mat* holds that Brahman limited by *avidya* is *jiva*.

(e) *Param Atma*: The Supreme *Atma* which is the deity of *Trikuti*. Same as *Param Ishwar*.

(f) *Hridai* (Heart): The word *hridai* has three syllables: *hr*, *da* and *ya*. *Hr* means “to bring”; *da* means “to give”; *ya* means “to go”. He who meditates on *hr* gets presents for his own people and for others. He who meditates on *da*, to him his own people and others give their powers. He who meditates on *ya*, goes to heaven. And the one who meditates on *hridai*, as a whole, goes to Brahman. This technique will help the meditator to concentrate on *hridai* at which plane the name *OM* must be recited according to Brahadaranyaka Upanishad.

9. Although by dint of the spiritual practice and by virtue of negotiating part of the way, the force (attraction) of the aforesaid sleazy and sordid stuff will be reduced to some extent, and indeed for some days it would appear that the urge for them has been suppressed or even vanished apparently, but their total disappearance will not come about until and unless the *surat* arrives at *Satt Lok*. This is because if it does not reach the *Satt Lok*, when the *Brahmandi Manas* (the subtle mind) and Maya (matter) will exercise their pressure and when the objects of sensual pleasure and enjoyment would give him jerk and jolt, then there is a danger that the *sadhu* (seeker, a practitioner) who has attained to the first and the second spheres, i.e. *Sahasdal Kanwal* and *Trikuti*, will not be able to withstand and resist it, and it will not be a surprise if he slips and

*Sar Bachan, Prose, Part I 115*

slides out. Of course, he may soon recover his wits and balance and may dislike and despise the objects of sensual pleasure and with the grace of the guru and by his practice he may retrieve the situation and retake the grip of the sphere to which he had gained access. But then without doubt he will remain tainted and tarnished (*daaghi* with a blot on his spiritual career).

For this reason it will be proper for a loving or ardent practitioner to reach his *surat* to such an exalted sphere where there would be no trace of hope and hankering and no sign of any craving for any object of sensual pleasure, whether secular or sacred, whether temporal or spiritual, and where there is only the bliss and beatitude (*anand* and *vilas*) of the sight and glimpses of the Perennial Person Radhasoami, the Supreme Lord. Then, of course, that person will escape and will be saved and he will never have any inclination whatever towards this (phenomenal world) and he will stay from the compass (range and limits) of Maya (matter). And then that practitioner (*abhyasi*) will attain to the rank of a saint.

That is why the great and grand (*bade, bade*) avatars and outstanding *rishis* (*rishishwars*) and *munis* (*munishwars*) and *auliyas* and prophets, during their respective penances, got entangled into the vicious circle of Maya and becoming oblivious of their destined status, were deceived and defrauded, e.g. Narad and Vyasa, and Shringi Rishi and Parashar, and Brahma (the Procreator) and Mahadev (the Destroyer) and avatars etc. Their individual accounts are given in books and since more or less it is known to all and sundry, to elaborate it here is not deemed to be proper or necessary.

(a) *Auliyas*: According to *Sant Mat*, the *murshid-ul-waqt* (*waqt guru*) is the “perfect man” (*mard-i-kamil*) about whom God told Mohammed: “My earth and My heaven contain Me not, but the heart of

my faithful servant containeth Me.” The “perfect man” exhibits divinity for he is completely merged unto God. Along with him, there are the “superlatively elect”, the *walis* or *auliyas*. An ecstatic state of oneness with God constitutes the *wali*. He is the epitome of cosmic power and he provides relief to the spiritually afflicted by advising that Evil (Satan) is not permanent and that the Good (God) alone is permanent.

The *auliyas* are the epitome of *ikhlas* and they never parade their spiritual grandeur and majesty. Some of them are so much drowned in *ikhlas* that they have been called as *malamatiya* Sufis, i.e. the Sufis who

#### 116 Sar Bachan, Prose, Part I

outwardly show themselves as objects of damnation. They have a peculiar attachment for *ikhlas*. They prefer to guard secret of their mystic state and of their ecstasy and spiritual feats to such an extent that they as much resent their being discovered by anyone as a sinner would resent of his sins being discovered.

(b) For the deceived ones – Narad, Vyasa, Shringi *Rishi*, Parashar, Brahma and Mahadev etc. – see Kabir’s verses wherein he shows how Maya looted and plundered the merits of gods and even sages:

“Ram’s bride has plundered the bazaar of this world. She has looted the city of gods; she has robbed the city of snakes; she has pillaged the three *loks* which sob and cry. She has spoiled Brahma, she has polluted Shiva, and she has raped Narad who fell down flat. She razed a sage like Shringi to dust and tore asunder the chastity belt of Parashar *rishi*. She ruined the honour of Gorakhnath; and she disgraced the *yogeshwaras* devoted to reflection. I escaped her snares by the grace of my preceptor who gave me the chord of Sound (*anhad shabd*) which put me across this formidable ocean. Kabir sayeth: ‘O sages, beware of this dacoitess!’ ”

Again, he says:

“This Maya (Madam Bubble) is a veritable robberess, a *thugini*, who has defrauded the whole world. But I salute the ‘Super Thug’ (my preceptor) who has tricked this trickster. Madam Bubble is so enticing that it has bewildered those who know (*jnanis*) and has confounded even those who know even better (*sujaan*). She has chased and caught up everyone who tried to run away from her. She is a shrewd archeress and her darts make no mistake.

“O Kabir, Maya is as alluring (*mohini*) as sweet sugar. She would have beguiled me and denuded me of honour but for the grace of my Master.

“O Kabir, Maya is a flim-flam who acts as a cozen and clouds the vision through pretensions of love. One who is unwary is beguiled by her and is pillaged only to shed tears at the jiggery-pokery with which she swindles everything (all merit) one has.

“O Kabir, Maya is a venomous aculeate (*dankini*) that bites everyone with its sharp, poisonous fangs. I will tear out her teeth if she dares even to come anywhere near the saints. She is a man-eater that swallows up the whole world with her hands coloured with myrtle, eyes with mascara and hair neatly tied.”

(Also refer to *Maharaj Saheb’s Discourses* (Hindi), Discourse 11 “Desire” (*Chah*), pp. 39-46, Soami Bagh, Agra, 1983, for details of deception to which these sages and gods were subjected.)

Sar Bachan, Prose, Part I 117

(c) cf. Verses 3362-66 in *Maulana Rum’s Masnawi*, op.cit., Volume V, 1996, p. 273. Also see Verses 1963-68 in Volume VI, 1996, p. 133.

(d) See comments on Para 82 and 222, Part II, *infra*.

10. The allusion given in the foregoing does not at all mean that these personages wholly became prisoners of Maya or that they suffered a heavy spiritual loss. What it means is that they were defrauded by Maya by displaying its fascinating spell and enchantment. The reason for this is quite evident – that is although they had reached a fairly exalted sphere but they did not arrive at the sphere which was beyond the gamut and reach of Maya's circle, and let it be known that that sphere is none other than *Satt Lok* and Radhasoami Abode. Having said it, the details of the descent of *surat* are now given which will show how far away and how much exalted the real abode of *surat* is. It will also become clear as to whence the prophets and *auliyas* and gods etc. emerged and where to are its limits.

11. The first and the foremost (the ultimate station) which is the highest and the most exalted, which indeed cannot be described as *sthaan* or place or state, that is called as Radhasoami Nameless (*Anami*) and Ineffable (Unutterable). This is the beginning and the end of all; it is the compass of all so that everything is within its range and it circumscribes all. It is only a measure of the charity (*daya*) and power of this sphere which is operating every other sphere. It is from this sphere that in the beginning, the wave of the Will (*Mauj* of Radhasoami *Dayal*) rose and assuming the form of sound, it descended below. This is the sphere of supreme saints (*param sants*) and except for the rarest of the rare spirits, nobody has arrived here, and the one who did arrive there is called the Supreme Saint.

12. Skipping over two other spheres, below the Radhasoami sphere, there is the sphere of *Satt Naam*, i.e. *Satt Lok* which is exceedingly resplendent and pure and undefiled and impeccable (*nirmal*). It is purely spiritual and wholly vivacious and vital and animated (*chaitanya*). It is the beginning and the end of all the lower creation (i.e. *Brahmand* and *Und* and *Pind*). From this station (*pada*), two sub-streams (*anshas*) emanated and they became pervaded (immanent) in all the spheres down below.

### 118 Sar Bachan, Prose, Part I

According to *Sant Mat*, the True Lord and creator is one who creates. He is this (*Satt Purush*, the presiding spirit of *Satt Lok*), and it is from this sphere that the sound of *Satt* (*Satt Shabd*) became manifest (*zahoor*). It is also called as the Great Sound (*Maha Naad*) and the quintessential Word (*Sar Shabd*) and it is also known as *Satt Purush* and *Adi Purush* (the Pre-creational Being). He is non-deciduous, beyond decadence (*ajar*), immortal (*amar*) and imperishable (*avinashi*) and its bliss is continual (evergreen, *ek-rasa*). The saints are the incarnations of this Being (*Purush*).

This sphere is that of the Compassionate Being (*Dayal Purush*) and here there is eternal charity and grace, pure and unalloyed, and only bliss and beatitude. In the various islands (insulated spots) interspersing this sphere, innumerable *hansas* (literally, swans), i.e. loving *surats* and devotees, abide in separate islands and they are blessed with the glimpses of the *Satt Purush* and they live on the elixir of immortality (*amrit*).

And here there is no trace or sign of *Kaal* and karma (the force symbolising outwardness and downwardness, and the burden of past deeds), anger and violence (*dand* which here does not mean punishment) and virtuous deeds (*punya*) and vicious acts (*paap*), pain and torture (*santaap*). For this reason, the *Satt Purush* is called as compassionate and merciful (*dayal* and *rehman*). The true and perfect fakirs have called this sphere as *Hoot*. It is in this sphere that the *surat*, descending from the Radhasoami Sphere, halted and then descended below.

Anyone pinning his faith with Radhasoami as his tutelary Lord (*isht*) and having firmly reposed his trust and confidence in his holy feet, and traversing all the intervening spheres, arrives in this sphere, i.e. *Satt Lok*, he alone can reach the Radhasoami Sphere, and he cannot reach there by any other mode or route. For this reason, the main worship prescribed by the saints is that of *Satt Purush* Radhasoami. And their (the saints') tutelary Lord (*isht* and *maalik*) is *Satt Purush* Radhasoami. The one who reaches there is called as a saint and *Satguru*. And no one else is entitled to the status and rank of *Satguru*.

(a) The Islamic yogi is literally a *faqir* (*fe* = *faqa* or fasting + *qaf* = *qanaat* or contentment + *ye* = remembrance of God or *yad-i-Ilahi* + *re* = *riyazat* or *tauba*, *tabarra* and practice of *dhikr* and *fikr*). He has truly surrendered himself to Allah and he knows that no affliction can befall him save with His permission. And whatever comes to him comes from his beloved Lord and he rejoices in it. He has died to his flesh, and therefore has died before he dies.

13. Leaving two spheres below the *Satt Lok*, there is the sphere called as *Sunn* (the Sphere of Spirit), also described as the Tenth Gate (*Dasam Dwar*, for which see commentary under para 3, supra) where the *surat* having descended from the *Satt Lok* halted, whence it spanned (*phailee*, i.e. stretched or extended across, over and around) to *Sunn* and thence it descended to *Pind Desh*. This is the saints' spiritual station of *atma* (*Atma Pada* or Spirit-Pole) and it is the *Hahoot* of the fakirs.

That is to say, when the *surat* having become detached from the five elements, three *gunas*, and the causal, subtle or astral and gross body becomes purged of them, and reaches *Hahoot* (*Sunn*, Sphere of Spirit), it becomes capable of dedication to its Absolute Lord, and from here it gathers reinforcement of the power of love, and ascends to *Satt Lok* and thence to Radhasoami Abode.

The person who ascends to the Sphere of Spirit (*Sunn*) is, according to *Sant Mat*, called as perfect *sadh*. In this Sphere also concourses of *hansas* (highly evolved and devoted spirits) throng and live on water of life (*amrit* or ambrosia or elixir of immortality) as their food, and remain ecstatic in bliss and beatitude (*anand* and bliss). *Purush* and *Prakriti* became manifest from this sphere and this sphere is called as the Sphere of *Paar Brahman* (Transcendental Brahman).

(a) *Atma Pada* or Spirit-Pole: While the seat of *atma* (*surat*) of a *jiva* is the sixth ganglion, and that of *sadhs* is *Trikuti*, the seat of saints' *surat* is the Sphere of *Sunn*, so that when the saints talk, they talk from this sphere and speaking from this plane, if they say that they are not "saints" they are right.

(b) *Hansas* (Swans): On the arrival of the spirit at the astral plane, it assumes a subtle body, somewhat similar to its physical body, the materials of the subtle body being supplied out of the subtle surroundings of the astral plane. Similarly, on the spirits being liberated from their original comatose covers, they assumed spiritual bodies of the higher spiritual planes to which they had been attracted. These higher spiritual planes, however, represented the comatose strata which had fallen down from their original planes of location by the attractive action mentioned above.

This shifting of strata imparted even to those strata which had fallen below a kinetic energy of the conscious united spirit-current, and they were thus endowed with intelligence as a whole. The bodies constructed out of such covers could not therefore obstruct the kinetic spirituality developed in individual spirits. These spirits are known as *hansas* and *param hansas*, while those of the lower three spheres would be *hansas* only.

## 120 Sar Bachan, Prose, Part I

Although the sex-distinction is not marked in the purely spiritual regions, yet those may be grouped in a male class in whom the sound-action predominates to some extent; the remaining spirits might come under the category of a feminine group (female *hansas* or *hansinis*) in whom the spirit-action is prominent. It is, however, necessary to observe that the two classes should in no circumstances be held to be associated with any sex-functions of the kind met with in this world.

(c) *Purush* and *Prakriti*: The region of *Kaal Purush* and *Adya* is known as *Brahmand*, and its upper boundary is contiguous with the lowest part of the creation of *Mahasunn* which lowest part is the sphere of *Akshar Purush* (Imperishable Deity). This deity, being one of the subordinate deities of the sub-spiritual creation of *Mahasunn*, is like them, almost immune from dissolution, and is accordingly called the *Akshar Purush*.

The currents of the *Kaal Purush* and *Adya* formed the first focus in a somewhat commingled condition in conjunction with the seat occupied by *Akshar Purush*. Here the two currents in question are respectively known as *Purush* and *Prakriti*. As *Akshar Purush* was an emanation of the purely spiritual region, he occupied with reference to *Brahmand* the same position as that occupied by the individual human spirit with reference to the physical frame and the mind. His sphere is, therefore,

known as the true *Atma Pada* (spirit-pole) of *Brahmand*; and the *Akshar Purush* being the great spirit of the nether pole, an adept who succeeds in effecting a union with him is most appropriately called a “Mahatma” (great spirit).

The conjunction of *Kaal* and *Adya* with the *Akshar Purush* resulted in the supply of considerable vital energy to them, and the work of creation of *Brahmand* commenced forthwith. In accordance with the methods employed for the evolution of creation of the spiritual regions, currents issued forth from the *Purush*, *Prakriti* and the *Akshar Purush* and completed the work of creation of the spheres appertaining to them. These three currents are manifest in this sphere and are known as *Triveni*.

The focus or reservoir, which is directly below the seat of *Akshar Purush* himself, is known as *Mansarovar* and immersion in this reservoir of spirituality purifies the adept who reaches that stage, of all subtle impurities of *Brahmand* that he may have imbibed during his upward journey through the region of the *Kaal Purush*, viz. Brahman or the Universal Mind. The point at which these three currents first converged is known as *Trikuti*, i.e. the place of three elevations or prominences. These three prominences are known as Meru, Sumeru and Kailash. Here the two currents which had come from *Satt Lok* manifested themselves as Brahman and Maya.

*Sar Bachan, Prose, Part I 121*

In the ordinary sense, the *Purush* means the embodied self (*jiva*), not the absolute self (*atma*). The word is derived from *pur*, i.e. city, and *usha*, a derivative of the verb *vaas* which means “to dwell”. Literally, therefore, it means the “dweller in the city”, i.e. in the body.

In the deeper sense, the term *Purush* means the essential *atma* – primeval, perpetual, unconditioned, absolute, eternal, having the same form and being jnan itself, impelled by whose speech (*vach*) the vital airs (*praans*) move. He is called Nistraigunya, Udasina, Akarta, Kevala, Madhyastha, Sakshi, Drishta, Sada Prakash Swaroop and *Jnata*. The fundamental proof of the existence of the *Purush* is that non-intelligent *Prakriti* cannot experience its products. Hence there must be an intelligent principle to experience the worldly products of *Prakriti*. *Prakriti* is the enjoyed (*bhogy*) and hence there must be an enjoyer (*bhokta*), i.e. the *Purush*.

The term *Prakriti* literally means “primal matter” which is the root cause of the world of objects. It is the first cause of the universe. It is one and highly complex. Its complexity is the result of its being constituted of three factors or *gunas* or qualities – *sattva*, *rajasa* and *tamas*. Each of them stands for a distinct aspect of physical reality: *sattva* signifies whatever is pure and fine; *rajasa* whatever active; and *tamas* what is stolid and offers resistance. These three *gunas* are the component factors or constituents of *Prakriti*, rather than qualities.

But *Prakriti* is not built up out of these three *gunas*, for while it depends on them, they depend just as much on it, both being equally beginningless. These three constituents though essentially distinct in their nature, are mutually interdependent so that they can never be separated from one another. So to say, they are not mechanically placed together but they reciprocally involve one another and form a unity in trinity. That is to say, they not only coexist but they also cohere. This intrinsic interdependence of the *gunas* excludes the possibility of the breaking up of *Prakriti* by their separation.

The three *gunas* are not merely distinct but are also in some measure antagonistic in their nature. This antagonism, however, is not such as to preclude their acting together. So to say, they function as one, like the flame of a lamp which is the result of co-operation between the wick, oil and fire, which by their inner nature hardly appear fitted to so co-operate. In other words, the physical universe (*Prakriti*) is an orderly whole and there is no ultimate contradiction in it though it consists of opposing

elements.

*Prakriti* does not become static and does not cease to be dynamic even at the time of dissolution, for motion is original and fundamental to it. Only its component parts – the *gunas* – constantly reproduce themselves instead

## 122 Sar Bachan, Prose, Part I

of acting on one another and giving rise to a heterogeneous transformation. *Prakriti* has various names. As the uncaused root cause, it is called *Prakriti*. As the first principle of the universe, it is called *Pradhana*. As the unmanifested state of all effects, it is known as *Avyakti*. As the extremely subtle and imperceptible thing which is only inferred from its product, it is called *Anumana*. As the unintelligent and unconscious principle, it is called *jada*; and as the ever active unlimited power, it is called *Shakti*.

While the products of *Prakriti* are caused, dependent, relative, innumerable and temporary in that they are subject to birth, decay and death or to production, construction and destruction, *Prakriti* herself is uncaused, independent, absolute, one and external, being beyond production and destruction. The extreme subtleness of *Prakriti* makes it unmanifest and imperceptible; we infer its existence through its products. Motion is inherent in it in the form of *rajasa*. As the soul of the inanimate universe, it is unconscious. The entire world of objects is latent in the bosom of *Prakriti*. Evolution is the explicit manifestation of the world of objects, while dissolution is the reversion of this world to *Prakriti*. Of course, ultimately consciousness is the mother of *Prakriti*, as also the source of the inanimate world because it is only an intelligent principle which can account for the entire universe, animate as well inanimate.

(d) *Paar Brahman*: The presiding deity of *Sunn* is the *Akshar Purush* or the Imperishable Deity. The presiding deity of *Trikuti* is Brahman and that of *Sahasdal Kanwal, Niranjan*.

14. Below the *Sunn* sphere or the *Dasam Dwar* is the station called *Trikuti*, also called as *Gagan* (empyrean, and in Persian *Arsh-i-Bareen*). The presiding deity of this sphere is Brahman or *Pranava* and the true fakirs (saints) have called it as *Arsh-i-Azeem* (the Great Heaven) and the world of *Lahoot*. The chief amongst the yogis (*yogeshwar*) and the true and perfect savants (*jnanis*) arrived up to this stage.

And from here manifested the great subtle three *gunas*, five *tattvas*, Vedas and Puranas, the *Adi Purana* of the *Saraogis* (Digambar Jains) and the Sound (Word) of other heavenly books and the subtle matter which comprised the entire creation, and *Ishwari Maya* or power, and incarnations of the higher order, e.g. Ram and Krishna, and the chief among the yogis (*yogeshwars*) like Vyasa and Vashisht, and Rishab Dev of *Saraogis*. The Great Heaven (*Maha Akash*) is also an appellation of this sphere, and vital *praan*

Sar Bachan, Prose, Part I 123

(life force) also manifested from this region. The deity of this sphere is also called *Praan Purush* (Pranava) and God the Great and the saints called it as the *Brahmandi Manas* or the Universal Mind.

(a) *Gagan* or *Arsh-i-Bareen* and *Arsh-i-Azeem*: It is Empyrean; the high heaven red as fire and resplendent as the rising sun.

(b) *Pranava* and *Aumkara*: The word *AUM* means “As It Is”, “One Being”, a doctrine of the Rig-Veda, First Book. While about seven verses deal with clouds, lightning and rain, four with Agni and his various forms, and about four with the year and its divisions, two deal with the origin of the world and the One Being – the Absolute Lord. *Omkar* is also called “*Pranava*”, the deity of *Trikuti*. It is the “unstruck” sound of that region. It is composed of three letters A, U, M – “A” being Vishnu, “U” being Shiva and “M” being Brahma. In the Vedas it is used to denote all the gods. It is also said to typify the

three holy fires, the three steps of Vishnu, the three *gunas*, and so on.

The Mandukya Upanishad of the Atharva-Veda holds that *OM* is an expression of the universe. It is attributed to the revelation of a great sage Mandukya and commences with a solemn dialectic: “*OM* is the imperishable word which is the whole of this visible universe. What has become, what is becoming, what will become – verily all of this is *OM*. And what is beyond these three states of the world of time, that too verily is *OM*.”

This *atman* or self is the syllable “*OM*”. In section 8 of the Mandukya Upanishad, this is spelt out. As there are three relative phases of the *atman*, there are three relative phases of *OM* or *Pranava*. Just as waking, dreaming and deep sleep are the three constitutive elements of the embodied *jiva*, i.e. the manifested form of the *atman*, likewise *AUM* are the three constitutive elements of *OM* (see *shlok* 8).

The *matras* or the syllables of *OM* are *akaara* (A), *ukaro* (U) and *makara* (M). The fourth state is *amatra* (without any syllable, *turiya* – see *shlok* 12). The first state of *atma* (*pratham pada*) is A (*Vishwa* or *jagrat*); the second state is U or *tejas* or dream) – this is the second feet of *atman*. The third state is M or *makara*, *sushupati* or *prajna*, the third feet of *atman*. The fourth state is *amatra* or *turiya*.

The waking (A) and dreaming experiences (U) are delivered by the impressions deposited in the causal state (M or deep sleep or *sushupati*); these are the *sanchit* karmas, the group of unfulfilled *vasnas* (desires) deposited in the state of deep sleep (*prajna*). Once A and U merge in M, *minoti ha va idam sarvam* (one who meditates thus has the capacity to measure all things, i.e. to know everything, i.e. becomes *Sarvajnani* or *Ishwar* or God

#### 124 Sar Bachan, Prose, Part I

(*shlok* 11). The last *shlok* of Mandukya Upanishad says: “The fourth state (*turiya* or *amatra*) is soundless, unutterable, a quietening down of all relative manifestations, blissful, peaceful, non-dual. Thus *OM* is the *atma* verily.”

In short, *AUM* is Hindu’s mystic syllable used in all prayers and rituals, and variously interpreted. It is said to stand jointly for the Hindu trinity: A = Vishnu, U = Shiva and M = Brahma. It is also said to represent four possible states of consciousness: A = waking, U = dreaming and M = dreamless slumber, and the incommunicable silence after the three, *turiya*, i.e. nirvana.

(c) Five *Tattvas*, Five *Tanmatras* and 25 *Prakritis*: The disintegrated condition of atom was the fire element of the ancients. The other four elements also were not the crude and rudimentary forms of matter, as they are commonly understood to be, but were the four other conditions of matter, viz. solid, liquid, gaseous and ethereal. Thus the five elements of the ancients represent the five conditions of matter in a highly scientific series.

The three currents from *Purush*, *Prakriti* and *Akshar Purush* (*Triveni*) converged at *Trikuti*. As these three had started from *Trikuti*, the impress of the form of their locations was imparted to the course carved out by them in their descent to *Sahasdal Kanwal*. This path is known as *Banknaal* (Crooked Tunnel). From the point from which the united three currents commenced their course downwards, the path goes up first and is then followed by a descent.

These three currents are the subtlest latent forms of the three *gunas* (qualities), one being highly charged with spirituality, the second with generative functions, and the third with the quality of destruction. At *Trikuti* these three currents and the currents of *Maya* and *Brahman* acting upon the molecules referred to produced five distinct, although very subtle and almost imperceptible strata or layers in them. These are the subtlest forms of the five conditions of matter.

The condition of matter separated by the *Brahman*-current was the *akash tattva* (ether), and those evolved by the preservative, the generative, and the destructive qualities respectively were the *vayu*



(gas), the *jal* (liquid) and the *prithvi* (solid) *tattvas* (elements or conditions) respectively. The matter (or molecules) which had fallen downwards at the creational shifting applied at *Trikuti*, carried the impress of these five conditions downwards, and manifested itself at *Sahasdal Kanwal* as the five distinct elements mentioned above.

As these elements were much subtler than ions, and as they were highly charged with energy, they issued forth from *Sahasdal Kanwal* as five distinct currents of radiance of different hues. The hue of ether or sky was of a dark bluish colour, that of fire of red colour, and those of *vayu*, *jal* and *prithvi* greenish, white and yellow colours respectively.

*Sar Bachan, Prose, Part I 125*

No sooner the five *tattvas* emanated from *Sahasdal Kanwal* than they were subjected to further action. The three qualities and *Jyoti* and *Niranjan* each acting on the five *tattvas* separately produced twenty-five sub-constituents of the five *tattvas*, each possessing a distinctive property peculiar to it. These twenty-five constituents are known as the twenty-five *prakritis* or properties.

The matter or molecules which issued forth from *Trikuti* is void of intelligence, although it is very subtle and pure and highly charged with energy. Simple covers out of such a material were, therefore, not sufficient for the perception of the outer world. At *Trikuti*, the five senses were created in the subtlest form, with the object of endowing the denizens of that place and those of the lower creation, with the necessary means of holding communication with, and acquiring a knowledge of the surrounding creation. The subtlest and the minutest particles, technically known as *tanmatras*, were associated with each spirit, and they formed suitable media for receiving impressions from the five different kinds of matter already evolved there.

The *tanmatra* of *akash tattva* was located within the sense of hearing, while those of the remaining four *tattvas*, viz. *agni*, *vayu*, *jal* and *prithvi* were located in the senses of sight, smell, taste and touch respectively. As ether is the most subtle condition of matter and is highly charged with energy, the faculty of sound-perception may be stated to be synonymous with the faculty of force-perception; and as soon as a force is resolved to the ethereal plane, it is felt as sound.

(d) *Saraogis*: Name of the Oswal Sravaks or *sevaks* in Jodhpur (Rajasthan). In both the sects of Jains – the Svetamabars and Digambars – the laity is referred to as *sarasogis* or *sevaks*. Mostly Digambars are called *saraogis*. The *saraogis* have a temple at Tehl in Karnal, Haryana (India).

(e) Rishab Dev or Rsabhadeva: The Jains believe in 24 Tirthankaras, or Founders of the Faith, through whom their faith has come down from fabulous antiquity. Of them, the first was Rsabhadeva or Vrishabh of the kingly race of Ikshvaku, son of Nabhi and Marudeva. He is usually painted yellow and has a bull as his characteristic mark. His stature was 500 poles in height and he is supposed to have lived 8,400,000 great years. He was born at Oude. When crowned king he was 2,000,000 and he reigned 6,300,000 years and spent 100,000 years in the practice of austerity by which he became qualified for sainthood.

The 23<sup>rd</sup> Tirthankara was Parshvanath (Parasnath to the common people) who lived in the 8<sup>th</sup> or 9<sup>th</sup> century BC. He was also of the same race as Vrishabh, the first Tirthankara. He is represented as blue in colour and has a snake to distinguish him. Possibly, he was the real founder of Jainism. He

126 *Sar Bachan, Prose, Part I*

was born at Varanasi and commenced his saintly life when he was 30 years of age, and continuing his asceticism for 70 years, died when he was just a hundred years old.

The 24<sup>th</sup> and the last Tirthankara was Mahavir (the great spiritual hero) whose name was Vardhaman

(6<sup>th</sup> century BC). He cannot be regarded as the founder of Jainism because even before him, Jain teachings were existent.

(f) *Praan*: Sanskrit word meaning “breath”; a term in Indian philosophy denoting the life force, the basis of life activity, and the essence of man. In a number of instances, it is identified with the *atman* or soul. It also has a cosmic significance, sometimes being closely allied to the concept of the Universal Soul or Brahman with which the *praan* of the individual aspires to fuse.

There are five vital airs of which *praan* is the chief. It issues forth from *Trikuti*. Hence its deity is called as *Pranava*. The Upanishad speaks of it as the First or Supreme Breath, elsewhere it is called as the Chief Breath or the Breath of the mouth, *mukhya*, *asanya*. It is that which carries on it the Word, the creative expression. In human body there are five dimensions of the life-force called as the five *praans*. The chief is called the *praan* that moves in the upper part of the body and is pre-eminently the breath of life, because it brings the universal life-force into the physical system and gives it there to be distributed.

Then, there is the second in the lower part of the trunk termed *apana*. This is the breath of death for it gives away the vital force out of the body. The third is *samana* which regulates the interchange of these two forces at their meeting place, equalises them and is the most important agent in maintaining the equilibrium of the vital forces and their functions. The fourth is the *vyana* which is all-pervading and distributes the vital energies throughout the body. The fifth is the *udana* which moves upward from the body to the crown of the head and is a regular channel of communication between the physical life and the greater life of the spirit.

Then there are five sub-airs of the five vital airs. These are *naga* (*praan*), *kurma* (*apana*), *krikara* (*udana*), *devadatta* (*samana*) and *dhananjaya* (*vyana*).

The fourteen *nadis* or nerves are *alambusa*, *kuhu*, *visvodara*, *varana*, *hastijivah*, *vasovati*, *payasvini*, *gandhari*, *pusa*, *samkhini*, *Saraswati*, *ida*, *pingla* and *sushumana*. These *nadis* are related to ten *praans* – vital forces or material *shaktis* – as they are produced from the combination of the dynamic (*rajasa*) particles of ether, air, fire, water and earth. Together with the five organs of action (*karmenindriyas*), these constitute the vital sheath or *pranmayakosha* described in the Upanishads.

Sar Bachan, Prose, Part I 127

According to Upanishads, *praan* has its seat in the heart, but its presence is directly felt in the nostrils. *Praan*, therefore, has two aspects: as energy or fire it has its centre in the heart, but as an active force or breath its presence is felt upward in the nostrils. *Apana* is that vital force that goes downward below the navel and has its seat at the rectum. Sometimes, inhaling of *praan* is also called *apana*. *Vyana* moves in all directions and pervades the entire body. *Udana* is the ascending vital force which has its seat in the throat. And *samana* assimilates food and drink and has its seat at the navel.

In addition to *praan*, *apana*, *vyana*, *udana* and *samana* the tantra lists five sub-*praans* – *naga* causes vomiting or eructation; *kurma* opens and closes eyelids; *krikara* causes hunger, *devadatta* causes yawning; and *dhananjaya* nourishes the body. But, in reality, all the ten *praans* are a manifestation of a single force.

15. Below this (i.e. *Trikuti*) there is the sphere of *Sahasdal Kanwal* (OneThousand-Petalled Lotus). Its deity is *Niranjan-Jyoti*, *Shiva-Shakti*, *Lakshmi-Narayan*, *Narayan-Jyoti-Saroop* and *Shyam-Sundar*, and *Arsh* and *Khuda*. In *Sant Mat* the strivers (*abhyasis*) are, in the initial stage, instructed to meditate on the deity of this region. All the avatars of the second grade (like *Narsimha*, *Vaman* and *Parshuram*) and the Prophets of the first order (like *Jesus Christ* and *Mohammed*) and *auliyas* etc., and the yogis of the first order (like *Vishwamitra*, *Gautam* and *Gorakhnath*) became manifest (descended) from this sphere and they reverted to this very sphere and became absorbed there.

The fakirs and saints call it *Nij Manas* or higher mind. It is from this sphere the (five) *tanmatras* (the subtlest and the minutest particles) of (five) *tattvas* (elements) emerged, and thereafter, the (five) gross elements, and (ten) organs and *praan* (vital force) and (twenty-five *prakritis*) became manifest. It is the reflection or the shadow of this sphere that first fell upon the *nukta-i-sveda* (third *til* or sixth ganglion) or the black spot situated midway between the two eyes (three-quarters to one inch from the root of the nose inwards which is the seat of spirit) and there it got set to span both the eyes. In the state of wakefulness (*jagrat avastha*), the place or seat of *jivatma* (*surat*) is in this spot (*nukta-i-sveda*).

And the *chidakash* (*akash* of *chitt* or mental sky), which some savants have termed as Brahman, has emerged from *Sahasdal Kan-*

## 128 Sar Bachan, Prose, Part I

*wal*, spanned all over the body and the entire (corporeal or phenomenal) creation which is below this sphere. And it is the power of this vivacious sky (*chaitanya akash*) which became manifest in the entire creation and which vivifies and enlivens it.

The detailed description of the exalted heavenly sphere ends here. Below this sphere (*Sahasdal Kanwal*) are the abodes of Brahma, Vishnu and Mahadev and their real forms are found here (*Und*). The saints and fakirs elevate the *jivatma* (*surat*) from the middle of the eyes upward to this sphere (i.e. *Und*). Except for this route, there is no other way for ascent (of the *surat*).

(a) *Und*: It comprises of three lower spheres of the *Brahmand*. They are the centres or spheres of destructive, generative and preservative qualities. The destructive quality removes effete matter. He is the “Shiva” of the *shastras* – the centre of destructive activity. The power of assimilation and subsequent generation is the generative quality known as “Brahma”. The third, viz. the preservative quality or “Vishnu”, supplies spirituality and energy to the two other qualities and preserves a proper equilibrium in their actions. The reflections of these qualities are to be found both in the animate and in the inanimate existence. The cohesive force, which maintains the forms of the various elements and their compounds, is the preservative quality of inanimate existence.

The process of destruction which is ever in progress in demolishing existing structure, and the ionic flow which reconstitutes atoms and molecules of various bodies, are the other two qualities in the same form of existence. In the vegetable and the animal kingdom, the reflex images of these qualities are much more marked. The reflections of the higher forms of *Brahmand* are not traceable in inanimate existence, as spirit-force endowed with subjective functions is latent in that form, and the higher forms are peculiar to the subjective condition of the spirit-force.

In animal existence, the ganglia at the rectum, the reproductive organ and the navel are the manifest centres of the three qualities referred to, while in a lesser degree they are found as the flower-leaf-and-bark-casting, the seed-forming and the growth-sustaining functions in the vegetable existence.

(b) *Nukta-i-sveda*: Literally, “black spot” or *til*. It is also called the third *til* (the other two *tils* being the two pupils of the two eyes), *divya chakshu* (the inner eye), third eye, Shiva *netra*, jnan *chakshu*, *Brahmarandhara* (aperture), *dhriti dwar*, guru *dar* (the door of the guru), and *jantari*.

(c) *Chidakash* or *Manakash* (Mind-Sky): *Akash tattva* or ether upon which the impressions received through the senses are recorded, is known as the

Sar Bachan, Prose, Part I 129

*manakash* (mind-sky). This *akash* possesses an elasticity of an immensely high character, identical with the elasticity of ether found in creation. Through the medium of this elasticity, the impressions produced in *manakash* or in the ordinary ether of nature are transmitted to their destination. In the case of natural disturbances, the destination is radiative, but in the case of *manakash*, although this function is not wanting, it is subjective.

Mind, with its four functions (doubt, certainty, retention or consciousness or memory, and egoism – the functions of four elements of *antehkaran*) becomes cognisant at the time the impressions are being recorded. But with the diversion of attention to other impressions and/or in other directions, the consciousness (memory) of the previous impressions fades and gradually they pass away from the ordinary schedule of memory.

Of course, by such fading away the impressions are not altogether effaced. They continue to reside (*vasna*) and are scrupulously preserved in the old records (layers) of *manakash*. And the moment they receive the attention (*chitt*) of the person concerned, they are forthwith reproduced and become kinetic as *prarabd*h or fate.

**16.** Up to this stage, the spheres of *shabd* have been dealt with. In other words, from *Sahasdal Kanwal* to *Satt Lok*, there are five words (unstruck melody or *anhad shabd*) which can be revealed only by a perfect *Sant Satguru*. The word of each sphere is distinct and its mystery is also distinct (of *Sahasdal Kanwal* the Word is *Niranjan*; of *Trikuti*, *OM*; of *Sunn*, *Rarang*; and of *Bhanwar Gupha*, *Sohang* or *Anahoo*.) The fifth word (*Satt*) is audible in *Satt Lok*. Beyond that sphere, there is of course, the current of Word (*shabd ki dhaar*) but that is beyond description in speech or in writing, and indeed there is no sound in this (phenomenal) world which corresponds to the Sound of those spheres (*Alakh* and *Agam*).

These Words can only be heard (experienced) by the earnest seeker (*abhyasi*) after reaching there. These five words (*Niranjan*, *OM*, *Rarang*, *Sohang* and *Satt*) are the emblems of the five spheres (*nishaan* or representative that symbolises the distinct quality of each). The *surat* can negotiate the ascent upward, sphere by sphere, taking firm hold of the Sound of each, and eventually make it to the final abode (*dhur sthaan*). In this *Kaliyuga*, especially, there is no other mode for the *surat* to ascend.

**17.** Let it be known that in the eternal sphere, that is Radhasoami sphere – which is the ultimate sphere (*antapada*) – there is no form,

### 130 Sar Bachan, Prose, Part I

or colour, or silhouette; on the contrary, even the Sound there is unmanifest or hidden (*gupt*). Its state cannot be described in words, either oral or written. This is the resting abode of supreme saints (*Param Sants*).

**18.** As there are six exalted or heavenly spheres, counting from *Satt Lok* to *Sahasdal Kanwal* (*Satt Purush Anami*, *Satt Lok*, *Bhanwar Gupha*, *Sunn*, *Trikuti* and *Sahasdal Kanwal*), likewise there are six material spheres in the corporeal region (*Pind Desh*), below them; they are the shadows of the upper six spheres. Their names and places (*sthaan*) are mentioned separately.

Although, strictly in accordance with the instructions of the omnipresent (Huzur) Radhasoami Saheb, and in the context of the easy method (*sahaj jugti*) which in His grace he has now revealed, the *surat-shabd* practitioner does not have to negotiate or traverse these lower spheres any more, for the sake of informing everyone and of correctly understanding the position and dispelling all doubts and lurking uncertainty (*shuck* and *sanshai*) and errors a crop of which the contemporary savants and sages (scholars and intellectuals) have created, it seemed necessary and proper to describe them at some length.

These six (corporeal) spheres are called as the sixfold ganglia (*shat chakra*). All these encapsulated nerve-cell bodies (usually located outside the brain and the spinal cord) are located in the body, while the six higher or heavenly spheres are connected with the *Brahmand* (Universal Mind) and beyond it.

**19.** The first ganglion is located at the back of both the eyes and this is the seat of *surat* (the third *til* or *nukta-i-sveda*). It is from this spot that the spirit (soul or *surat*), stage by stage, spanned all over the five ganglia (throat, solar plexus, navel, reproductive organ and rectum, counting from the top). The deity of this spot is called as *Param Atma*, and many a faith has deemed that deity as their tutelary god, or Brahman or *Bhagwan*

(*Ishwar*). And this is the spot where the *surat* stays in its state of wakefulness (*jagrat*). And it is from this sphere that a great many prophets, incarnations, *walis*, yogis and *siddhas* have descended.

Sar Bachan, Prose, Part I 131

(a) *Siddhas*: A holy celestial being who by physical and mental exertions has acquired eight *siddhis* or mystic attainments or one or many of them. For eight *siddhis* and *maha siddhis*, refer to “*Siddhis*” (p. 72) in “Introduction”.

**20.** The second ganglion is at the throat (which regulates subtle respiration). Here the reflection of the *jivatma* or *surat*, sticking to the throat ganglion shows up (reveals or exposes) the creation of dreams, and the deity of this place is the *Bhagwan* in the form of *Virat* (gross and diffused), and many religions and faiths regard it as the seat of the *atma* (*Atma Pada*) and this also is the spot of the breath (*praan*) that vitalises the body.

(a) *Virat*: The presiding deity of *Sunn* (Spirit Sphere) is *Akshar Purush*. The presiding deity of *Trikuti* is Brahman and that of the next lower sphere, *Niranjan*. Thus, there are three forms of Brahman and they are technically known as *Avyakrita* (unmanifested), *Hiranyagarbha* (gold-bed, i.e. manifested source), and *Virat* (manifested mass). This corresponds with the three forms of our mental ego found in deep slumber (trance), dream and the wakeful conditions.

These three forms of the individual ego are known as *pragya* (latent consciousness in deep slumber, i.e. in instrumental form), *tejas* (conscious-ness in dream, i.e. in subtle form), and *vishwa* (consciousness in the wakeful condition, i.e. in gross form). The individual spirit and its centre are, of course, separate from these three forms, although they impart vitality to the entity. The three higher ganglia in the human frame are associated with the three forms respectively. The ganglia and the individual forms in question correspond to the three higher spheres of *Brahmand* and the three forms of Brahman.

**21.** The third ganglion is in the *hridai* and this is the sphere of the heart and corporeal mind. Here the reflection of *Shiva-Shakti* abides. It is from this sphere that the entire corporeal economy is managed and administered. But it should be understood that by the word *pind* here what is meant is not the gross body but the astral or subtle body. And all the power of resolution (*sankalp*) and reflection over pros and cons (*vikalp*) arise from here. It is here that a person feels grief and gaiety (*ranj* and *khushi*), fear and hope (*khauf* and *ummaid*), and pain and pleasure (*dukh* and *sukh*).

132 Sar Bachan, Prose, Part I

(a) *Hridai Chakra*: This ganglion is known as the solar plexus which is situated at the lower end of the sternum – it regulates the economy of the entire human frame and is the region of feeling. Cases are not unknown where the collapse of the action of the heart and the cessation of the pulse did not affect the functions of this centre. The feelings and the sensory and motor actions continued in such cases for some time, although the action of the heart had stopped. A shock to this centre resulting in a cessation of its functions would, however, lead to a complete collapse of the physical frame and of its subjective functions.

**22.** The fourth ganglion (nervous centre) is at the navel. Here is the abode of Vishnu (Sustainer) and (his consort) Lakshmi. It is from this centre that the body is nourished and sustained. It is also the place which is the fountain of gross *praan*, i.e. gross air.

(a) This ganglion regulates digestion and furnishes the food and physical material for the whole frame.

23. The fifth ganglion is at the organ of reproduction. Here abide Brahma (the Procreator) and his consort Savitri. It is from this centre that the gross body and its strength and sex desire sprout.

(a) Its main function is that of reproduction, that is to say, the formation of the semen which eventually grows into the physical frame.

24. The sixth ganglion lies at the rectum wherein Ganesh, the son of Mahadev, strides. And since in the earlier ages, the practice of *pranayama*, i.e. *Ashtang yoga* used to commence from this centre, the deity Ganesh began to be worshipped first, prior to the commencement of every undertaking.

(a) This ganglion performs the function of ejecting effete matter.

(b) Ganesh, the Master of *Ganas*: The things and concepts produced by Maya are clarified in groups and categories. These refer to groups of five sense organs, five motor organs, five gross *tattvas*, five subtle elements, nerves, mind, consciousness, intellect and egoism. These are called as *ganas* of which the lord is Ganesh with a small mouse rooted in the earth as his vehicle and with the head of an elephant, fabulous for his memory and wisdom. The seat of Ganesh is the *muladhara chakra* (rectum) associated with earth. Ganesh is called as the god of all earthly learning so that “no good Brahmin begins any literary work without a formula of salutation to Ganesh, the elephant headed patron-god of learning”.

Sar Bachan, Prose, Part I 133

In the West, Ganesh’s counterpart is Aristotle “who is saluted by anyone before opening his undertaking in philosophy and science”. (See Sir Frederick Pollock, *An Introduction to the History of the Science of Politics*, London, 1930, p. 1. For details about Ganesh, see *Sar Bachan*, Prose, Part I, para 24; and Maharaj Saheb’s *Discourses on Radhasoami Faith*, Soami Bagh, Agra, 1989, p. 47.)

Ganesh is also the symbol of arrogance born of scholastic learning. The Hindus don’t see any difference between Shiva or Mahadev and his son Ganesh who is considered by them to be a concrete form of the monosyllabic mantra: *OM Nameh Shivai*.

25. Now, let it be known that all these spheres, exalted (spiritual) and material are in the innermost recess of man, and that they have nothing to do with the outer organs. The material spheres, starting from the ganglion of rectum end at the back of the eyes (*nukta-i-sveda* or third *til*, and the sixth ganglion, counting from the rectum). For this reason, the limits of the corporeal region (*Pind* or the material-spiritual grand division of the creation) extend to the back of the eyes, and this is called as the expanse (*pasaara*) of the nine gates or apertures. These nine gates or apertures are: two holes of the eyes, two of the ears, two of the nose, one of the mouth, and one each of the sex organ and the rectum.

(a) Cf. Verses 3537-3540 in *Maulana Rum’s Masnawi*, op.cit., Volume VI, pp. 310-311 and Verses 4994-5001, pp. 433-34.

26. Over and above the eyes, commences the plane of *Sahasdal Kanwal* which marks the beginning of *Brahmand* (the grand division spiritual-material) and it ends at the lower fringes of the tenth aperture, viz. *Sunn* (the Spirit Sphere). So to say, the sphere of *Pranava*, i.e. *Trikuti* and above it, *Sunn* which is the topmost point of *Brahmand* according to *Sant Mat*, the material-spiritual spheres are within the gamut of gross *Sagun* (Brahman with gross attributes), while the two spheres – *Sahasdal Kanwal* and *Trikuti* – are part of the undefiled or refined *Sagun* Brahman (Brahman with refined attributes) and beyond this, the sphere of *Sunn* is called as belonging to unadulterated or pure *Nirgun* Brahman. Beyond it is the beginning of the *Satt Desh* or the sphere of saints. It is for this reason that it has been said that the sphere of the saints is beyond

134 *Sar Bachan, Prose, Part I*

the range of Brahman with attributes (*Sargun* or *Sagun*) and Brahman without attributes (i.e. *Nirgun*).

That explains why Lord Krishna instructed Arjun to transcend the limits of Vedas which is *traigunatmak* or attributive (bearing the three *gunas* or attributes – *sattva*, *rajasa* and *tamas* or bound by *Prakriti* which has these qualities or properties) so that he may attain to the real abode. And, of course, the mystique and elegance and splendour (*kaifiyat*) of the creation and the power and capacity and force inherent in these spheres is enormous and vast (*bahut sey bahut*). And all this (majestic) state will become known to the striver (*abhyasi*) at the time of performing spiritual practice through his perfect *Satguru*, and as he practices he will go on witnessing this splendour (*kaifiyat*).

(a) On details of three *gunas* see commentary on para 137 of Part II.

27. Now, it is necessary to make it clear that when the past *sadhs* and *yogeshwars* (the outstanding amongst the yogis) and other mahatmas noticed that the mystery of the exalted and heavenly spheres is too deep and subtle to be comprehended by all and sundry, and that the practice to attain to them (i.e. these spheres) is very difficult through the device of *pranayama*, and this was especially true of those past ages when no community except for the Brahmins had the warrant and authority to study the religious books, then they (i.e. the past *sadhs* and *yogeshwars*) in the first instance, revealed the secret of the material-spiritual spheres and kept the mystery of the exalted or higher spheres as confidential. In this the motive and purpose was to hasten slowly so that as the striver makes progress in his strivings and ascends higher, the mystery of the realm beyond would be unfolded to him.

But then, this way and this practice had become so spent up (exhausted and consumed) that the practitioners of even the material-spiritual spheres had been few and far between (scarce). Thereafter, the then sages, hearing the call of the time, deemed it expedient to engage all the *jivas*, who were totally witless and devoid of wisdom and knowledge (*moorkh* and *anjaan*), in the external worship of the incarnations and gods etc. The underlying object of it was to make them familiar with the name and the form which essen-

*Sar Bachan, Prose, Part I 135*

tially pertained to internal or spiritual spheres so that they may be resorted to externally, at first, and then, by and by, they be diverted inward.

But the commonality (the ordinary people or masses as distinct from class) failed to do this job perfectly and in the right order. Then, with a view to making the rendering of spiritual practices easier, some devout installed the images or idols of some incarnations and gods of a high order for purposes of contemplation and for the concentration of the *surat* and stabilisation of the gaze (i.e. to enable them to look long and fixedly, especially in reverence, wonder, devotion and admiration).

But, then, traders and merchants viewing this as an opportunity to serve their selfish ends, began to wheedle, coax and cajole the wealthy and the affluent people to have temples and idols of the greater incarnations, built up and for the sole purpose of promoting their business and earning they set in motion the process of zealous and fervent worship, with excessive devotion and enthusiasm; they also began to hide and conceal from view the old texts which dealt with the secrets and mystiques of spiritual practices and meditation. That is how, slowly but surely, the worship of the idols of avatars and gods gained currency.

The fact, however, is that such acts of worship do not put any one to any hardship and everyone can easily have recourse to it. For this reason all and sundry (easy-going folks) took to it, and the inner mystery day by day went in hiding, and all and sundry went on becoming artificial and imitative spiritualists (*naqli parmarthi*). Gradually, this practice (*chaal*) gained currency in the whole land. The mundane and the lustful people fell for this sort of *puja*, for they began to hold worship in accordance with the dictates of their mind, and in this also they began to indulge in sensual delight derived from illusory objects of pleasure (*Maya ke bhog aur bilas*).

28. Now, the *Kaliyuga* burst and spurt forth with force raising Cain (causing commotion and trouble), and the *Satt Purush* Radhasoami having noticed the *jivas* involved in and made captives by innumerable sorts of sufferings and injustices like destitution and disease and fatality and deadliness (*mari*) and wrangles and bicker-

ings (*jhagde* and *bakhede*) which are born of mutual envy and hostility and which tormented them no end, and having observed that all the *jivas* have deviated far from the straight path and have fallen into error, was moved to pity.

And in His mercy and compassion, he became manifest in this *samsara* assuming the form of *Sant Satguru*. He revealed and unfolded the true faith and the right way to it through his clearly articulated discourses and dicta in simple and easy language. And when He perceived that in spiritualism the Brahmins have been very smart (astute as in business, clever and brisk and glib) for the sake of earning their livelihood (making easy money) and have hidden and concealed the real spiritual books from the view of the people, then moved to pity He mercifully unfolded the entire spiritual mystery in the language of the folks, easy to understand and in simple words and diction and condescended to instruct the *jivas*.

Although, the trap laid by the Brahmins was not so simple as would permit the teachings of the saints to become suddenly popular or current, even then gradually and slowly, those who pondered and deliberated on the hard-core of reality and discovered the truth and then took the right decision, they accepted the saints' teachings which came in vogue at various places on a large or small scale during the last about 700 years – teachings of saints like Kabir, Nanak, Jag Jivan, Paltu and Gharib Das.

(a) *Bhasha Bani*: Folk language and diction, originating from and traditional to the common people.

(b) Kabir (1440-1548): A born saint (*svateh sant*) although formally a disciple of Ramanand. Nobody knows about his actual parents or birth date or caste or profession or marriage or children. Whether he was born at Maghar (Gorakhpur district) or Kashi (Varanasi) or Belulana village (Azamgarh district) is uncertain. He is known to have been a weaver (*julaha*). *Loi* (literally, “blanket”) is supposed to be his wife.

He was a *bhakt* and a saint given to *Surat-Shabd-Yoga*, indeed the first great saint who laid the foundations of *Sant Mat*. He was a great mystic and there is no aspect of mysticism and Sufism which is not covered in his verses. He deemed the *murshid* (the living *Satguru*) as the sine qua non of all spiritual effort. The Absolute Lord was *Satt Purush* whom he calls *sabal*. His works include *Sakhis*, *Ramaimi* and *Adi Mangal* in which he unfolds his erotic mysticism.

Sar Bachan, Prose, Part I 137

(c) Guru Nanak (1469-1539): Literally, the word *nanak* means “one born at one's *nana's* (maternal grandfather's) place. He was the most important disciple of Kabir (see Ishwari Prasad, *History of Medieval India*, Indian Press, Allahabad, 1925, pp. 554 and 572-73, and G.T. Bettany, *Encyclopaedia of World Religions*, Victory Books International, Delhi, Reprint 1991, p. 246).

Born in November 1469 at Talwandi, on the bank of Ravi, son of Kalu Chand, a Bardi Khatri and an accountant. Married to Sulakshana from whom he had two sons, Sri Chand (1494) and Lakshman Chand (1497). In 1499, he renounced home and became a fakir. Mardana, a Muslim minstrel of Talwandi, and Bhai Baala joined him in his wanderings. On September 2, 1539, he anointed Lehna as his successor (“Angad”, i.e. part of Nanak) and on September 22, 1539 he departed, at the age of 69 years, 10 months and 10 days.

Nanak had rejected his wife's importunities to appoint her two sons as his successors declaring: “I have done what God willed me to do.” Compare this with the other so-called Sikh gurus most of whom appointed their sons as their successors. He followed Kabir's system of *Surat-Shabd-Yoga* and called his way as the *Ai Panth* or *Sahaj Yoga*.

He never founded any religion, certainly not *Sikhism*. The word *sikh* merely means “a learner”, one



who follows the *seekh* (teaching) of his master. His deity was *Satt Purush*, the deity of *Sachch Khand*, which is beyond the *Pind*, *Und* and *Brahmand*. He rejected all rituals and he has nothing to do with the so-called 5 Ks, viz. *kripan*, *kachh*, *kangha*, *kesh* and *kara* and he never ever conceived of the so-called *Khalsa*. The *Sakhis* and *Japji* are his greatest works.

(d) Jag Jivan Saheb (1682-1742): Jag Jivan was the disciple-in-chief of Bulla Saheb (1693-1760). Born at Sardaha in Barabanki district of U.P., the son of a Chandel Thakur, he became a magnificent star of Sufism and mysticism. To avoid the mounting crowd of his admirers, he left Sardaha and settled down at Kotwa between Barabanki and Lucknow, at the bank of the river Saryu. The day he gave up the ghost in 1742, Saryu flood waters washed away the village Kotwa where lies his shrine.

His major works include the *Jnan Prakash* (Light of Knowledge), *Mahapralai* (The Grand Dissolution), *Shabd Sagar* (Ocean of Word) and *Prithama Granthi* (The Primary *Granth* or Book). Two of his disciples were Muslims. He was well versed in Hindi, Rekhti, Urdu, Persian, Arabic and Sanskrit. He worshipped *Satt Naam* and had no use for Vedas, Puranas, Koran, *Karmakand*, sharia, idol worship, fasting, penances and pilgrimage. He was a *bhakt par excellence* and practised *Surat-Shabd-Yoga* which he called *Sahaj Yoga*.

### 138 Sar Bachan, Prose, Part I

(e) Paltu Saheb Das (18<sup>th</sup> century): One of the greatest mystic saints of all times, and yet we are not sure of the exact year of his birth and death. Without doubt, he was the contemporary of Nawab Shuja-ud-daula of Lucknow and the Mughal emperor Shah Alam. Through his family priest Govind Das who became a disciple of Bhika Saheb, Paltu came to be related to Bhika Saheb. Paltu was born in the village Nanga Jalalpur in Faizabad district (East U.P.) in the family of a Kandu *bania* (trader of the Vaishya caste).

His Sufi diction, use of symbolism, erotic mysticism and spiritual experience raise him to the status of the greatest Sufi saints. He calls his *Satguru* as *saqligar* (burnisher), the *kewat* (boatman), and *dhubia* (washerman). He uses symbolism of the weighing scale and the shopkeeper to describe his preceptor whom he calls as the *bania* who deals in the merchandise of *Sattnaam* which he weighs so carefully.

In a famous verse, he spells out the concept of *deenta* or humility. He says that he is the most wicked, vilest, most abominable, odious, evil-minded, a shameless sinner, and yet he is the recipient of His favour, mercy, charity and grace. This recipient must be a different Paltu, not he by any chance. The great God must have, for once, erred and mistook this deprived Paltu for the other virtuous Paltu. I cannot be that fortunate so as to earn His compassion and love: To quote him:

*Dusar Paltu ik raha, bhakti deeye tehi jaan;  
bhakti deeye tehi jaan, naam par pakdo mohin ko...*

In another famous verse he says:

*Jagat bhagat son bair hai, chaaron jug parmaan;  
chaaron jug parmaan, bair jyon musa bilai.*

(The worldly people are the enemies of the saints – this is what all the four *yugas* demonstrate; they are as hostile to each other as a cat is unto a rat.)

Paltu was a perfect saint who refers to *maraqaba* (yoga), *majlis-i-dervesh*, *dhikr*, *Saheb*, *mashooq*, *ishq*, *aashiq*, *sanam*, *daar*, *daaru* and so on.

(f) Gharib Das (1717-1780): He was born in village Chhudani in the Rohtak district of Haryana in a Jat Dhankhade family of landlords. Throughout his life he lived like a householder. He was a contemporary of Charan Das, having appeared 14 years after his birth and expiring 4 years earlier.

Gharib Das had no guru and was initiated by Kabir (who had lived 300 years earlier) in a dream.

Like Kabir, he believed in *Satt Naam*, *Satt Purush*, and “unstruck melody” (*anhat shabd*). He refers to Allah as *Alif* who is supreme and omnipo-

*Sar Bachan, Prose, Part I* 139

tent: *Qadir-i-Mutlaq*. One who has the company of saints is the richest person, the most merited, for all the sixty-eight pilgrim centres lie prostrate at their feet. The Great Name is the most precious gem. “My preceptor, Kabir”, he says, “is the guru of the entire universe.” Like other Sufi saints, Gharib Das’ verses abound in Persian terms, mystic concepts and Sufi allusions.

29. The pandits and mendicants (*bhekh*), in the days of every saint have been striving up their gall (*zor-o-shor*, impudence, ranter and bitterness) and as far as it lay in their power, they continued to plan their manoeuvres (*jatan*) in such a manner as would stall the saints’ real faith which corresponds and is in harmony with the Veda *mat* (faith) up to the stage of *Pranava* (*Trikuti*). This was because they feared that if they did not oppose it, that would jeopardise their business and livelihood (*rozgar*). As it was, in innumerable ways, they deployed skulduggery (tricks and deception) to deceive and mislead the people. For this reason, the *Sant Mat* did not receive the fillip and did not thrive as it deserved.

(a) *Bhekh*: In the beginning the term *bhekh* referred to one who put on the garment of a mendicant or dervish or fakir – saffron, or yellow, or black, or blue, or white. Later, it came to refer to those who were wile and vicious but masqueraded as anchorites. The word now meant a hypocrite, or an impostor.

In *Sant Mat*, the word *bhekh* means a person, whether a householder or renunciant, who has faith in *Sant Mat*, who believes in Radhasoami Name and the *Sant Satguru* and who practices the *Surat-Shabd-Yoga* – even a person who hasn’t yet met a *Satguru* but is ever looking forward to meet him, and who studies and recites the discourses of earlier saints and who has an ardent desire to reach the Eternal Abode – Radhasoami *Dhaam*.

A person who is merely clad in coloured clothes and leaving his home, goes out and settles somewhere else is not a *bhekh* properly so called. He is a hypocrite, an impostor and in the guise of a mendicant or anchorite, he is a victim of greed and becomes a pest and a parasite for others. He leaves the household not because he is looking forward to spiritualism of a recluse, but because he has fallen out with someone or suffered loss of money or reputation or met some other disaster or calamity which made him lose his steadfastness and patience and which obliged him to leave his household.

Most of such people become a burden on others or become drug addicts or become drunkards and addicts of other intoxicants. They become languid, indolent and cheats, swindlers all in the form of a *bhekh*, having put

140 *Sar Bachan, Prose, Part I*

on saffron clothes or garments of other hues. (For details see *Discourses of Babuji Maharaj*, Volume I, Discourse No. 41, Soami Bagh, Agra, 1998, pp. 229-34.)

30. It is true that ordinarily the *jivas*, on the whole, are not qualified or entitled to be initiated in *Sant Mat*. In other words, those who are lustful and who relish sensual gratification, have no true desire to get on to their Maker or Absolute Lord or for the redemption of their *jiva*, their understanding (*aqal* or intelligence) is perplexed and bewildered in comprehending this path (*Sant Mat*). They feel a great deal of reservation in abandoning their old beliefs, faith and values which have shackled them (i.e. have confined and restricted their

freedom) and in accepting the values and path shown by the saints. And since the pandits and the anchorites frighten them out of their wits (*daratey aur bharmatey hain*), they cannot bring to bear full confidence and trust in the *Sant Mat*.

And it is the will (*mauj*) of the saints not to permit this faith (i.e. the *Sant Mat*) to gain currency among the common people without their fully comprehending its mystery. This is because such a faith (based on non-understanding or non-comprehension) in *Sant Mat* will lead to similar state of affairs as is prevailing these days in the matter of belief in or worship of incarnations and gods.

Apparently the people seem to treat Ram and Krishna, Mahadev (Shiva, the Destroyer) and Vishnu (the Sustainer), and goddess (*Shakti*) and Brahma as their tutelary gods (*isht*) but in reality they are the lovers of women and children, name and fame, and are servile and subordinate to them (*aadheen*) and they do not give a hoot to the injunction of their tutelary god. Neither they fear them nor do they have any love or regard for them in their heart of hearts. As it is, such a faith in any tutelary god (*isht*), be it an incarnation or a god, or even the *Sant Satt Purush* or the Perennial Lord Radhasoami, will yield no worthwhile results.

(a) *Isht*: The term *isht* is derived from *Ishwar* which means “god” or “deity” or “*Bhagwan*”. It means choosing a deity and regarding him as *Ishwar* for which refer to commentary under para 188 and 254 *infra*.

**31.** Any faith in a tutelary god (*isht*) which has been forged (formed and devised) with the aid of legerdemain or sleight-of-hand

(cunning deception, manual dexterity or conjuring tricks, i.e. *kalaa*) or induced by display of supernatural powers or miracles is entirely undependable; no reliance can be placed on such a faith because unless and until investigation has been conducted by logical, intellectual and metaphysical (spiritual) argumentation, and right inference has been drawn from major and minor premises, the faith pinned on a path or spiritual system cannot be said to be firm and stable.

And this state of affairs prevalent today is quite evident. A great many people, for instance, are apparently Hindu or Muslim, but in the heart of hearts, they are irreligious and have no faith whatsoever. This is because they haven't cared to make a close and thorough study of the books of their faith and have not deliberated on them, or understood them (i.e. their essential meaning); nor have they cared to seek clarification and make enquiry from some practitioner (of the spiritual practice prescribed by their faith, *aamil*). That is why they are not able to believe and cultivate faith in the dicta, whether attractive or frightening, contained in these books (scriptures).

Nor does any one throughout his life investigate or enquire into any aspects of religion as he does in the case of non-religious (mundane) aspects of life. In accordance with their understanding and wits, or by observing the state of others or by hearing the talks of their forefathers and elderly people, everyone according to his predilection, ties himself up with his chosen tutelary deity (*isht*), without making any probe into the matter. Such a fixing of a tutelary deity is only nominal (formal). That is why misdeeds in the world are on the rise, day by day. And just because nobody fears anyone nor does anyone question as to what he does or does not do, day by day people go on sliding downward and becoming degraded.

(a) *Karamat*: Real and true *karamat* are true miracles and are a reward of a devout's trial. They are not for exhibition. Persons endowed with some slight powers of spirituality, who are in no sense adepts of any order, and who are not aware of the responsibilities of adeptship, make a wanton show of their powers and abuse them for the exhibition of legerdemain. These exhibitions serve the object of arousing an interest in religious and spiritual matters in sceptics, but they should not be confounded with what the true prophets etc. manifested.

These manifestations were in the first place very rare; and then they were mainly made with the object of corroborating the existence of the internal

regions described by the prophets and for the purpose of spiritual elevation, the eventual aim being that access should be gained to those regions by internal devotion. Such miracles were however only intended for persons endowed with some spirituality, that is to say, for persons who were more or less fit for devotion and for access to the higher planes.

32. The pandits, *sanyasis*, *sadhs* and *maulvis*, who were in the forefront (*agaaa* or holding position of most prominence, responsibility and action) and leaders of the Veda *mat* and Islam (Koran), are themselves unlucky in the matter of this (spiritual wealth) and are themselves entangled in indulgence of sensual gratification and pleasures, and are enmeshed in cupidity, and in the ardent desire for name and fame. As it is, who has now the courage to expose the errors of all these pandits and *bhekhs* as well as householders, and who can tell them the right way? It is the saints alone who can take on (undertake) this work.

And today, if anyone, having grasped the essential meaning of, and comprehensively understood the utterances of the saints, takes to the spiritual practice as prescribed by them, he (alone) would escape the fraud (*fareb*) of mind and the snares of Maya (Madam Bubble). Or else, everyone has the discretion to do his own job. In this matter, there can be no compulsion at all.

(a) Pandit (also spelt as "Pundit"): Formerly a learned person; a Brahmin learned in Sanskrit and in Hindu religion, philosophy and law. Now it means a self-appointed expert; a fraud.

(b) *Sanyas*: The fourth ashram after *vaanprasth*. A *sanyasi* is a renunciant who renounces and forsakes all worldly ties and bonds and lives as a moving mendicant subduing his mind and senses.

(c) *Sadhu*: A person who trains and disciplines his mind and senses. But now a fraudulent masquerader.

(d) *Maulvi*: Same as *maulana*. A scholar of Persian and Arabic, well versed in Koran. At one time a highly respected personage, but now a cheat, a swindler and a wiseacre.

33. There is no doubt at all about the mercifulness of the saints who for the benefit of the present day *jivas* have in very few words, given out the gist (*khulaasa*) of the true faith and path, and the

Sar Bachan, Prose, Part I 143

straight and easy way for the realisation of the Absolute God. That is to say, in days of yore the (spiritual) practitioners used to commence their practice from the ganglion of rectum (*guda chakra* or *mula chakra*) and with a great deal of difficulty and after a long, long time some of them could make it only up to the sixth ganglion (*nukta-i-sveda*), and some outstanding fellows could reach the One Thousand-Petalled Lotus or *Trikuti* and attain to the grade (*gati*) of yogi or the position of the chief amongst the yogis (*yogeshwar gati*).

Now, the saints have instructed the seekers to commence the practice from *Sahasdal Kanwal* and instead of the *Ashtang yoga* (the eight-limb yoga), i.e. *pranayama*, in which the breath had to be regulated, they brought the *Surat-Shabd-Yoga* or the Easy Way into vogue. This can be practised by everyone and its benefit is far greater than that accruing from *pranayama* or the modes like *mudra* and *hatha yoga*. Indeed, the practitioner of *Surat-Shabd-Yoga* stands to reap the fruits of all these practices as he proceeds along his way. The details of this will be given later.

(a) Patanjali's *Ashtang Yoga* : Its eight limbs are *yama* (discipline), *niyama* (self-restraint), *asana* (posture), *pranayama* (breath-control), *pratyahara* (control of senses), *dharana* (concentration), *dhyana* (meditation), and *samadhi* (absorption). Patanjali's yoga system is neither magic nor tantra, nor self-hypnotisation. It is a system of scientific spiritual discipline and it is founded on the metaphysics of Sankhya and provides a practical path of purification and self-control in order to realise the free nature

of man. But it is not the path to deliverance at all for his entire system continues to confine the *jiva* to the net of *Kaal* and *Maya*.

For instance, *pranayama* even performed with scientific precision can lead the practitioner only to the sphere from where *praan* arises, namely *Trikuti*, whose deity is *AUM* and *Pranava* which, from the top, is the fifth sphere of *Brahmand*. It cannot and does not release the *surat* from the thralldom of *Maya* and *manas*. The *samadhi* of the *Ashtang* yoga, likewise, keeps the *jiva* in the bliss of Brahman whose *lok* is subject to collective dissolution and *lok pralai*. In any case, the discipline prescribed by Patanjali cannot be practised during the current phase of *Kaliyuga* at all and is, from the mystic point of view, irrelevant and obsolete.

(b) *Pranayama*: See comments under Para 176, infra.

(c) *Mudra*: The term *mudra* is from *mudam rati* (that which brings pleasure or *anand*). *Mudra* also means “seal and coins” which symbolises

#### 144 *Sar Bachan, Prose, Part I*

the *shakti* principle. So *mudra* is sealed or concentrated energy lying in the centres of the body and mind. *Mudra* in tantra yoga is ritual of manual gestures and it pleases the *devatas*. There are 108 mudras. In order to welcome a *devata* (*avah-ana*), an appropriate gesture is made. In making offering (*arghyi*) *matsya mudra* is made. The right hand is placed on the back of the left and the two thumbs are extended finlike on each side of the hands. For various acts, there are various *mudras*.

In doing *maha mudra*, one has to press the anus carefully with the left heel, stretch out the right leg, catch hold of the toes with the two hands, inhale and retain the breath, press the chin firmly against the chest, fix the gaze between the eyebrows, retain the posture for ten to twenty minutes and then exhale slowly. This helps acquisition of superhuman powers.

In yoga *mudra*, one takes to *padamasana* and places the palms on the heels, exhales very slowly, bends forward, touching the ground with the forehead. One can keep the hands on the heels or take them around the back. Then one catches hold of the left wrist with his right hand. This helps concentration.

In doing the *viparatakarani mudra* you have to lie on the back raising the leg up straight, supporting the buttocks with the hands and resting the elbows on the ground. In the beginning, it has to be done only for a month and then gradually, within six months the period is increased to three hours. As a result, all the wrinkles and grey hair disappear. The yogi who practises it for three hours daily acquires extraordinary psychic powers and conquers death.

The *khechari mudra* is also called *lambika* yoga which helps the process of mental control remarkably. At first, one has to do two exercises: *chedan* and *dohan*. In *chedan*, the lower tendon of the tongue is cut with a sharp knife to the extent of a hair's breadth once a week. Turmeric powder is then applied to the cut edges to prevent them from joining together again. This is continued for about six months.

Then, the *hatha yogi* applies butter to the tongue and lengthens it daily. He draws out the tongue in a manner similar to the process of milking a cow. This is called *dohan*. When the tongue is long enough to touch the tip of the nose, the *sadhak* folds it backward and closes the back portion of the nostrils. He then meditates and the breath stops completely.

One who resorts to *khechari mudra* must be spiritually pure and free from greed and lust and must have dispassion, discrimination and strong yearning for liberation. This *mudra* is meant for very advanced *hatha yogis*.

Very few yogis can resort to *vajroli mudra*. The yogic aspirants draw in water through a catheter

inserted twelve inches into the urethra. They sub-

Sar Bachan, Prose, Part I 145

sequently draw in milk and eventually mercury. When they become perfect, they can draw in these liquids without the help of the catheter. This *mudra* is perfect aid to celibacy and it must never be attempted without the help of a perfect *hatha yogi*.

In the *shakti chalan mudra*, one has to sit down in a secluded room and take to *siddhasana*, draw in the air forcibly and join it with *apana*, do *mulabandha* till the air enters the *sushumana* and finds its way to the *Brahmarandhra* (sixth ganglion). This makes the *hatyogi* perfect.

In the *yoni mudra* also one has to sit in *siddhasana*, close the ears with the thumbs, the eyes with the index finger, the nostrils with the middle finger, the top lip with the ring finger and the bottom lip with the little finger. Then one has to dive deep and meditate on the *chakras* and *kundalini*.

*Ashvini mudra* consists in an effort to simulate the anal action of a mare (*ashvini*) after she has excreted the bowel contents. This is best performed in any squatting or crouching position which may allow free movement of the perineal regions. Then, with an exhalation, one has to contract the anus, especially the levator ani, the anal sphincters and the broad ligaments of the perineum – those surrounding the muscular fibres of the prostate and the erector muscles of the penis in the male, and the muscle of the urogenital region, mainly the transversus perineae, in the female. Then, after a deep and prolonged contraction, one has to inhale slowly and let these muscles relax completely. This alternate contraction and relaxation of the muscles is termed *ashvini mudra*.

When practised in rapid succession, it accelerates the blood circulation in the area and by its wavelike contractions and expansions through complete relaxation, causes an internal massage to the deeper sex organs. It tones up the musculature of the reproductive organs because it affects the finer sympathetic nerve endings which are quite elaborate, especially in these regions. With the aid of this *mudra*, sexual debility (*guhvaroga*) is overcome.

The *akash mudra* is excellent for attaining mental peace and equilibrium; it is the symbol of concentration on space. For this, sit in any comfortable posture keeping the body erect and the neck straight. Arrange each hand so that the thumb and the forefinger form a circle, while the other fingers are held straight over each other. Now fix your gaze on these hands and concentrate your mind on the open space within the two circles. At first, one experiences silence, then relaxation and then rhythm of void. The distance between the hands and the eyes may be two feet. If one feels tired, the arms may be allowed to rest on the legs. Continue as long as the mind does not become steady and fully absorbed in the bliss of yoga.

146 Sar Bachan, Prose, Part I

(d) *Hatha Yoga*: It is also spelt as *hatyoga* or *hathyoga*. Etymologically, *hatha* yoga means the yoga or union between *ha* (sun, the whole) and *tha* (moon, the part). This yoga's emphasis is on physical discipline, will and obstinacy through which the *hatha yogi* tries to obtain physical, mental, moral and psychic control. It is for this reason called the "physiological yoga" or *Ghatasya Yoga*. (For details see the author's *Essentials of Yoga*, M.G. Publishers, Agra, 1999, pp. 423 ff.)

34. Now, one should ponder over the question as to how far away from the ultimate abode are those who contemplate on the navel ganglion or the solar plexus (heart or the ganglion situated at the lower end of the sternum). So to say, even if those ganglions are won (i.e. if their deities are realised by a practitioner) whatever they will attain will be merely a reflection or shadow of the real or higher spheres.

But, then, even the realisation of the deities of these spheres has become extremely difficult, in as much as *pranayama* and *mudras* cannot now be practised. And when these practitioners have not been able to realise the mystery of the higher spheres, and they mistook the material spheres (*sthaan sifli*) for the exalted or spiritual spheres, how can they reach the Eternal Abode (*dhur sthaan*), and how can they attain to the sphere of the Absolute Lord?

For this very reason, the saints who reached the highest, and the absolutely pure and depurated Spheres, i.e. *Satt Lok* and Radhasoami, affirm that all the worldlings have fallen into the mud of forgetfulness and delusion (*bhram*), and that their Absolute Lord is somewhere else while they search for Him here. But even this situation pertains to those who practice internal worship (meditation) in some measure, great or small, and who render some service and contemplation, or are engaged in penetrating into the six corporeal spheres (*shat chakra*).

But those who are wholly exoteric (given to external practices), i.e. those who are preoccupied in *tirthas* and fasts and are stuck up in idol worship, they are just out of any reckoning, i.e. they are sleeping under the dusky pall of darkness and forgetfulness and negligence. If they continue to remain engrossed in the same practices, and will not seek the real and the true Lord (*Satt Purush* Radhasoami) they will never gain access to His abode and glimpses (*pataa aur darshan*).

*Sar Bachan, Prose, Part I 147*

35. Counting from the ganglion at the rectum up to the lower fringes (periphery) of the *Sahasdal Kanwal*, there are six ganglions (all of which are the reflections and shadows of the higher spiritual spheres). It is a matter of great regret (*afsos*) that people seek and worship that God who is such an exalted Being and is the Supreme Creator, and is so merciful and compassionate that he created this whole world and gave man such an excellent body, and who created innumerable kinds of things and forms (for use by man), in idols made of stones and metals, or in waters like Ganga, Yamuna and Narbada, or in trees like basil (*tulsi*) or *pipal* (Indian moraceous tree, *ficus religiosa* resembling the banyan, regarded as sacred by Hindus and Buddhists) or the bo tree, or in animals like the cow, the monkey (Hanuman) and the naga (serpent).

Greater than and superior to these idols, rivers, trees and animals is the transparent sun and moon and man himself. For man to regard the creatures as the creator and to worship them as the creator and not to seek the real Creator, and indeed to worship the manmade stuff (as though it is God) – does it not show to what extent and low level of negligence and ignorance and carelessness, man can descend? What greater sin and impiety (*paap*) for man can be visualised than to waste away his excellent human form and to degrade himself to despicable, abject and wretched level (*adho gati*) and to be despatched to the lower forms of *chaurasi* and into the hells?

Had there been any awareness of the true Lord, there would have been some fear of him, and some feeling of deep love in the heart for Him. But how can there be any sense of fear or tenderness for things which are forged and manufactured by man's own hand?

(a) Waters and rivers as goddesses: The waters are praised as goddesses in four hymns of the Rig-Veda. They are mothers, young wives and goddesses who bestow boons and come to the *yajna*. As mothers, they produce Agni, whose light or form is called *Apamnapat*, i.e. “son of waters”. The divine waters bear away defilement, and are ever invoked to cleanse from moral guilt, the sins of violence, cursing and lying.

The rivers celebrated as deities are (i) Sindhu or Indus; (ii) Vipas; (iii) Sutudri; (iv) Saraswati; (v) Ganga; (vi) Yamuna; (vii) Prithvi (literally, “the broad one”) is invoked only once, closely associated with her heavenly consort, Dyaus. Saraswati is identified with *vach* (goddess of speech) and in the post-Vedic mythology became the goddess of wisdom and eloquence.

148 *Sar Bachan, Prose, Part I*

(b) Plants and trees worshipped as gods: Plants like the holy basil (*tulsi*) are invoked as deities. One entire



hymn of Rig-Veda (X.97) is devoted to the praise of plants (*osadhi*) alone, with regard to their healing powers. The holy fig tree (*pipal*) is likewise worshipped and to cut it is considered to be equivalent to the cutting of a Brahmin. Mango tree is worshipped by many ardent Hindus. Jujube (*bair*) is considered as the haunt of goblins and *pishachas* (ghosts). One hymn of the Rig-Veda (X.146) celebrates the forest as a whole, personified as Aranyani, the mocking genius of the woods.

(c) Worship of animals as gods: These include *asp* or *ashv* or horse who draws the cars of the gods. He is symbolical of the sun, fire and mind. His four feet are *manas* (mind), *chitt* (consciousness), *buddhi* (intellect) and *ahamkar* (gross egotism). His four legs symbolise his capacity to wander around in all the four directions and dimensions. He is as refractory as the mind and unless this horse (*ashv*) is sacrificed (*ashv-medh*) none can hope to make any spiritual progress. His speed is faster than that of electricity and that is why he is so difficult to control. His refractoriness is notorious and he deserves to be slain.

Then there is the cow which figures most prominently in the Rig-Veda. The beams of dawn and clouds are cows. The rain-cloud, personified under the name of “Prsni” or “the Speckled One” is a cow, the mother of the storm-gods. The bountiful clouds on which all the wealth of India depended in the past and even today, were doubtless the prototypes of the many-coloured cows which yield all desires in the heaven of the blest, described by the Atharva-Veda and which are the forerunners of the cow of plenty (Kamadhuh or Kamadhenu), so familiar to the post-Vedic poetry.

One *rishi* describes the cow as Aditi and as a goddess impressing upon his audience that she should not be slain, i.e. *aghnya* (not to be killed). The sanctity of this animal, according to Avesta, goes back to Indo-Iranian period. The Atharva-Veda recognises the worship of the cow and the *Satpatha Brahmana* stresses the evil consequences of eating beef.

The part played by the greased cartridges (beef) in the Indian mutiny of 1857 is sufficient to show the importance attached to non-killing of the cow. Again, the Sanskrit word “*go*” or “*gow*” or “*gau*” also means *indriyas* (instruments of action and knowledge) which have to be subdued and even killed (*indriya-daman*). This is the import of the concept of *gomedh* (killing of the cow or *indriyas*).

Then, there is the worship of the serpent or the *naga*. This is the form of the powerful demon, Vrtra, the foe of Indra. The serpent also appears as a divine being in the form of the rarely mentioned “Ahi Budhnya” (the Dragon of the Deep) supposed to dwell in the fathomless depths of the aerial ocean and represents the beneficent side of the cruel serpent, Vrtra.

Sar Bachan, Prose, Part I 149

In the later Vedas, the serpents are mentioned in a class of semi-divine beings along with the Gandharvas and others. And in the Sutras, offerings to them are prescribed. They are called as “Nagas”, human only in form but serpents by disposition. In post-Vedic times, serpent worship is found all over India. *Nag-panchami* is a festival regularly celebrated by the Hindus everywhere (the fifth day of each half of the lunar month). It is specially observed on the 5<sup>th</sup> (*panchami*) of the brighter half of the month of *Sawan* (in 2001, it fell on 25<sup>th</sup> July). The bull is worshipped as the vehicle of Shiva and is held as “Naadya”.

(d) Worship of objects made by man: Apart from the worship of ordinary artisans at various places such as Agra and Jaipur, the worship of pictures and photographs all made by man or by cameras are worshipped very frequently all over India, including even the esoteric faiths like the *Sant Mat*. The clothes, shoes and other articles used by saints and sages now no more, are worshipped. Ashes and bones deposited in the depth of the earth becomes a place of commemoration called variously as temple, mosque, mausoleum, memorial, *samadh*, *dargah* and so on.

The mundane, ordinary objects regarded as useful to man are worshipped. These include the

churning rod, the sacrificial implements, the sacrificial post (called the Lord of the Forest), pens and ink pots, registers of accounts, walking sticks, guns and revolvers and swords and daggers, are all worshipped by different *varnas* according to their trades and occupation, on special occasions like *Dussehra* (October) and *Diwali* and *Gobardhan* (October-November). Three hymns of the 10<sup>th</sup> book of the Rig-Veda, celebrate the pressing stones used in preparing *soma*. The plough is invoked in a few verses and an entire hymn (VI, 75) is devoted to the praise of various implements of war, while one in the Atharva-Veda (V. 20) glorified the drum (*dundubhi*).

(e) *Nara dehi* (human form): For this, see the opening para, and paras 83, 85, 88, 95, 135, 154, 190, 208, 215, 230, 233, 236, 258 of Part II, *infra*.

**36.** If a person gains access to a perfect *Satguru* who is in continual communion with the Absolute Lord, or a true *sadh* and *fakir* (with access up to the *Sunn* or Sphere of Spirit) and he manages to achieve His grace and He allows him to catch his favourable and kindly eye, the (spiritual) task of that person will begin to be easily accomplished. But even here there is the snag (difficulty, obstruction, impediment, or *diqqat*) that this *jiva* regards him (the perfect *Satguru*) as a greedy thug and duplicitous (*daghabaaz*) like other egocentric and self-aggrandising and self-seeking fellows. For this reason, he does not accept his refuge.

### 150 *Sar Bachan, Prose, Part I*

And those persons who, in fact, are sensualists (those having excessive indulgence in sensual pleasures, *bhogi*) and satyromaniacs (*raagis*, those having abnormally intense and persistent desire or *raag* for sexual intercourse) and are living in the thralldom (*ghulami*) of the world, exploiting the opportunity that is, taking advantage of the gormlessness, stupidity and ignorance of the *jivas*, have set themselves up as gurus, making a mint in this business (of *gurugiri*). As far as they could, by alluring these poor and ignorant *jivas* they led them astray and threw them in a pit of fraud and bewilderment by giving them temptation of wealth and women, children and health, and name and fame, the craving for which was embedded in the heart of their hearts.

In other words, by engrossing them in the worship of stones (idols) and water (rivers), trees or plants, and animals they served their own interests and straggled them (made them wander from the main line or course) towards *tirthas*, forests, *hom* and *yajnas* (sacrifices) and gave them a clarion call (proclaimed loudly – *pukaar kar sunaya*) to observe fasts and perform pilgrimage which alone could lead to *moksh* (deliverance from “I-ness”).

They did not even realise that if they ran their own business one would not mind it, but at least they ought to have indicated the straight path to these helpless victims of indifference and ignorance, which could have gone some way to make them successful (in the accomplishment of their spiritual mission). But the pity of it is that they themselves are unaware of this (true and straight) path. All of them are expert (*ustaad*) jugglers and quite smart (astute as in business, clever or bright, brisk bargainer and trader) in reading, reciting and sermonising (*padhney, padhaney* and *sunaney mein*).

From the instruction given by Lord Krishna to (his friend, assistant and disciple) Udhav, it is abundantly clear that notwithstanding the fact that he for years together remained in the company and service of Lord Krishna, he could not take him to his perennial (*param*) abode (*pada*). And so he directed him first to perform yoga after which alone he would be qualified for (Krishna’s) perennial abode.

Now, just imagine that at a time when in the service and attendance of Lord Krishna when he was truly alive and kicking there

*Sar Bachan, Prose, Part I* 151

was such a loving and devoted disciple as Udhav, even he could not qualify to reach the perennial abode without performing (spiritual or yogic) practice, then how can the people who merely carve out the image of Lord Krishna on stones and metals and are expending their time in the service of and attendance on these images, and are entirely ignorant of the Easy Yoga (i.e. *Surat-Shabd-Yoga*), manage to reach the perennial abode?

And on top of that, the fact remains that from *gosayeen (jati)* and priests (*pujari*) to the pilgrims (*yatris*) and the worshippers, there would be an extremely rare person (*birla*) who from the heart of hearts has right faith in the idols. Indeed, all the people worship and make others worship the (phenomenal or material) world, i.e. Maya (matter) and the material possessions.

(a) *Gosayeen*: A Sanskrit word derived from *gau*, “physical organs of perception and action” + *sa*, “divine” + *yee* or *ayi*, “mother”, i.e. “one who controls and restrains perception and action as a mother controls her baby”; “master of all the senses of knowledge and action” (*jati*). But those who style themselves as *gosayeens* now have hardly this divine trait; they are usually impostors and cheats.

(b) *Udhav and Krishna*: Udhav was the most intimate associate of Lord Krishna. His story figures in the 10<sup>th</sup>-11<sup>th</sup> chapters of the Bhagvad Purana according to which Krishna advised him to go to Badrinath for practising yoga so that he may become qualified for liberation.

37. This precisely is true of the *tirthas* also. These spots were fixed by the earlier mahatmas for purposes of holding (spiritual or religious) congregations and charity and doing good or virtuous deeds, and for concentration and seclusion and rest at a solitary place, far away from home. But now they have been converted into places for holding fairs (*meley*) and *tamashas* (entertainment) to which people resort for pleasure and gratification of their desires and as a rendezvous for meeting friends and for sauntering around and for entertainment and for buying presents and stuff of daily use (*asbab*). There is not even a mention of meditation and obeisance (to the *Satguru* or the Lord – *bhajan* and *bandigi*).

It is now clearly explained to all such people to ponder (meditate, deliberate and reflect) over the question that how can

## 152 Sar Bachan, Prose, Part I

these *tirthas*, in the context of their present plight, be deemed to be deliverers (*mukti-ke-daata*)? The fasts also, more or less, have been reduced to this sad plight, for these have been converted into festivals. The earlier mahatmas had fixed the fasting day to subjugate and retrain their mind, and for keeping awake in order to watch the operation of their mind and senses (*jagran*), and for worship and *satsang*. But now the day of fasting has become a day for playing chess (*shatranj*), *chaupad* and *ganjpha* and for sleeping in the night as well as the day and for eating delectable viands and consuming dry and fresh fruits and sweetened delicacies.

(a) *Chaupad*: A game for two or four people played on a four-padded cloth board with pieces of four colours – green, yellow, red and black – moved according to the throws of eight cowries. The most complete form of a win in this game is when all the four pieces given to a player get inside the home, leaving the pieces of other players on the way.

(b) *Ganjpha*: A kind of card game played with 104 or 156 cards (double or triple the number of one pack of cards), often called in India as *paploo* and rummy – a card game based on collection of sets and sequences. It is also called as *ganjeepha* and its player is called as *ganef* – a sharp carder or sharper, a cheat and swindler.

(c) *Jagran*: In several religions in India women and men keep awake for the whole night during which they recite some holy book, or keep singing hymns and songs of devotion. But now this also has been perverted so that often filmy songs are sung so loudly that all the neighbours have a hard time.

(d) *Tirthas*: See commentary under para 54 of Part II, *infra*.

38. While idol worship, which was originally prescribed for reinforcing contemplation and for inner concentration of attention and consciousness (*chitt*), gradually became perverted so that its adherents confined themselves only to go to the temples formally to offer flowers and garlands and water to the idol. The priests deemed it to be a source of their business and earning and they set about establishing plays (dramatic

performances) and fun and frolic and frisk (*khel-kood*) and dancing entertainment (*naach-rang*) and other forms of *tamashas* and embellishments and decorations. They did not give a damn to *satsang* which was of paramount importance. In order to curry favour of the worshippers (to ingratiate themselves with their benefactors, i.e. the worshippers), they set up newer forms of *tamashas* and embellishments in the temples.

*Sar Bachan, Prose, Part I 153*

In the circus of *tirthas* and fasts etc. the spiritual workshops (*karkhaney*, i.e. temples etc.) became whored (immoral and idolatrous) so that if today one does not stir out for pilgrimage, and does not even remember or recite the name of the Absolute Lord (*maalik*), he may yet escape the tentacles of evil and vicious deeds. He is indeed far better than those who undertake pilgrimage consuming delectable and nourishing viands at places of pilgrimages, watch *tamashas*, and waste away their time in useless activities and take pride in having undertaken pilgrimage.

For this reason, having observed this sordid (dirty, foul, squalid and degraded) state of the present age and people, the saints were moved to pity. Notwithstanding the fact that they noticed them to be spiritualists and seekers of a low order, by their grace and in their mercy, they instructed all the *jivas* (i.e. all the seekers of whatever quality and worth), through the medium of their discourses and utterances for the practice of the system pertaining to the ultimate abode (*param pada*). Whosoever, in this era, pricked up their ears to the discourses (heard them attentively) and became interested in them and understood them and brought to bear faith and confidence in them, and got engaged in the practices (as prescribed by them), they guided and directed them to the ultimate abode.

And for the rest, they cut out (exactly shaped and formed) their discourses so that if any one would care to read them and understand them, will realise the great worth and merit (*qadar*) of the saints and will seek the perfect *Sant Satguru* in order to gain access to the real Lord. He will shun and jettison the junk of karma and *bhram* (acts as prescribed by the *Karmakand* and sharia, and delusions and illusions), that is worship of idols, water, rivers, animals, trees, gods and incarnations, and devote himself lovingly, sincerely and firmly to the feet of the true Absolute Lord who is the supreme creator of all and transcends all, and he will get the glimpses of His Holy Feet.

39. The names of a few perfect and true saints and true *sadhs* and fakirs who appeared (at different places) during the last about seven hundred years are mentioned here – Kabir Saheb, Tulsi Saheb, Jag Jivan Saheb, Gharib Dasji, Paltu Saheb, Guru Nanak, Daduji, Tulsi-

154 *Sar Bachan, Prose, Part I*

dasji, Nabhaji, Swami Haridasji; and amongst the Muslims – Shams Tabrez, Maulana Rum, Hafiz (Shirazi), Sarmad, Mujaddid Alif Saani. By looking into their discourses and utterances, one can have the knowledge of their (spiritual) reach and the sphere (whence they descended).

(a) For Kabir, Nanak, Jag Jivan, Paltu and Gharib Das refer to comments under para 28 supra.

(b) Tulsi Saheb and Tulsidas: Whether one believes or not, Tulsi Saheb of Hathras (19<sup>th</sup> century) in his *Ghat Ramayan* says that he himself was Tulsidas in his 15<sup>th</sup> century incarnation when he created his mystic Ramayan which roused the ire of Brahmins due to which he had to hide it and replace it with the Ramayan called as *Ram-Charit-Manas*. In any case, Tulsidas was devoted to *Naam* (*shabd*) and he categorically stated that the *naam* was far above Ram and that *naam* alone is the valid instrument of deliverance especially in Kaliyuga:

*Chahu jag chahun shruti naam prabhaao;  
Kali vishesh nahin naam upaao.*

(c) Daduji or Dadu Dayal (1544-1603): He was born at Naraina in Marwar, and was a great saint and a contemporary of Akbar the Great. In Dabistan, he is referred to as a *dhunwa*, a cotton cleaner. According to Farquhar, he was a Brahmin of Ahmedabad; others however hold that he was a tanner

born at Jaunpur (East U.P. in India).

He made leather bags (*mashaq*) for draining water from wells and sprinkling it. His first name was Mahabali and in Gujarat he is called “Mota Bhai” (elder brother). He renounced the world on the death of his first wife and became a disciple of Kabir’s son, Kamaal. Most of his time he passed in Ajmer (Rajasthan, India). His works are in Brij Bhasha, Rajasthani, Punjabi, Rekhti and corrupt Persian.

He was a great mystic, Sufi saint who believed in *naam*, *shabd abhyas*, primacy of the living *Satguru*, unalloyed love, and erotic mysticism. He lays great stress on *dhikr* (sumiran of the *naam*), *fikr* (meditation on the form of the guru), and *fuqr* (remembrance of the master and the Lord). He also emphasised the Sufi concept of merger (*fana*) and subsistence (*baqa*). He believes in transmigration of souls from which the living guru alone can release the seeker.

(d) Nabhaji or Nabha Das (17<sup>th</sup> Century, Vikram): According to Mahipati, author of *Bhakt Vijaya*, Nabha Das was a scion of Naagar Brahmin family of Gwalior (Madhya Pradesh, India). But according to Priya Das, the translator of Nabha Das’s *Bhakt Maal*, he was a Hanuman Brahmin of Telang (South India), born at Rambhadrachal near Godavari river.

*Sar Bachan, Prose, Part I 155*

When Nabha was born, there was a great drought and famine had struck the area. His mother had left him in a forest where the wandering saints Kilh Das and Agar Das noticed a child of about 4-5 years crying under the shade of a tree. Agar Das lifted the child and made him sit in his lap and sprinkled water on his face and eyes so that the child was restored to health. When Agar Das asked the child as to his identity he replied:

“Shall I introduce myself as a product of five elements or shall I introduce my *atman* unto you?”

This reply startled the two saints. Be that as it may, they named the child Narayan Das who later became known as “Nabha Das”. The two saints brought the child to Galta in Jaipur district of Rajasthan. Agar Das initiated him into the Ram mantra and entrusted to him the duty of looking after the sages and saints that turned Narayan Das towards devotion and spiritual pursuits and made him wholly subservient to his master, Agar Das.

According to legend, once when Agar Das was engrossed in deep meditation, it struck him that the boat of one of his disciples who was a trader, was about to sink and that disciple of his had called for his guru’s succour. This disturbed Agar Das and he began to wonder how to relieve his disciple in distress. This inner struggle in the mind of his guru was noticed inwardly by Narayan Das who at once prayed to Ram, who rescued the boat from impending disaster.

He disclosed his inner experience to Agar Das and requested him to continue his meditation without the slightest worry. That convinced Agar Das that Narayan Das was no ordinary devout but a great saint capable of writing the life accounts of great saints and sages, and despite his initial hesitation, Narayan Das accepted his guru’s command as his life’s mission and eventually succeeded in composing the work that is now known as *Bhakt Maal*, in which he says:

*Agar dev Aggya daiyee, bhaktan ka jas gaaoo;  
bhavsagar ke tarney ko, nahin aur upaao.*

(Agar Das ordered me to sing the songs of the fame of devotees; I accepted it for there is no other way to cross this vast ocean of *samsara*.)

So to say, Nabha constructed and presented the boat of *bhakti* in the form of *Bhakt Maal* and *bhakti* (devotion) itself accepted him as a distinguished citizen of her kingdom. Once Nabhaji went to Varanasi to see the famous saint Tulsidas but the latter was deeply engrossed in contemplation so that the latter returned to Vrindavan without meeting him. When Tulsidas came to know of it, he was greatly upset and at once rushed to Vrindavan to see Nabhaji who, in order to test Tulsidas’ spiritual

majesty ignored him, taking no notice of him.

156 *Sar Bachan, Prose, Part I*

At that time, the feast of saints was going on but there was no extra plate that could be given to Tulsidas. Tulsidas picked up a slipper (sandal) of a *sadhu* and asked that *kheer* be served to him in that slipper for there can be no better plate than the sandal of a *sadhu*. Nabhaji was noticing everything and he at once rushed towards Tulsidas, lifted him and embraced him saying: “O Emperor amongst the saints! O Valmiki, O lover of Raghu! Today my eyes have got their object, their aim! Today my service unto saints has borne fruit for God has given me the central grain (*Sumeru*) of *bhakti* and *bhakt maal* in your form.” *Bhakti* and *bhakt* became rolled into one. In his *Bhakt Maal*, Nabha Das has said:

“The devotee, devotion, the deity and the director (guru) are but four different names of one single reality; one who is devoted to their feet, his path becomes free from all distractions (*vighanas*)?”

(e) Haridas (15<sup>th</sup>-16<sup>th</sup> centuries AD): Born in Rajapur in district Mathura (West Uttar Pradesh, India) he was a great devotee of Lord Krishna. Haridas was the guru of the famous musician Tansen of Gwalior (in Madhya Pradesh, India) and a contemporary of Akbar the Great. The collections of the lyrics of Haridas include *The Poems of Haridasji* and the *Granth of Haridasji*.

(f) Surdas (1535-1620): He was born in a village Sihi near Delhi, a born blind. His parents turned indifferent towards him for he was no good for worldly pursuits and therefore he became withdrawn from the family and began to live under a *pipal* tree growing near a fountain. He used to predict future and his predictions came true so that his fame spread far and wide.

One day a landlord lost his cow and came to Surdas who gave him the correct clues. The landlord was so impressed by his powers of prediction that he got a beautiful cottage constructed for Surdas. He became known as Surdas Swami. Then he began to do self-analysis and became disgusted with making predictions which had become his profession. It occurred to him that his purpose and mission was dedicated devotion to Krishna.

With this realisation he left for Mathura where he felt ill at ease. So he came down to Runkuta (about 30 miles from Mathura on the Delhi-Agra Road). There also he was hounded by the worldlings and so he repaired to Gaughat of Yamuna and began to practice contemplation and meditation. He was then 18 years of age. There he composed his verses of devotion.

He was keen to see Mahaprabhu Vallabhacharya and on meeting him he was inspired to compose and sing hymns of Krishna *lila*. He accompanied Mahaprabhu to Gokul and then to Goverdhan and there he surrendered himself at the feet of Sri Nath. At Prasoli near the Chandrasarovar, he made his permanent residence where he composed his famous work *Sur Sagar*.

*Sar Bachan, Prose, Part I* 157

Once Tansen sang a lyric of Surdas in the court of Akbar the Great who was overwhelmed by its pathos and devotion. In 603, Akbar met him at Mathura and at the instance of the Great Mughal, Surdas sang his famous poem, “Hey *Manas*, love Madhav” (Krishna). Akbar expressed his desire to Surdas that he compose and sing an eulogy in praise of the emperor. Surdas, in a lyric which he composed, announced that in his heart there is no place for anyone save his beloved Krishna.

Surdas was widely known and the famous devotee of Ram, Tulsidas had met him so that both became closest friends and in his *Sur Sagar*, Surdas included his lyrics on Ram, while Tulsidas composed a separate work which he called *Krishna Gitavali*. Surdas observed complete identity between his guru Vallabhacharya Mahaprabhu and his beloved deity Krishna.

He left his mortal coils in 1620 at the age of 85. Lots of people had assembled at Prasoli. A little before departing, Surdas rendered obeisance to Sri Nath and to Vitthaldas, son of his guru Vallabhacharya, and he burst forth in his lyric saying: "I lay down myself at the feet of Radha Krishna". His works include *Sur Sagar*, *Sahitya Lahri*, and *Sursaravali*. According to legend, Surdas, is supposed to be the incarnation of Uddhav, a devotee of Krishna in his lifetime.

(g) Raidas (1401-1470 AD): He was born at Varanasi in a family of shoemakers, Raidas was a great saint. He was the son of Ragghu and Ghurbiniya. His verses breathe a spirit of humility, self-surrender, love, self-abnegation and like Kabir he uses Rekhta, even Persian words and Sufi terms. He looks upon the world as God's play, as illusory and not worth paying much attention to. Like Kabir he sang the glory of *Naam* (Word) which he holds as the key to salvation.

(h) Shams Tabrez: Sheikh Shams-ud-din Tabrezi, whose real name was Mohammed, was the son of Ali, son of Malik Dada. Some say he was the disciple of Sheikh Abubakr Silla-Baf Tabrezi; others claim that Kamal Khujandi or Sheikh Ruku-ud-Din Sanjasi was his father. Born to sainthood he fasted for forty days without a break even when a mere boy. Maulana Jalal-ud-Din Rumi had great faith in him.

Once, it is said, Sheikh Shams-ud-din reached Baqunia and found Jalal-ud-din sitting by a tank with some books, busy teaching. After exchanging a few words with the Maulana the Sheikh threw the books into the tank. The Maulana was grieved to lose the books and said that some of them were rare and had belonged to his father, so the Sheikh put his hand into the water and took out all the books which were quite dry. The Maulana was stunned and became his disciple.

### 158 *Sar Bachan, Prose, Part I*

One night the Sheikh was talking to the Maulana in a private room when a man came to the door and called him out. The Sheikh at once stood up and bidding farewell to Maulana Rum said that men had come to kill him. As soon as the Sheikh went out seven men attacked him with daggers, but when he uttered a cry they all fell unconscious on the ground. On recovering they saw nothing but a few drops of blood, but no trace of the Sheikh could be found. It is not known where he was buried as his tomb is stated to be at two or three different places. He died in 645 AD.

The vizier of Konia had built a college and himself took part in the dancing at the opening ceremony, but he discourteously collided with Shams Tabrez during the performance. Confusion resulting, the police of the sultan were called in and they led Shams away and put him to death without further inquiry. Rumi wrote this strange sentence on the door of Tabrez's lodging: "This is the abode of the loved one of Elias, on whom be peace."

Rum's disciples followed their leader's example and practised dancing as a spiritual exercise but equally naturally strong objection was raised against it as being only worthy of mad men, the objectors going so far as to take legal advice which declared dancing, music and singing unlawful. Some of his chief disciples aver that his reason for instituting musical services in his order was that God had a great regard for the Roman people. Many objections were raised against dancing and religious ecstasies but the Chishtia order now declares that *hal khelna* (religious dancing) is lawful, though the other orders declare these practices unlawful.

Tabrez's, whose tomb is at Multan, is a different saint. He was a Musavi Sayyid and his descendants who profess Shia tenets are known as Shamsi Sayyids (*Khasinat-ul-Asfiya*, II, pp. 268-70; *Safinat-ul-Auliya*, p. 179). This order is closely connected with Multan. It is the home of an important Shia family who call themselves descendants of a saint of Multan named Shams Tabrez to whom in 1787 AD a large tomb was built.

The name Shams (meaning "Sun") is peculiarly appropriate to the saint of a place like Multan, one

of the hottest in India, and the story goes that the sun broiled a fish for him there when he was denied food by the citizens. Moreover, the legend of the celebrated Shams ud-din Tabrez, who was killed at Konia in 1247 AD by being flayed alive, and wandered about for four days afterwards with his skin in his hand, is also told of this Shams ud-din of Multan though his principal attribute is that he brought the sun nearer to the world at that place than anywhere else on earth. The Shia's guardians of the shrine indeed declare that the name "Shams Tabrez" is an error and that his real name is "Shams-taprez" or "heat-giving".

(i) Maulana Rum: Jalal-ud-Din Maulana Rum or Rumi, author of the *Masnawi*, belonged to the Suharwardi Order of Sufis. He was born at Balkh

*Sar Bachan, Prose, Part I 159*

about 1207 AD. His parents claimed descent from Abu Baki, father-in-law and successor of Mohammed. He had a mysterious friend in Shams Tabrez.

Jalal characterised Shams-ud-Din as a great alchemist and as a scholar in every science known to man, who had renounced them all to devote himself to the study and contemplation of the mysteries of Divine love. It would seem that under his influence Jalal instituted religious dancing or *hal khelna* amongst his disciples and on this account they earned the name of dancing dervishes.

The Suharwardis cover themselves with many pieces of different stuffs to remind them that "man is ever naked and observed by God". Their many-coloured costume represented the infinite variety of the creatures placed by God at man's service.

Described as the "greatest pantheistic writer of all ages", Rumi died in 1272 AD – seven years after Dante's birth – and did not live to finish the *Masnawi*. His teaching is summed up in his last charge to his disciples:

"I bid you fear God openly and in secret; guard against excess in eating, drinking and speech; keep aloof from evil companionship; be diligent in fasts and self-renunciation and bear wrongs patiently. The best man is he who helps his fellow-men and the best speech is a brief one which leads to knowledge. Praise be to God alone."

He bade man choose a *pir* (guru) to represent for him the Unseen God. His praise of the reed flute has made it one of the principal instruments in the melancholy music which accompanies the dancing of the Maulavi dervish. It is a picture of the Sufi or enlightened man, whose life is, or ought to be, one long lament over his separation from the Godhead for which he yearns till his purified spirit is re-absorbed into the Supreme Unity. We are here reminded of the words of Novalis: "Philosophy is probably speaking home sickness – the wish to be everywhere at home."

(j) Hafiz (1300-1388 AD): One of the greatest Iranian mystic poets and saints of a very high order. In him we have erotic mysticism at its acme. God beloved is the *saqi*, the bartender, who offers cups of divine liquor through his eyes. He is the connoisseur, the oenologist, the vintner who serves vintage according to the capacity and ability of the seeker. The price he charges is purest love, total forgetfulness of everything else except him:

*aana hai jo bazm-i-janan mein, pindaar-i-khirad ko chhod ke aa;*  
*ai hosh-o-khirad ke diwaane, yahan hosh-o-khirad ka kaam nahin.*

(If you wish to enter the assembly of your darling beloved, come after abandoning intellect and intelligence; Oh you, who are crazy for intellect and intelligence, here you'll have nothing to do with intellect and intelligence.)



(k) Sarmad, Mohammed Sayed: Sarmad appears to have been born in 1590 in Kashan (Iran), a Jew by birth, who was converted to Islam in 1615. He came to Thatta (Sind in India) in 1632 as a merchant but fell headlong in love with a beautiful Hindu boy Abhai Chand, who served as a catalyst for him. In 1634, he turned a renunciant and both he and Abhai Chand gave up this world and went wandering in distant parts of India.

In about 1657, Sarmad came to Delhi where Dara Shikoh, the eldest son of Shahjehan met him. At Delhi, he put up with Khwaja Syed Abul Qasim (Shah Hare Bhare) who belonged to the Qadri Order of the Sufis and who became Sarmad's preceptor. After usurping the throne of Delhi, Aurangzeb got his brother Dara Shikoh executed and then turned against Dara's friend, Sarmad, on charges of nudity, his questioning of the ascension of the Prophet (*maraj*), his incomplete recitation of the *kalima*, the slight shown by him to the chief qazi Abdul Wahab or Qazi Qawi, the mullahs and Aurangzeb himself, his alleged intrigues with Dara Shikoh, his use of *bhang* and his questionable relationship with Abhai Chand. The trial was a farce and his execution in 1660 was just a judicial murder.

As a saint and a devotee, Sarmad looks upon life as an opportunity for man to love his Maker and seek redemption. To live, he would say, is to love, for even if all reason is against it, all healthy instinct is for it. In most cases, life is a maze in which we take the wrong turning before we have even learnt to walk. The result is that the life of most of us becomes a diary in which we mean to write out one story but write another, and our feeling of humility bursts forth when we compare the volume as it is with what we vowed to make it. Minus love, we are only born crying, live complaining and die disappointed. Without the excitement of divine love, our existence becomes a tragedy and life becomes boring, not so much a war as an endless standing in line.

The aim of life, Sarmad would insist, is to live and to live means to be aware – joyously, drunkenly, serenely, divinely aware. The alternative to this is to make our lives a series of footnotes to a vast, obscure, unfinished masterpiece, to reduce ourselves to a position where we only shift from side to side, from sorrow to sorrow, to button up one cause of vexation and unbutton another, following trails of debris, each day more debris, with nothing to clean it all up but finally death. In most of his verses he refers to the utter futility and meaninglessness of chasing worldly passions and riches, ambition, name and fame. The entire race of life becomes senseless. About his nudity, Sarmad replied to Aurangzeb in his famous quatrain:

*aan kas ke tura taaj-e-jahanbani daad,  
man raa hama asbaab-e-pareshani daad;  
poshand libaas har kera aibey deed,  
be-aibaan raa libaas-i-uryani daad.*

*Sar Bachan, Prose, Part I 161*

(O Emperor! He that invested you with the insignia, the diadem, the sceptre, sovereignty and the robes of royalty, has conferred upon me the crown of thorns, the goods of anxiety, and the millstone of cares around my neck. He whom He saw full of blemishes robed him with dress but whom He found free from any stains, He robed him only with nudity.)

(l) Mujaddid Alif Saani (1563-1624 AD): His name was Sheikh Ahmed Sirhindi who became known as Mujaddid Alif Saani. He was a great mystic saint who supported his statements with reference to his own experience (*kashf*) rather than logic and arguments. The expression "Mujaddid Alif Saani" literally means "the inventor of a second *Alif* or God". His views on God, the world, soul, love and so on brought him in sharp conflict with the Shias at whose instigation the Empress Noorjehan turned hostile to him.

Jehangir summoned him for interrogation in his court and his replies so upset the Mughal Emperor that he ordered his incarceration, and held him a prisoner in the Gwalior fort. It was after about three

years that the Emperor realised his grave error and freed him and kept him as a royal guest in the palace, after begging his forgiveness. He was appointed tutor to Prince Khurram (Shahjehan).

After his death in 1664, his mausoleum was built in Sarhind. Mujaddid Alif Saani believed that this material world is alien to God; it only appears to be alien but otherwise it is part of the Lord, just as when the sun is shining bright, the stars seem non-existent but they are very much there: “When the Sufi gets rid of the last traces of ignorance or *ghaflat*, he would see the world emanating from the Lord.” He believed that God exists of His own, is not dependent on His existence. He is there by virtue of His Being, not by His life. He knows by Himself and He does not depend on any knowledge in order to be a knower (omniscient).

God has eight qualities all of which are extant in the external world. These are: *hayat* (life), *ilm* (knowledge), *qudrat* (power), *iraada* (will), *sanah* (hearing), *basar* (sight), *kalaam* (speech) and *takween* (creativity). He had founded his Sufism on the opposition to the principle of singularity of existence (*Wehdat-ul-Wajood*). He did not write any exhaustive work. All that we have from him are the three volumes of his letters numbering 535 which he addressed to his *murshid* (guru) Hazrat Khwaja Baaqi-be-Allah, to his co-disciples and his contemporaries. The letters are all undated but had been arranged in his life-time.

His beliefs were based on the principles upheld by the *Mutakallimun* – adherents of orthodox Islamic theology, i.e. *Ilm-i-Kalaam*. There are two main trends among the *Mutakallimun*: (i) the *Asharis*, i.e. the followers of

162 *Sar Bachan, Prose, Part I*

the theologian al-Ashari (873-935 AD), and (ii) the *Mutazilites*. The *Asharis* accepted faith as a criterion of truth, declaring that reason is passive and blind (clearly indicative of this is al-Ashari’s formula “without ‘how’ ”). They adhered to the doctrine regarding the Koran as something pre-existent to the world and believed in divine predestination.

The orthodox Muslim theologians or *Mutakallimun*, took as the object of their speculative deliberations and writings (which are regarded as a dogma in *Kalaam*), predestination and the uncreated natural nature of the Koran, the attributes of God, their attitude to the world and to man, the creation of the world and the end of the world, the Day of Judgement and so on. (The word *kalaam* is Arabic, meaning literally “discourse”. *Ilm-i-Kalaam* is Muslim scholastic theology of which al-Ashari is considered to be the founder.)

In *Kalaam*, it is stipulated that man should blindly submit to the acknowledged authorities and not ask questions or make comparisons. The most important focus in *Kalaam* is scholastic substantiation of the first, most important dogma of Islam, to the effect that Allah is the one and only God. A large proportion of *Kalaam* is taken up with the interpretation of the Koran. The great contribution of Mujaddid Alif Saani is that he interpreted the knowledge of Sufis in terms of his own experience and intuition and revelation. He justified the beliefs of *Mutakallimun* in terms of his own experience, not by logic or argumentation.

The substance of his beliefs was that almighty God is not this material world but that this material world is a separate thing. The Sufi sheikhs were divided into three groups: the first held that this world is the creature of God; the second held that this world is a shadow of God so that as the shadow derives its essence from the substance of which it is the shadow, this world also derives its existence from God; the third group adheres to the doctrine of *Wehdat-ul-Wajood*, oneness or singularity of existence of God.

Mujaddid Alif Saani says: “At first I was a believer of *Wehdat-ul-Wajood* which was subsequently supported by my vision (*kashf*). But after that I reached the stage of total acceptance of the reality of

God.” Again he says: “Almighty God is not dependent on the outpourings of His qualities. He exists by His Being. He is omniscient by His Being and does not depend on any external aid to knowledge.” He is the only one that exists but to say that He is in existence is wrong, as he claimed to have discovered in his vision of Him.

In one of his letters, he makes it clear that in real mysticism, the cord of love and the kind attention of the *murshid* (guru) is enough to lead the seeker to the realisation of his spiritual object. Everything else is superflu-

*Sar Bachan, Prose, Part I 163*

ous. He says: “To attain *hairat* or all absorbing love is my supreme object.” What he argues is that to the worldling his self-interest is the background of all his thoughts; everything is ultimately measured thereby, and all his actions are controlled thereby. A mystic devotee has to uproot this tendency. This can be done only by substituting for his own will, the will of the *murshid*, viz. what the guru is pleased to order.

Only when egotism is extirpated will the immense beneficence of the Supreme Father be understood, and only then will the spirit be filled with desire for the supreme privilege of union with Him (*fana* and *baqa*). When the spiritual sun rises, the ego melts away and then only does the *jiva* become ready for that all absorbing love, *hairat*, which to be perfect must be selfless.

This is the ultimate belief of Mujaddid Alif Saani. To him, love is nothing but total surrender to the *murshid*. It has nothing to do with paradise. This is precisely how Ghalib describes surrender:

*taa-at mein taar hai na mai-o-angbeen ki laag;  
dozakh mein daal do koyee laikar bahisht ko.*

[In obedience and surrender, there is no attachment like that of liquor and honey (which they say are available readily in paradise); let us jettison paradise and hurl it in hell.]

This is also what Rabeaa Basri says. To Mujaddid Alif Saani, endeavour and regular practice (*abhyas* or *jadd-o-jehad*) is the primary condition. About annihilation (*nafi khudi*), Mujaddid says and we quote his own words from letter no. 160 in Volume I:

*yeh log nesti ke samundar mein aise gum hain,  
ke na apni khabar rakhte hain, na aalam ki.*

(These fellows are so deeply sunk in the ocean of nihilism that they have no awareness of themselves nor that of the world.)

Elsewhere he says:

*Pas paak hai weh zaat jis ne  
noor-o-zulmat ko ek jagah kar diya:*

(Holy is that Being who has assembled the light and darkness at one place.)

Amongst his major adherents were Hazrat Shah Wali Allah Mohaiddis Dehlavi (1701-1762), Hazrat Mirza Magahr Jaan-i-Janan Dehlavi, and Hazrat Qazi Sana Allah Panipati.

**40.** The hallmark (a mark or sign of authenticity and excellence; outstanding distinguishing feature) of a saint is ninefold:

**164** *Sar Bachan, Prose, Part I*

- (i) a saint always internally strengthens the faith and belief (*isht* and *aqeeda*) in the true Absolute Lord (Radhasoami *Dyal*);
- (ii) he will never allow any seeker to struggle (from the main line) and wander about idols, *tirthas* and

scriptures and the Book;

- (iii) he will never involve anyone in the worship of gods, incarnations and prophets;
- (iv) he will ever prescribe the practice of Easy Yoga of *Surat-Shabd* except for which there is no other path to the Absolute Lord;
- (v) he will ever instruct the seekers to devote themselves to the service and love for the perfect *Satguru* of the time;
- (vi) he will diminish daily the attachment and craving (*asakti*) of the seekers for wife, children, wealth and name and fame and self-glorification (*maan-badaayee*), and instead, will augment and enhance the love and liking (*prem* and *preet*) of the earnest seekers and lovers (*khoji* and *anuragi*) for the Supreme Being;
- (vii) the true saints always remain engrossed in meditation and contemplation (*bhajan* and *dhyān*) and they always engage their disciples in the same (processes);
- (viii) they always drive out the *dharmas* and *karmas* (duties and actions) pertaining to past ages, doubts and delusions and they will cut out (delete or remove) belief in anyone save in the true Absolute Lord; and
- (ix) gradually they will strike at (i.e. will deal a blow to) the roots of all bonds and fetters (*bandhan*) both inner and outer, and in this life itself will elevate their spirits to the Holy Feet of the Absolute Lord. But there are three preconditions to it:
  - the *jiva* should not run away (leave or depart) from their *satsang* and service;
  - day by day, he should go on intensifying his love and trust in their feet; and
  - should continue his spiritual practices according to their directions and instructions.

*Sar Bachan, Prose, Part I* 165

41. The fetters and bonds (*bandhan*) according to Vashisht are eightfold:

- (i) the bond of honour and dignity of one's family and lineage (*bans* or *vansh*);
- (ii) honour and dignity of one's caste;
- (iii) self-esteem for one's own position and occupation, worth and power;
- (iv) fear of society (*jagat*) about one's loss of reputation and regard of society for one's fair name and fame;
- (v) fetter of attachment with wife, children, wealth and property (*maal*);
- (vi) showing partiality for his own false beliefs and deficient faith;
- (vii) the hope and hankering and the craving for sensual pleasures of the world; and
- (viii) overweening pride or egotism (an inflated sense of self-importance and excessive self-centredness or *ahamkar* or hubris which often leads to downfall).

(a) Also see author's translation and commentary on *Diwan-i-Hafiz*, M.G. Publishers, Agra, 1997, Lyric 209, Verses 6-9, p. 203.

42. The mahatma (adept) by whose service and *satsang*, these bonds go on loosening up (becoming less firm, less compact and less rigid) and get on the wane, and the love for and trust in the feet of the Supreme Lord waxes day by day, then one should take it (believe it) that he will, by and by, get him released from all the bonds and fetters and lead him to the eternal abode.

Except for this there is no other rational (*maqool*, approved by one's reason and intelligence or *aql*) hallmark of the *sant* or *sadh*. And if some one arrogates to oneself (claims or decides on a course of action without justification) the task of deciding on the authentic mark of the saints by closely observing their character and conduct and then compare his characteristics with those mentioned in the *granthas* (holy scriptures), or if one expects them to display legerdemain (*karamat*), or seeks to test and try (*pariksha* and *imtihaan*) them, that would be a gross blunder and stupidity.

This is because it is entirely beyond the gamut of this insignificant, trivial (*tuchch*) *jiva* who cannot, with his myopic vision and severely limited intelligence and deficient intellect, measure the extent and depth of their wisdom (*jnan*) and their ways and deportment (*chaal-dhaal*). He (the *jiva*) should, to begin with, look for the fulfilment of his basic objective (of realising his spiritual aim) and should seek to recognise them (the saints) by having their glimpse and understanding their utterances, in proportion to his love and tendresse for them.

He should appear in their presence with genuine humility and a feeling of helplessness, and shun hauteur and craftiness. He should not allow his puny, paltry and puerile intellect to meddle with their wont and should not apply unwarrantedly his severely limited understanding to their ways and manners.

This is because whatever the saints undertake to do, may appear to be mere child-play (*ladkon kaa khel*), but it is never devoid of hidden wisdom (*maslehat*) and it must necessarily be for the good, and beneficent to all. The intelligence of the *jiva* cannot stretch to a point where he can really comprehend as to what is profitable for him and what is damaging. For this reason, a great many *jivas*, in their foolishness and lack of understanding, begin to show disregard (lack of attention and respect) on their ways and manners, and in the process damage their own cause and obstruct and frustrate their own objective, by running away from their *satsang*.

(a) The root cause of bondage and the way of removing it: The root cause of bondage is desire (*chah*). The union of *Prakriti* and *Purush* produces *mahat* or *buddhi* (intellect) which reflects and decides (*adhyavasya*). From *mahat* is born *ahamkar* ("I-ness") which separates one from the other (*muum-tuum*). This is error or *bhram* or *bhranti*.

This *bhram* or illusion of mine and thine creates *moh* (bewilderment). *Moh* creates *manas* and *indriyas* and *asakti* (incapacity). Amorous passion (*kama*), anger (*krodh*), greed (*lobh*), envy (*irsha*) act in collaboration with *moh* and create a mind characterised by doubt, ignorance, *adharma*, violent desire (*raga*), opposition or rivalry (*dvesh*) and spiritual poverty (*anais varya*). *Lobh* and *moh* create attachment with sensual objects and its *svaroop vibhuti* is more fatal than the poison of the cobra. *Vibhu* is one who is all-pervading and *vibhuti* is that which characterises this all-pervasiveness. Thus, the phenomenal world is known as Brahman-*vibhuti* or *vibhuti* of Brahman (*Kaal* and his consort, Maya).

Sar Bachan, Prose, Part I 167

The Radhasoami Faith insists that the shark of desire has to be killed with the sword of supreme dispassion which can come only from the grace of the living guru. He who lives only to nourish his body (Maya) and sustain his mind (*Kaal*) is like one who crosses a river on an alligator thinking it to be a log of wood.

All the functions of Maya are *asatt* (unreal and non-existent) and all the urges of mind are devilish, for they proceed from ego which is the root of *avidya* which, in turn, becomes the instrument for the production of the bondage of conditioned existence. That *avidya* can be destroyed only when the last traces of *manas* (mind) become extinct. All our concepts are born of *manas* whose adjunct *buddhi* or intellect, declares them to be real and whose lieutenant *ahamkar*, takes them to be commands.

That is how the world of illusions (*bhram*, *bhool*, *bhranti*) is created. If the *manas* can attain tranquillity, the world of illusions is destroyed. And *manas* can become tranquil only through *Surat-Shabd-Yoga*, not by other ways.

43. The saints are allergic to (have an aversion to) vast gatherings and do not want multitudes and huge throngs of worldlings to enter their court (congregation). They desire the presence of only such people who in reality are keenly interested in gaining access to the ultimate abode. But they are averse to and loathe those who crave and hanker for this (phenomenal) world. That is why they just don't display outwardly any (supernatural or extraordinary) power which could be a crowd-puller. Seeing such a display of supernatural power, the worldlings

will be induced to show great reverence to them but that would disturb the *satsang* and spiritual practices of their true devotees.

Of course, one who on hearing their utterances and realising the worth of the pearls of wisdom that fall from their lips, brings to bear faith and trust in them, to him they do show their internal marvels – that is they enable him to witness the light and luminescence (*jalaal*) and to have the glimpses of the comeliness and beauty (*jamaal*) of the Absolute Lord. They also secretly attend to his personal work and the burden of his responsibilities (*kaar-o-baar*, burden of work). That enables him to witness and admire their legerdemain (*karamat*) and then his belief (*yaqeen*) in the power and grace of the saints goes on becoming firmer and stronger, and his love and confidence in their feet goes on waxing every day.

#### 168 Sar Bachan, Prose, Part I

(a) In mysticism, there are three attributes of the Absolute Lord: *kamaal* (perfection); *jalaal* (light) and *jamaal* (beauty). *Kamaal* is “numen”; *jalaal* is “mysterium tremendum”; and *jamaal* is “mysterium fascinans”. (See also *Diwan-i-Hafiz*, op. cit, Lyric 213, p. 207 and Lyric 371, p. 355.)

44. In the general *satsang* that the saints set up (for all who are interested), quite often the beggars and the needy keep on coming and going. Their entry and departure is permitted as appropriate and right for a good reason. That reason is that those loving devotees who serve the *Satguru* by offering to them money and material (*dhan* and *padarthas* of the world), the saints distribute these things amongst the poor and the destitute as alms (*khairaat*) for they (the saints) themselves do not keep these things with them.

(a) Alms: Charitable gifts of money or goods to the poor and the needy. In Islam alms or *khairat* is called as *zakat*. The Koran refers to it immediately after prayer (*salat*) and its payment is obligatory on every Muslim who has attained the minimum prescribed limit of well-being or prosperity. *Zakat* literally means ‘growing’ and “purifying one’s self”. While *salat* or *namaz* signifies God’s rights on man, *zakat* symbolises man’s rights on man. It is obligatory annual payment for the relief of the needy – two-and-a-half percent of the value of a person’s moveable possession for the year.

The Koran says: “Give the kinsman his due, and the needy, and the wayfarer, and squander not thy wealth in wantonness” (XVII, 26). It is not an act of charity by which a rich man gives to the poor voluntarily; nor is it a gift or alms, or debt, or dole for which the taker has to feel indebted to the giver. It is an obligation, as essential as the offering of prayers. It imposes a right for the poor and the destitute in the wealth of the affluent. God commanded the Prophet: “Take alms of their wealth, wherewith thou may purify them and may make them grow” (Holy Koran, IX, 103).

According to Islam, the alms proclaim that since he gives away his own fortune, evidently he cannot rob others. But in case a person fasts and gives *zakat* out of fraud, his two witnesses – fasting and alms – are rejected in God’s court.

In Hinduism, “alms” is called as *daan* which is considered as the major quality or “dharma” of *Kaliyuga*.

The word “alms” is always used as plural, never as a singular, which shows that one should always give alms, daily if possible.

(b) Cf. *Maulana Rum’s Masnawi*, op.cit., Volume I, 1997, Verses 3609-14, p. 335.

#### Sar Bachan, Prose, Part I 169

45. Wherever the saints, in their supreme discretion (*mauj*), set up the *satsang*, there they deliberately institute (initiate) a couple of such practices in their conduct as to vex the worldlings who, in their annoyance, may go about complaining and taunting (by their jeering observations and remarks) so that they and other supercilious fellows may refrain from coming to their court and may not meddle in the affairs of *satsang*.

In their court (congregation) there is no watch and ward (*chowki-pehra*) to distinguish the good from the bad and prevent the bad from getting in.

For this reason, their calumny and complaint proffered by the worldlings and especially the supercilious and the haughty, itself serves as the watchman, and keeps them at bay (at a distance). Such fellows, out of shame and consideration of modesty (*hayaa*) and fear of derision and public ridicule and taunts, don't go to *satsang*. Only such persons who have a genuine desire and quest for true and perfect spiritualism (*paramartha*), disregarding the factors of fear, shame and modesty, go there (to *satsang*).

In addition to this, this (public) calumny and slander (*ninda*) is also a sort of test and trial of the genuine quester (*mumukshu*) and the keen seeker (*shauqeen*), for this quickly and decisively demonstrates whether a person is a genuine spiritual seeker or not. Whosoever is a true seeker will never be scared of the fear of disrepute and not give a damn to consideration of good name and reputation. He will reject all fear of the taunts and jeers of the world and the witless and the nincompoops (*murkh*) and will present himself at the *satsang* in order to realise and make good his real objective, i.e. attainment of spiritualism or redemption. And, of course, one who is fake and a false seeker, he will never reach there.

(a) Cf. *Maulana Rum's Masnawi*, op.cit., Volume II, Verses 2054-56, p. 177 and Volume VI, Verses 3112-17, p. 274. See also paras 46 and 47, *infra*.

**46.** Now, witness those worldlings who in the heart of hearts desire this (phenomenal) world. They can never desist from going to any place for serving their selfish interest, nor are they ashamed of grovelling there. The Brahmins, for instance, remain in the service of those belonging to other castes and communities and don't hesitate in ever knocking at the door of even the scaven-

### 170 *Sar Bachan, Prose, Part I*

ger (*bhangi*) for the sake of having the disease of their children cured. And in utter disregard of their faith, religion and their tutelary gods, a great many high caste men worship the graves of sheikhs and their disciples (*sheikh saddou*) and *sayyids* and innumerable black gods (*maleen devatas*) and ghosts, and damned spirits (*paleet*) or apparitions.

And when the worldlings, in the interest of their mundane business, forsake their dharma and karma (religious obligations, duties and acts) and are not afraid of even the prospects of damage to their other-worldly affairs, then how can the genuine desire of the true seekers of God be established or proved, if out of fear of and regard for a little calumny and the taunts and jeers of the idiots, they refrain from attending the court (congregation of the saints)?

That will only go to prove that they really don't have a genuine desire (for redemption). That will also establish that they have not really suffered pain and affliction in the mundane transactions and activities (*kaar-o-baar*) and they have not yet come to recognise this world as their foe so as to plan their good riddance from it. It will also show that they have not yet developed that acute thirst for the glimpses of the Supreme Lord which would enable them to put the considerations of public opinion and the taunts of the worldlings on the shelf.

Now, such people are not worthy of admittance to the *satsang* of the saints because their basic interest and need is not for *satsang* and in the appearance before the saints with humility in order to procure the remedy for their ailments.

(a) Sheikh or "Shaikh: Arabic word meaning literally "elder"; head or leader of a clan, tribe or union of tribes among Arab nomads. It also denotes leaders of Islamic communities, prominent theologians or experts in the law.

(b) Sayyid or "Said": Arabic word meaning "the noble one"; an honorary title for Muslims, who can trace their origin back to Mohammed (or, in the case of the Shiites, to Ali). As a sign of distinction they wear a green turban. In the Middle Ages, the title Sayyid was used also for tribal leaders and representatives of the nobility.

(c) *Saddou*: Disciple or son of. Derived from Persian *shaida*, which means “admirer” or “lover”. *Sheikh Saddou* means the “admirer or disciple or son of sheikh, or *sheikh-zada*.”

*Sar Bachan, Prose, Part I 171*

47. Let it be known that taunts and jibes and slander correct and maturate the disciples of the saints. If there would be no calumny and defamation, they will remain raw as they were. Opprobrium and defamation are the hallmark of true love. And except for the genuine lovers (*aashiq*) and true and sincere devouts, there is none who can stomach (tolerate or bear) infamy and notoriety in the world and ignore it fearlessly. As a Persian poet put it:

“Slander and sneer serve as the *kotwal* (police chief) in the bazaar of love; it functions as the burnisher (*saiqual*) of the rust of the gold of love. Calumny or mockery checks the fake lovers from entering the market of love; it is the abrasive or alembic that refurbishes love.”

The gurus that are in love with this (perishable, phenomenal) world, hold the world and the lovers of this world as very dear; they love it (for all its faults and deficiencies) and they keep the world and the worldlings in good humour and entertained; they desire aggrandisement (increase in or promotion of power, pelf and prestige) and dignity and honour (*taraqqi* and *himmat*). They are obsessed with the fear lest they should, in any way, take offence and become annoyed with them for that would disturb and dislocate their business and interfere with their means of livelihood.

On the contrary, the saints who are the true and consummate lovers of the Supreme Lord always remain desirous that the worldlings may not meddle with their *satsang* (i.e. may not interfere officiously or annoyingly in their *satsang*) and should not cast their shadow (dark image or a threatening influence) on their disciples (for that would blight and blast their spiritual evolution). For this reason, they always hold calumny and defamation as dear to them, for that ideally serves as the watchman and keeps such people off their *satsang*.

(a) Rust is a reddish brown oxide coating formed on iron by the action of oxygen and moisture. The lovers also develop rust by the action of the world and the worldly-minded lot who keep on admonishing them to avoid the street of love which would ruin their worldly prospects. But those who slander and defame the lovers, they act only as stimulants and their jeers and jibes serve as the gust of wind which only intensifies the flames of love.

(b) See *Maulana Rum's Masnawi*, op.cit., Volume VI, Verses 3112-17, pp. 273-74.

## 172 *Sar Bachan, Prose, Part I*

48. You should know that it is customary for the saints to instruct anyone who comes to them, and to speak in their presence, of the majesty of the Truth (*satya*) or the *Satt Purush* Radhasoami (the true Supreme Lord) and dismiss the rest as perishable, fleeting and inferior (*ochha*). The imbeciles and the idiots construe this as condemnation and vilification (*hajo* or *mazammat*) of gods and avatars and prophets, and paint them (the saints) as vilifiers and villains (*nindak*).

They don't even pause to think that if they (the saints) have decried and run down Brahma, Vishnu and Mahadev (the Hindu Trinity of the Procreator, Sustainer and Destroyer) and other gods and incarnations as deficient and inferior, then whom have they extolled and whom have they called as the most exalted and the greatest? And if they have lavishly praised *Satt Purush* and the Perennial and Perfect Person Radhasoami, this is worthy of acquiescence because to acclaim the one who is the Absolute Lord of all and to inculcate trust and faith in His feet and to instruct people to serve and worship Him is an act most essential, and worthy and appropriate, for without so acting, deliverance and redemption of the *jiva* is not possible.

As it is, one should realise as to how disgraceful and shameful it is for a person or a set of persons to take exception and feel offended at hearing the approbation, eulogy and adulation of the Almighty, and to call them as calumniators, and in their consummate foolishness not to grasp the essential meaning of the saints' words (about the gods and goddesses) and holding words of the saints in esteem?



(a) *Charcha*: The word is from the Sanskrit *chur* from which we have “churn” and “chirp”. The Greek words *kuriakos* and *kurios* are allied to “churn”. These later led to the English word “church”, i.e. the Lord’s House. *Charcha* means “discussion” or “discourses delivered by the Master, followed by questions by the seekers and answers by the Master or the guru of the time”. This is “churning” or *mathan* or *manthan* or *manan* (deliberation). Thus to sit in the company of the *Satguru* is like sitting in the House of God or “church”.

49. The Vedas or *shastras*, Bhagvad (Purana) and (other) Puranas etc. have mentioned the span of lives of Brahma, Vishnu, Shiva and other gods; even the incarnations who descended into the *samsara* (fluctuating world) had to depart from this world. Thus, the perishableness of their bodies as well as those of Brahma, Vishnu and Shiva etc. is clearly established.

*Sar Bachan, Prose, Part I 173*

Now, in as much as these (gross or outer) bodies have been proved to be perishable, to regard their images (*naql*) as imperishable and to have faith in, and to tie up with them as their tutelary gods – how can that be right or correct? If they had managed to gain access to their subtle or real form (*nij roop*), and had contemplated on it and held it as their tutelary god, they might have derived some benefit out of it, but to focus attention on their representation or likeness or sculpture or their picture or image is neither here nor there. In this, the masses (*avaam*) are clearly in the wrong.

But if the saints seek to rectify that error, the people (concerned) in their hauteur and foolhardiness (*ahamkar* and *murkhata*) call them as maligners (*nindak*), and this is especially true of traders (i.e. those who trade in religion and spiritualism) like pandits and mendicants who readily take to censuring them.

(a) Bhagvad: It consists of 18,000 *shlokas* and it derives its name from being dedicated to the glorification of Bhagvad or Vishnu. It exercises a more powerful influence on India than any other Purana. The most popular part is the tenth book which narrates in detail the history of Krishna, and has been translated into every vernacular language in India.

(b) Puranas: They are a sort of *itihaas* or old history of families, gods and goddesses (ancient stories). There are 18 Puranas containing 400,000 couplets. All the 18 Puranas are classified into three groups according to the qualities predominant in them, as the Matsya Purana clarifies. Those six Puranas in which the glory of Vishnu or *Hari* (symbol of *sattva*) is sung are *Sattvic* Puranas and they are Vishnu, Bhagvad, Naradiya, Garud, Padam, and Varah Purana.

Next, there are six Puranas in which the glory of Brahma (symbol of *rajasa*) is sung and are known as *Rajasic* Puranas. These are Brahma, Brahmand, Brahma-vaivarta, Markandeya, Bhavishya, and the Vaman Purana.

Finally, there are six Puranas which are dominated by *tamas* and in them the glory of Agni or Shiva predominate. These are *Tamsic* Puranas and their names are: Shiva, Kurma, Linga, Skand, Agni, and Matsya Purana.

Of these eighteen Puranas, the longest is the Skand Purana with 81,000 verses while the Vaman Purana is the shortest with 10,000 verses. None of the Puranas is older than the Gupta period and all contain interpolations. For the Agni Purana, another called as the Vayu Purana, is substituted. These eighteen Puranas are the authority for nearly the whole of the popular Hinduism of the present day. The most important ones are five: Vayu, Vishnu, Agni, Bhavishya, and Bhagvad Purana.

174 *Sar Bachan, Prose, Part I*

The ideal Purana is Vishnu which treats of five topics, namely, the Creation of the universe, its destruction and re-creation, the genealogy of gods and patriarchs, the reigns and periods of Manu, and the history of the two great races – Solar (*Surya Vanshi*) and the Lunar (*Chandra Vanshi*).

(c) Vedas: The word Veda is from *vid*, knowledge or jnan, “word” or “wisdom” or “logos”. There are four Vedas: the Rig, the Sama, the Yajur and the Atharva. The Rig-Veda contains the hymns, prayers and mantras of ancient Aryans; it has ten books. The *Sama-Veda* (music) is based on the Rig-Veda and only 75 out of its 1225 stanzas are different. The Yajur-Veda (Veda of liturgy) is also rooted in the Rig-Veda and in addition contains the rituals telling how to perform the sacrifices correctly. The Atharva-Veda (wisdom of the Vedas) is the latest and it contains magic charms and incantations.

A large number of the Upanishads are also included in the Rig-Veda. None is certain as to the date or dates of their composition. But the Vedas concerning truths regarding the soul, the universe and Ultimate Reality are considered to be eternal and not ascribable to human authorship. They are thus considered to have originated from the breath of Brahma, Soul of the universe, revealed orally to *rishis*.

The great sage, Krishna Dvaipaina, also known as Vyasa, arranged the Vedas into four books called the Rig-Veda, the Yajur-Veda, the Sama-Veda and the Atharva-Veda. The Vedas may be broadly divided into two parts: the *Karmakand*, which deal with rituals and sacrifices; and the *Jnankand*, which teach philosophical wisdom. The Upanishads are called the Vedanta.

*Origin of their names:* If a mantra is metrical and intended for loud recitation, it is called *rich* or *rig* (from *rich*, praise), whence the name **Rig-Veda**, i.e. “the Veda containing such praises”. If it is prose, it must be muttered inwardly. It is called *yajur* (*yaj*, sacrifice). Hence **Yajur-Veda** contains the sacrifices and the ways and means by which sacrifices are effected. If it is metrical and intended for chanting, it is called *samaan* (equal). Hence, **Sama-Veda** means the “Veda containing such *samaans*”. The author of the mantra is the inspired seer who received it from the deity and is turned its *rishi*. The object with which it is concerned is its *devata* or deity. The **Atharva-Veda** contains the wisdom of *arthavan*, magical charms and incantations.

The Yajur-Veda is both black as well as white. The story of this is that Vaishampayan, a disciple of Vyasa, committed an offence and desired his disciples to help him in the performance of some expiatory act. One of these, namely Yajnavalkya, proposed that he alone should be allowed to

*Sar Bachan, Prose, Part I 175*

perform the whole rite. This arrogance of Yajnavalkya enraged Vaishampayan who cursed Yajnavalkya that he would disgorge all the Yajur text which he had learned from him. The other disciples had become transformed into partridges (*tittris*) and they pecked up all the disgorged, tainted texts and retained them. Hence these texts were called Taittiriya. But Yajnavalkya by his penances pleased the sun who blessed him with such texts as were not known even to Vaishampayan. This is the White Yajur Veda, the other, i.e. the older, is Black.

50. If some people were to take the stand that “we worship that form of the avatars which is their own real form and that we worship only that sphere whence they descended”, that stand of theirs is in order. But even then one must reflect and deliberate that if such people who took to the worship of that real form or sphere (of avatars), why should they not adopt the worship of that sphere and that God (*isht*) whence has emanated the real form and the sphere of avatars? The labour invested on, and the way adopted for the worship of both is the same but there is a difference in the results and benefits accruing from them.

On this reckoning, it seems appropriate to worship the highest sphere and to adopt the most Exalted Being as one’s tutelary God (*isht*). This indeed is the firm belief (*isht*) of the saints and it is about this – the sphere of Radhasoami *Dayal* – that the saints speak and instruct about.

This tenet of the saints does not at all mean that one should assume a posture of hostility and envy

towards the presiding deities of other spheres. On the contrary, the saints insist that even those who believe in Radhasoami as the Supreme God (*isht*) will have to pay high regard and show appropriate reverence to all the presiding deities of all the intervening spheres which fall on the way (to the Supreme Abode). Without adopting this course, that Supreme Abode will not be attained and grasped (literally conquered). But before launching out on this course one must, as a rule, determine, finalise, define and fix his goal (*isht*), and should clearly understand the state, quality, grandeur and majesty (*kaifiyat*) of each intervening sphere.

The reason for this is that the world abounds in stragglers and dissemblers, fraudulent guides, and teems with those who talk of

## 176 *Sar Bachan, Prose, Part I*

*Khuda*, *Parmeshwar* and *Paramatma* and Brahman and *Paar* Brahman and *Shuddh* (Pure and Unadulterated) Brahman and even *Satt Naam*, but who in reality are devoid of even the theoretical knowledge of their spheres required for ascension, and they are utterly ignorant of the details of all the intervening stations that fall on their way.

Such fellows are victims of deception, confusion and confoundedness, and they are so bewildered that they are innocent of all knowledge of these regions and their presiding deities. They don't even know as to which sphere has which presiding deities out of Brahman, *Khuda* and *Satt Naam*.

For this reason, the saints, at the first stage, graciously advised the quester (*mumukshu*) about the mark of recognition of each and every intervening (spiritual) sphere and then fixed and firmly laid down the final and the ultimate goal, i.e. Radhasoami Abode which is the most exalted sphere. Thereafter they unfolded the mode of practice which would enable the seeker to negotiate the way.

It is in this wise (manner, *taur par*) that the (spiritual) practitioner can gain access to the ultimate goal, and can get to know the reality and the essential core (*haqiqat* and *kaifiyat*) of all the spheres, and can commence spiritual practice after fully grasping the ins and outs (intricacies, details and complications) of the way and after having the correct picture of his true and Supreme Lord and after recognising Him so far as possible in this world.

But if he fails to gain access to the mystery (of the practices) and does not acquire capacity to recognise and comprehend the Reality, he will neither be able to cultivate true love for the holy feet of the Lord, nor will be able to make progress day by day, and nor will he be able to gather the stamina and strength to reach the ultimate abode. Such a person, falling a victim to fraud and brigandage, will come to a halt at some station on the way.

(a) For avatars see commentary under para 156 infra.

51. About the fact that the incarnations and gods (like Ram, Krishna, Brahma, Vishnu and Shiva) cannot be said to be Absolute God, it is enough to state that they sprang into existence after the

*Sar Bachan, Prose, Part I 177*

launching of creation – some in *Treta*, others in *Dwapar*. The question that arises and demands attention is that who was worshipped before their manifestation, in *Satyuga*, and through what medium did people attain to the ultimate goal as was known then?

The answer is that at that time (that is *Satyuga*), the worship of *Hiranyagarbha* (a form of Brahman) called as *Pranava* or *Aumkara*, was prevalent and it is that which finds a mention in the Upanishads of the Vedas (Vedanta). Then, what led the people to abandon that worship, and what led to their involvement now (i.e. *Kaliyuga*) in the worship of idols and in pilgrimage? Even the Ganga (the river Ganges) appeared during the era of Bhagirath and did not exist earlier. Then what *tirtha* existed at that time?

Indeed, it is clear that whatever forms of worship are prevalent in this age first appeared during *Treta*, *Dwapar* and *Kaliyuga*. Worship, properly so called, is that of the Absolute Lord which, according to *Sant Mat*, can be adopted by all and sundry. But the worship of avatars and prophets will be current only in those countries

where they appeared; elsewhere they are neither known nor accepted.

(a) *Yuga*: Each *Mahayuga* is divided into four *yugas* or ages called *krta*. These are *Satyuga*, *Treta*, *Dwapar* and *Kaliyuga*. Their lengths are respectively 4,800, 3,600, 2,400 and 1,200 years of the gods, each of which equals 360 human years. Thus *Satyuga* consists of  $4,800 \times 360 = 1,728,000$  human years; *Treta* has 1,296,000 years; *Dwapar* has 864,000 years; and *Kaliyuga* consists of 482,000 years. Each *yuga* represents decline in piety, morality, strength, stature, longevity and happiness. We are at present in the *Kaliyuga* which began, according to tradition, in 3102 BC believed to be the year of the Mahabharat war.

During *Satyuga*, the minds of the people are not spoiled by doubt, dissatisfaction, jealousy or misunderstanding. They have firm belief in God so that their thoughts, words and deeds are kind. In *Satyuga*, as in the childhood of man, the creative current having freshly descended into the *Pind Desh* is highly charged with spiritual energy which it infuses in every form of animate and inanimate existence. Health and plenty of joy flourish all round. Like ripe fruits, spirits separate themselves from the tree of physical frame with almost no pain at the moment of death, which occurs when extreme old age has been attained. Some live beyond 500 years and the average age is 120 years. These people could contact the astral planes and hold communication with the departed spirits.

### 178 Sar Bachan, Prose, Part I

During *Treta*, steadfast devotion to God declined somewhat and struggle for wealth and worldly power began. Kings and armed forces became necessary to preserve peace. The cumulative effect of the downward current manifested itself in a detrimental form to remove which a high dose of spirituality from above became necessary. In *Dwapar*, sensuousness, self-aggrandisement and gambling increases, and in *Kaliyuga* spirituality and morality are at their ebb.

(b) Ganga and Bhagirathi: Ganga is the holiest river in Hinduism. She is often personified as a goddess, and was the eldest daughter of Himavat (the Himalayas) and Meneka. She descended on the earth, flowing from the toes of Vishnu as a result of the prayers of the sage Bhagirath, son of Dilip, who was the son of Anshuman, son of Sagar, the king of Ayodhya (whence Bhagirathi), in order to purify the ashes of King Sagar's 60,000 sons. Shiva received her as she fell angrily, in his matted hair in order to cushion the shock from the earth. From his hair, she flowed out in seven streams, the *Sapt Sindhara*.

In the Mahabharat, she is the wife of King Shantanu who bears a son – Bhishm. She is also called Devabhuti (born in heaven), Mandakini (gently flowing) and Trishrotah (triple running in heaven, earth and hell). The great anxiety of Sagar of Ayodhya was how to induce Ganga to come down from heaven so that the moral stains of man would be washed and removed and Sagar could liberate his lost sons. But Anshuman failed and so did his son Dilip. It was given to Dilip's son Bhagirath to accomplish this work.

Bhagirath had no son. In order to obtain this boon and also to free his kinsmen from their sad fate, Bhagirath practised severe penances which pleased Brahma and Shiva. Shiva promised to sustain the shock of the descent of the waters on his head. But Ganga refused to oblige. Then, Shiva held Ganga in the coils of his hair until her wrath abated. Then she fell into the Vindu lake whence produced the seven sacred rivers of India, two of which are Ganga and Indus. One river followed Bhagirath wherever he went (hence Bhagirathi). On the way, the waters flooded the sacrificial flame of Jahnu, a sage. In his anger Jahnu drank up its waters and it was only at the intercession of Bhagirath and Brahma that the sage allowed the waters to flow from his ears. That is how Ganga came to be called Jahanavi, or daughter of Jahnu.

At length, Bhagirath reached the ocean and descended to the depths where Sagar's son were lying. Ganga followed Bhagirath. Brahma then pronounced two boons on Bhagirath:

So long Sagar's sons remain  
and, god-like, ranks in heaven retain;  
Ganga thine eldest child shall be  
called from thy name "Bhagirathi".

Sar Bachan, Prose, Part I 179

For those who have faith in this legend, one of the most frequented places of pilgrimage in India is Sagar Island, the place the river Ganga and the ocean meet.

(c) *Hiranyagarbha*: It is a Sanskrit word and literally means "he who came from the golden egg". It is the second state of *Ishwar* corresponding to the dream state, i.e. *taijas* of the *jiva*. It is also a name of Brahman. According to Rig-Veda, this is the golden primeval egg which floats on the cosmic waters before Creation begins. The egg splits into two, the golden half of the shell becoming the sky, and the silver half becomes the earth. The outer membrane becomes the mountains; the inner, clouds and mist; the veins becomes the rivers; and the fluid, the oceans.

For three forms of Brahman see comments on paragraph 8, supra.

(d) Upanishads: The word is derived from the root *sad*, which means "to sit down", "to destroy", "to loosen", + *upa* which means "near by", + *ni*, "devotedly", "humbly". The word "Upanishad" therefore means "the sitting down of the disciple near his teacher in a devoted manner to receive instruction about the highest reality which loosens all doubts and destroys all ignorance". Gradually, the word came to signify any secret or esoteric teaching about Reality and it is used by the Upanishads in this sense (*rahasya* or *guhya vidya*).

The Muktikopanishad gives the number of Upanishads as 108 but eleven of these are regarded as important and authentic on which Shankaracharya has made comments. These are Isha, Kena, Katha (Kathopanishad), Svetasvatara, Prashna, Mundaka, Mandukya, Taittiriya, Aitareya, Chandogya and Brahadaranyaka.

The teaching being the most mystical and metaphysical, was imparted at private sittings only to the qualified disciples (*adhikari*). The supreme central message of the Upanishads is that the *Karmakand* (shariat) is secondary and that the knowledge of Brahman is primary. In the Gita (*shlok* 45, Chapter 2), Krishna advises Arjun in the following words:

"The Vedas deal with the three *gunas*. Be thou free, O Arjun, from the triad of the *gunas*, free from the pair of opposites, ever balanced, free from the thought of getting and keeping, and established in the self."

Thus he who has known Brahman, has become Brahman (*brahmanvid brahmavo bhavati*) and has little to do with the Vedas. And the Upanishads are called Vedanta for they are the "end" of the Vedas – the quintessence of the Vedas.

The earlier Upanishads like the last two are in prose and consist of a series of short expositions of some aspect of the new doctrines often in the form of question and answer. The later ones, like the Kathopanishad and Svetasvatara, are in verse and their contents are more closely integrated.

180 Sar Bachan, Prose, Part I

To Deussen, the Upanishads "throw the most intimate and immediate light upon the ultimate secret of existence". To Winternitz, they are the most "invaluable work for mankind", and to Schopenhauer, "in the whole world, there is no study so beneficent and so elevating. It has become the solace of my life and it will be the solace of my death". *Atman*, which is the subject of the Upanishads, means that which pervades all, which remains immortal and changeless. When Socrates said, "Know Thyself", he meant "Know this *atman*". The answer to what *atman* is, is found in the

Chandogya, the Mandukya and the Kathopanishad. The Chandogya says:

“The body is not the self though it exists for the self; the dream experiences are not the self though they have a meaning only for the self. The deep sleep is not the self. The various organs of knowledge and action are not the self. The self transcends them all that is universal, immanent and transcendent. The whole universe lives and moves and breathes in it. It is immortal, self-luminous, self-proved and beyond doubts and denials, as the very principle which makes all doubts, denials and thoughts possible. It is the ultimate subject which can never become an object and which presupposes all knowledge.”

In the Mandukya Upanishad, it is beyond the waking state, the dreaming state, the sleeping state; it is *turiya* (after the third) or the fourth state, the *amatra*, the measureless, calm, non-dual, spotless (*Niranjan*), and yet it is beyond that state, the fifth state being *Turiyateet* whose symbol is *AUM* –the sound of *Trikuti*. And in the Kathopanishad, the *atman* is the ultimate reality; the objects are the roads; the body is the chariot; the senses are the horses; the mind is the reins; the intellect is the charioteer; the ego is the enjoyer; and the *atman* is the Lord sitting in the chariot.

The senses are compared to good and bad horses as Plato compares them to the white and black horses (Phaedrus). The series is:

- the senses are higher than the objects;
- the mind is higher than the senses;
- the intellect is higher than the mind;
- the subtle reason (*mahat*) is higher than the intellect;
- the *Avyakt* (the unmanifest) is higher than the subtle reason or *mahat*; and
- the *Purush* (*atman*) is higher than the unmanifest.

There is nothing higher than the *Purush* which is the ultimate end and the highest reality. This is the basic teaching of the Upanishads or the Vedanta.

*The Sant Mat or the Radhasoami Faith exposes the weakness in this teaching and takes you higher into the Satt Desh far beyond the Brahmand.*

52. It wasn't wrong on the part of the avatars and prophets to have declared the presiding deity of the sphere whence they had descended as the Absolute Lord, or to have proclaimed themselves as the messengers of the Absolute Lord, and as the apple of His eye (a person that is held very precious and much loved, *pyara*) and induced people to worship them and to hold them as their tutelary god (*isht*). But in these circumstances, only those people could manage to see themselves through (to help themselves out in time of need or trouble, *guzara hua*) who lived in their times.

They (the avatars and prophets) bestowed on them (their contemporary disciples) redemption and liberation up to the level of their own spheres (whence they had descended). But the people who joined their faith after their departure, they merely clung to their names as pendants (ornament that hangs from a piece of jewellery) or merely as a refrain of a song (*tek*); the state of their body (the organs, or *indriyas*) and mind (given to lust, anger, greed, attachment and egotism) did not undergo a change. As it is, by tying oneself up with anyone as a burden of a song, one can never attain to emancipation.

This precisely is also applicable to those who have tied themselves up to saints as a refrain of a song. Those who appeared face to face before saints, and they rendered service and devotion to their feet, and received direct initiation from them, without doubt, they became entitled to emancipation, but those who came later (i.e. after their departure) and they merely tagged themselves with them as a pendant hanging from a necklace, and fastened themselves to them as their tutelary god (*isht*) and did not choose to seek the perfect guru and did not tread the path of practice (of *Surat-Shabd-Yoga*) prescribed by the saints, they too quite like the adherents of other paths or faiths, cannot become qualified for liberation.

If like others who have become occupied with the worship of idols, or pilgrimage centres, holy scriptures and *granthas*, those connected with and adhering to the saints also become engrossed in the worship of *samadhs* (shrines of saints or prophets wherein are preserved their sacred relics or ashes; the tomb of a saint or a holy person), or of *jhanda* (insignia) and *grantha* (holy book), and did not care to acquire the secret of the saints' own real form (*nij swarup*) and of their abode, and the intricacies and complications of the Way

## 182 Sar Bachan, Prose, Part I

(*haal raastey ka*) and the mode and technique of spiritual practice (as prescribed by the saints), and like other externalists (*baharmukhi*), got themselves tied up with the worship of *samadhs* and *granthas* like the refrain of a song (*tek*), they too like the externalists of other faiths got stuck up with karmas and *bharmas* (formal rituals and rites and illusions), and failed to attain to emancipation.

A real adherent of the path of saints (*asal sant panthi*) is he who, in accordance with their direction and instruction, takes to spiritual practice (*abhyas*) and traversing the intervening spheres succeeds in making it to the sphere of *Satt Purush* Radhasoami, or at least starts treading that path. Such a seeker, one of these days (*ek din*) will undoubtedly attain to true liberation.

In sum and substance, he who holds that the real *Sant Mat* lies in merely accepting the past mahatmas or avatars or prophets or gods as his tutelary god, will never attain release (from the captivity of his mind or *manas* and body or *kaya*).

(a) Externalism: It means exaggerated emphasis on outward form, especially in religious worship and in spiritualism. It is a philosophical doctrine holding that only objects that can be perceived by the senses are real. One who adheres to his doctrine is called an externalist or phenomenalist or *baharmukhi*.

53. He who is a true seeker, ought to look for the perfect saint or a perfect *sadh* of his age. So to say, wherever the perfect *Satguru* is available, he (the true seeker) should attend his company and in him, he should look to all the gods and avatars and mahatmas (those who have access to *Sunn*: vide, Maharaj Saheb's *Discourses on Radhasoami Faith*, Article 34, 1989, p. 66) and earlier saints and *sadhs* (saints are those who have

access to the purely spiritual regions beyond *Brahmand*, while *sadhs* are those who have access to *Sunn*). Taking all these to be existing in him (in the perfect master of the age), he (the earnest seeker) should serve and love him by his body and mind and have his spiritual mission fulfilled through him.

For example, the earlier kings howsoever just and generous they might have been, by listening to their achievements (*haal*) and reciting their names (i.e. remembering their heroic deeds and name

*Sar Bachan, Prose, Part I 183*

and fame) we cannot obtain wealth and power to rule, and status and rank. If we have this sort of desire we must manage to meet the current ruling monarch. That would undoubtedly lead to the fulfilment of our desire. Failing this, we will get nothing save perplexity and disgust (*kharabi* and *hairani*).

As Maulana Rum says: “Since you have accepted the being (existence) of the *murshid* (guru or master), in his being there is God as well as His messenger.” That is to say, there is no difference between the perfect *Satguru* and the Supreme Lord (*malik*) and in (the Being of) the (perfect) master or *murshid*, the Supreme Lord and avatars are all included. That is to say, if you desire to meet the Supreme Lord, then you should look for the *Satguru* amid the fakirs, i.e. the saints (see *Maulana Rum’s Masnawi*, op.cit., Volume VI, Verses 2795-2800, p. 246).

And it is not necessary to deem those who wear coloured apparel to be saints. Those who having gained access to *Satt Lok*, have merged unto the Lord, irrespective of whether they have lived (here) as householders or as recluses, or whether they have been Brahmins or have belonged to any other caste, they are saints properly so called. The sight or view (*deedar*) of the Lord is found nowhere in the (phenomenal) world except inside of one’s own being or in the perfect *sadh* and perfect saint, who is the natural guru (appointed by the Supreme Lord) of the entire universe (*jagat*). All the seekers will be able to obtain a view of the Supreme Lord only in these two places. And in the idols, *tirthas* (pilgrim centres), fasts, and in the four religious places – Badrinath (North), Dwarka (West), Jagannath Puri (East), and Rameshwaram (South) – and in temples, His traces and signs will not be found.

Maulana Rum (in *Masnawi*, Volume II, Verses 3402 and 3403) says: “The imbecile revere the mosque (that is heartless); they are engaged in truculence towards those with heart (i.e. the saints)”, and says: “O ass! That mosque is phenomenon (form); this saint transcends even the noumenon (reality); the mosque is nothing (nowhere) save in the innermost recesses of the (spiritual) leaders of the cosmos (the saints).” And then (in Verse 3404) he says: “The mosque that lies inside the spirit of the sages and saints is the place of universal worship (cosmic homage); God is there (nowhere else).”

**184** *Sar Bachan, Prose, Part I*

In other words, in the inner recesses of the mahatmas, there are temples and mosques both, and there, anyone who wishes to render obeisance to God, may bow his forehead. And he (Rumi) has also said (in Verses 3067 and 3069 quoted by Soamiji Maharaj, and also in 3068): “The Prophet said: ‘God told the Prophet, I do not abide anywhere – neither in the sky, nor on the earth, but I dwell in the hearts of my loving devotees. Anyone who wishes to see me may go there and ask for me.’ ” As it is, it is appropriate for every true seeker of the Supreme Lord that he may trace the *Satguru* of his age and take instructions (*updes* or initiation) from him and may devote himself by body, mind and wealth to his feet and love and rely on him (*preet* and *prateet*, i.e. love for and faith for him). In a short period, his spiritual mission would be accomplished.

In Sanskrit it has been said: “Guru is Brahma, Guru is Vishnu, Guru is Mahadev (Shiva). Guru is *Paar* Brahman, I submit to that Guru” (*Gupt Sadhana Tantra*). Sri Krishna Maharaj has also said (to Narad):

“I dwell not in Vaikunth (the abode of Vishnu, the Sustainer in Hindu Trinity), nor in the hearts of the yogis, but I dwell where my devotees sing of my name, O Narad! Anyone who wishes to meet me and wishes to serve and love me, he may render service to those who are my loving *sadhs* and devotees. Service rendered to them will amount to service done unto me and I will be pleased with them. And he alone is the apple of my eye, who loves my dear devotees. And I dwell neither in the sky nor in the nether world, neither in the heaven nor in Vaikunth. Those *sadhs* and devotees who love Me, in their hearts is my dwelling place (*niwas*).”



(a) Cf. *Maulana Rum's Masnawi*, op.cit., Volume V, Verses 1133-37, pp. 90-91 and Verses 4502-06, pp. 3633-64. Also see Volume I, Verse 2909, p. 275, and Volume VI, Verses 1431-35, p. 130.

54. Let it be known that the human (corporeal or phenomenal) form which the *Sant Satguru* has assumed is only to enable the eyes to see it. But his real (i.e. the transcendental) form is of a piece with the form of the Supreme Being Himself. This is because he (the *Sant Satguru*) is always in a state of exalted delight (ecstasy) accruing from the meditation and contemplation of *Satt Purush*.

*Sar Bachan, Prose, Part I 185*

As it is, so long as the earnest seeker does not attain the glimpses of the transcendental form (*nij swarup*), he should regard the phenomenal form of the *Satguru* as the form of the Supreme Being. He should continue to augment his love (*preet*) for, and intensify his faith (*prateet*) in his feet. As and when he internally obtains the glimpses of his transcendental form, he becomes merged and fused unto and blended with the feet of the true Lord or the perfect *Satguru*, and becomes one with the form of the *Satguru*. His real object is thus fully realised.

From this, one should infer that whosoever has successfully accomplished his spiritual mission or will do so later, it is through the service of, and devotion to the *Satguru* of his time. The saint and the guru and the avatars and prophets who are no more, and the gods (personification of some aspects of life or of some force as Indra, Vayu, Kuber and so on) cannot instruct or teach (*upadesh karna*), nor can they exhibit their noumenal form.

As it is, the seeker cannot manage to cultivate true love for and genuine faith in them. And if someone does succeed in developing true love for them, he will remain as he is. At the most, he might be able to achieve a degree of inner purity. But the seat of the *surat* (which is *antehkaran*) will not change. That is to say, the *surat* will not be able to ascend (to its own seat in the body, i.e. the sixth ganglion or *nukta-i-sveda* or *Brahmarandhra*).

So, by this hard labour and arduous struggle (as is involved in the worship of past saints or prophets or the gods), whatever one might gain, that will not very much help, for the *surat* will stay put at the tainted, sullied and unclean, impure quarter (that is the plane of *antehkaran* comprising mind, attention, intellect and "I-ness"). As it is, this (apparent) purity will not last, for at this seat, i.e. *antehkaran*, the wheel of Maya (gross material urges) is whirling swiftly. When it rotates and spins, and picks up high speed, that person (whose *surat* is fastened with the *antehkaran*) will be hurled from the pedestal of his love and confidence and will become ensnared in the trap of sensual delights and pleasures.

And so long as one, after rendering service to and attending the *satsang* of the *Satguru*, achieves his grace and mercy, he cannot possibly attain the glimpses of the transcendental form or entirely to

186 *Sar Bachan, Prose, Part I*

get rid of his negative traits (such as lust, anger, greed, bewilderment, "I-ness", hatred, envy, jealousy and so on).

In the absence of the *Satguru* of the time, so many doubts and uncertainties (*sanshai* and *shubeh*) lurk (remain present in an unobtrusive way, move stealthily for evil purposes, and go unnoticed) in his mind and he remains unaware of this, imagining that he has no suspicion or doubt left (and has become sure and certain of everything). But when he attends the *satsang* of saints, only then he will be able to perceive the extent and reach of his doubts and uncertainties which still persist and he will also be able to notice how difficult it is to develop true love and genuine trust, and how far away and distant is the Ultimate Abode.

In sum, to achieve true love and spiritualism (*paramartha*), without the grace and (active) aid of the perfect *Satguru* of the time, is in no wise possible. Even the avatars who descended to this world, had to adopt the guru. And a savant (*jnani*) like Sukhdev, who had gathered knowledge even in his mother's womb, without the instruction of the guru, could not take one step forward. The sage Narad himself, having developed the power to go to and come back from *Vaikunth* notwithstanding, could not be eligible for permanently abiding there. How can then an ordinary mortal (*jiva*) claim the strength to step out on the path of true spiritualism unaided by the grace of the perfect *Satguru* of his time?

(a) Cf. *Maulana Rum's Masnawi*, op.cit., Volume II, Verses 2054-56; Volume VI, Verses 3112-17, p. 274. See also paras 46 and 47 supra.

(b) Phenomenalism: The doctrine that only phenomena – anything that can be perceived as an occurrence or felt by the senses – are real and can be known. A branch of phenomenism is phenomenology of religion. It is a branch of religious scholarship that came into being at the beginning of the 20<sup>th</sup> century in Western Europe. Most of its representatives tried to adopt the phenomenological method devised by Edmund Husserl (1859-1938) for analysis of religious consciousness.

Their works were characterised by a lack of historicism: a clear distinction drawn between religious consciousness and its human repositories – actual historical individuals – and the reduction of religious consciousness to a range of certain “pure” structures and essences. The best known representatives of the phenomenology of religion were Max Scheler (a German philosopher who lived in 1874-1928) and Rudolf Otto (1869-1937, a German philosopher).

*Sar Bachan, Prose, Part I 187*

The adjective “phenomenal” has been used in this work to mean that which can be known or perceived by the senses and the mind rather than the spirit or *surat*. The school of phenomenology founded by Husserl concentrates on the detailed description of conscious experience without recourse to explanation, metaphysical assumptions, and traditional philosophical questions.

(c) Noumenalism: In the philosophy of the German thinker, Immanuel Kant (1724-1804), the term “noumenon” is used to mean a thing as it is in itself, not perceived or interpreted, incapable of being known in practice or even in principle, and so existing only as a conception, or as a matter of speculation of fundamental importance, as a matter of intuition. The adjective “noumenal” used in this work means “speculative”, “intuitional”, “ideal” or “conceptional”. The term “transcendental form” is used to refer to “*nij swarup*”

(d) Sukhdev or Shukadev: From the Sanskrit *shuka* meaning “parrot”; a mental son of Vyasa or Krishna Dwaipayana. It is said that once Shiva was narrating spiritual knowledge to Parvati who while listening to him went on affirming “Yes”, “Yes”. After a while, she slept and a parrot egg lying close began to articulate, “Yes”, “Yes”. When Shiva discovered that the egg had become live with a bird by the effect of the jnan he had explained, he became furious and rushed to kill the bird. The bird flew and got into the womb of the wife of Vyasa (through her mouth) and was later delivered as “Shuka-dev” (the god born of a parrot) after 12 years of pregnancy.

Gradually, Shukadev became a great sage in his own right and continued the spiritual tradition of his mental father Vyasa. Shukadev had become *jivan-mukta* in his lifetime. It was he who narrated the *Sri Bhagvad* to Parikshat, the grandson of Arjun, at the bank of the river Ganga. According to legend, Shukadev was born 12 years after remaining in his mother’s womb at the instance of Narad *muni*. At birth he was glittering like gold and several gods and goddesses showered flowers on the baby. At once, he left for forests for meditation. Vyasa ran frantically after his son, crying in distraction, “Oh my son, this is the age of playing, not meditating”. But Shukadev continued to run, for he was a self-realised, born saint.

After receiving early education from his father, Shukadev was directed by him to go and meet Janak, the Raja of Mithila, who put him to severe tests which he passed. Then he initiated him into the principles of *moksh-tattva* (essence of liberation). Towards the end of his life, he went to Himalayas and became merged into the Sun-god.

(e) Narad: See comments under para 210 of Part II, infra.

55. Some people regard the Vedas, *shastras*, and the Granth Saheb as the guru. Without doubt, some information about the contemporary conditions can be gleaned from them. But if one remains contented with studying them or hearing of them but does nothing about seeking the *Satguru*, he will remain a nincompoop. For, the knowledge of the Way that can be gathered from the *Satguru* of the time, cannot be reduced to writing, nor is it spelt out in the holy books and *shastras* which, at best, furnish some allusions and clues which are only adequate for the purpose of testimony (to testify to a few basic principles); the rest is left to the discretion of the guru and the preceptor (*murshid*).

By studying the books, one can derive erudition and scholarship but the Way leading to the Absolute Lord will not be revealed. For this reason, the books and *shastras* are only aids, and by studying and comprehending them, one can go some way in correcting his outward conduct. So to say, this study can shed some light on which activity is bad and which is good. A person who pines (for spiritualism, i.e. who is a *dardee*) and who is a seeker of spiritualism (*paramartha*) will go on abandoning the evil acts or vices and will start doing the virtuous acts. But to extirpate the mind and to get rid of negative traits (vices) like pride, wrath, envy, lust, gluttony, avarice and sloth – the seven deadly sins – is impossible without the grace and mercy of the perfect *Satguru* (of the time).

So long as the mind remains (intact) the seed of evil and vices remains in existence. What if the branches and leaves (the external or gross trappings of mind) splinter (break off or fall off) from this tree (of mind, i.e. it is not of much consequence if mind in its behaviour becomes somewhat refined and subtle)? So long as the seed or root is intact, whenever it gets at the objects of sensual pleasure (*Maya ke bhog*) and their diverse tastes, the branches and leaves will again become verdurous and even new branches will shoot.

It should, therefore, be clearly understood that from the study of Vedas and *shastras* and holy books some secret of the Supreme Lord and some evidence as to the hallmark of *Satguru* may be gained, and a measure of discernment between what is good and bad and what is virtue (*punya*) and vice (*paap*) may also be acquired. But that is about all; nothing beyond this can be obtained

Sar Bachan, Prose, Part I 189

from them. The realisation of true and real spiritualism (*paramartha*) is possible only through the medium of the perfect *Satguru*. To seek and search for such a *Satguru* is of capital importance (essential) for a true seeker.

Those who become quiet and content (mentally and emotionally satisfied with things as they are) with having tied themselves up with the prop of those that are dead and gone, cannot be considered as genuinely desirous of meeting the Supreme Being and they, therefore, will never be able to steal a glimpse of Him.

(a) For Vedas refer to commentary under para 49 supra.

(b) *Shastras*: See commentary under para 181 infra.

(c) *Granth*: Sanskrit for “book”. The birch bark (*bhurj patra*) and palm leaf manuscript in ancient India were held together by a cord (*dhaaga*) drawn through a single hole in the middle or through two placed some distance apart. This explains how the Sanskrit word for knot *gaanth* or *granth* or *granthi* became Sanskrit *granth* for books.

For the rest see commentary under para 27 (Part II) infra.

56. One should adopt the perfect *Satguru* after combing through all possible alternatives (search and inspect with great care) and look thoroughly into all possible choices. And the perfect *Satguru* is he who

- (i) having made it to *Satt Lok*, is ever in communion with *Satt Purush*. He is called as a saint;
- (ii) when he comes across you, he will give no other instruction except about *Surat-Shabd-Yoga*;
- (iii) he will make you perceive the Way inside of you as also the mysteries of the intervening spheres;

- (iv) he will instruct you to ascend and elevate your spirit upwards inside of you under the aid and inspiration of the Word and the form of the *Satguru*; and
- (v) in his *satsang*, as also in his discourses, this mystique (of ascension and elevation) would be propounded (put forward for consideration and practice) and the state of the Way and the delights and grandeur (*kaifiyat*) of love (*anurag*) and tenderesse (*prem*), and renunciation and emotional

## 190 Sar Bachan, Prose, Part I

condition of withdrawal from immediate reaction to impressions from the outer world (*vairag*) would be described.

And wherever in a so-called *satsang*, fables, stories and sports (*lila*) relating to those who are no more are recited or when there is emphasis only on *vairag*, and the questions relating to inner secrets or the mode of quietening and steadying the mind and elevating and sublimating it are just ignored, then, according to the norms spelt out by the saints in their discourses, that congregation cannot be termed as *satsang* at all.

This is because the concept of *satsang* means association and companionship of *satt* (that which is or that which exists) that is *Satt Purush* (the Real, Existent *Purush* or Person). In as much as the saint himself is *Satt Purush* personified (*Satt Purush swarup*), his company and association is *satsang*, properly so called.

That is why all their utterances and discourses either speak of the majesty (*mahima*) of *Satt Purush* Radhasoami and His representative in the form of *Sant Satguru*, or they dilate upon the ways and means of attaining to their transcendental form (*nij swarup*) and their Eternal Abode (*nij dhaam*), or they deal with love and confidence and trust in their (holy) feet and in the *dhvani* (basic sound) of their Word (*shabd*), or they talk of the varying states of a loving devout, to which he attains while traversing the various intervening spheres.

So to say, to listen to such utterances and discourses, and to deliberate and reflect on them, and to grasp the core of them, and to join oneself inwardly with their (the saints') holy feet, that is, to unify one's mind and *surat* in their feet – this is called *satsang*. Let it also be known that the *granthas* or scriptures of every religion have extolled the greatness and grandeur of *satsang* saying *inter alia* that the *satsang* even for a short while exhausts and eradicates the sinful acts of crores of lives past and leads to the salvation of the *jiva*.

This can be easily tried and tested by anyone by attending the company of the *Satguru*, that is by living at his holy feet and listening to his discourses and utterances and having his glimpses, or by performing earnest spiritual practices with which he should join

## Sar Bachan, Prose, Part I 191

both his mind and spirit. Anyone who undertakes such a test will himself be convinced of the veracity of the efficacy of the *satsang* attended even for a short while and he can easily verify for himself as to what (useful) results of the performance of the spiritual practices according to the mode prescribed by the saints, accrue.

57. It is very regrettable that these days the *jivas* speak highly (i.e. with great approbation or favour) of those who engage in *tapas*, e.g. to sit amid five fires, or move about here and there with their hands allowed to be dried up (to become barren or unproductive and useless), or keep standing in water, or sit on hooks and nails or keep sitting or standing in the nude (unclad) in the open fields, or display similar other feats by torturing their bodies, or abandon cereal diet and subsist on milk alone, or keep on reciting holy books day and night, or keep sitting in caves engaged in meditation (of some name) and contemplation (on some form), or take recourse to forests and hills and settle down there, or take to observance of silence (*maun*) and cease talking to anyone, or display hypocrisy in innumerable other ways.

Apparently, they look to be in a state which astonishes the observer who becomes quite excited and drawn towards them, full of admiration for them. But if he enters into some talk or discussion with them on spiritual matters (*bachan* and *charcha*), their real state or condition would come to the view, so that it would become quite evident as to what motivated them to take to this course, what desire and what pleasure or what other reason made them launch out into this venture.

This would decisively establish their true spiritual state as to whether they are genuine spiritualists (*paramartha*) or mere swindlers and hypocrites. Now, one should clearly be able to discern as to who is a true spiritualist and who is self-aggrandising and self-seeking. The true spiritualist is he who does any and every thing for the sake of the Absolute Lord (i.e. in accordance with his commandments) with a view to obtaining His glimpse and so that He may become so pleased and turn favourable towards him that He may make him abide in His own Eternal Sphere, so that he may derive permanent bliss and beatitude and may get rid of the pains and

## 192 Sar Bachan, Prose, Part I

pleasures of transmigration (*ava-gavan*, birth-death-rebirth). Save this, he has no other yearning inside of him.

But the position of the one who is a masquerader, a hypocrite and self-serving is entirely different. Whatever he does, he does it for the sake of earning name, fame, honour, distinction and adoration (*pūja*). He is actuated by unworthy desires for power (*raaj*), pelf (wealth or lucre), and objects of sensual pleasure, and wants that all others must adulate and adore him. It is immaterial if they are haunted by the desire for pleasure and distinction of this (phenomenal) world or those pertaining to *svarg* (heaven) or *Vaikunth* (region of Vishnu), or the region of Brahman. There is not much difference between the two, for the pleasures of this world perish quickly, while those of the other world, a little later.

The basic position is that whether one reaches *Vaikunth* (abode of Vishnu, Paradise), or the sphere of Brahma, or one subsists in this perishable world (i.e. in the *Pind* or the corporeal world), in both places he lives within the range of *Kaal* and *Maya* (literally within their belly), and true liberation is just ruled out. Such a person will be born and die time and again (*baar-baar*) and will have to put up with pains and pleasures.

Lord Krishna, pointing towards an ant, told Arjun (Krishna's friend, called as *Nara* in relation to Lord Krishna, who is called as Narayan) that a great many times this ant had been Brahma (Procreator) and many a time Indra, and likewise he has been the recipient of many higher forms, and that now in this birth, he has been born as an ant. Now, one should realise that when Brahma and Indra could not escape the vicious wheel of *chaurasi* (transmigration) then how can the (ordinary) *jivas* who having tied up their expectations and hopes with their abodes (*loks*), practice recitation of their names and contemplate on their forms, become immortal and how will they escape the wheel of *chaurasi*?

For this reason, (it is frankly and decisively stated here that) those who are performing such karmas as *homs* and *yajnas*, pilgrimage and fasts and idol worship, and circumambulate around the four holy places – Badrinath, Jagannath Puri, Dwarka and Rameshwaram – and even those who are engaged in devotion (*bhakti*) of the sun, moon or Ganesh or Shiva or Vishnu, Brahma and *Shakti*

## Sar Bachan, Prose, Part I 193

(Goddess) or *Ishwar* in the form of avatar, cannot attain a status higher than that of *Ishwar's lok*, i.e. *Vaikunth*. By performing such devotion, they would reach the regions of the respective deities of their worship (*upaasya*) – i.e. in the region of sun, moon, *svarg*, Shiva, Vishnu, *Shakti*, Brahma and *Vaikunth* etc. etc. and after staying there for some time, they would be born again in this perishable region (*Pind Desh*) and will once again get into the wheel of *chaurasi* (transmigration).

Nothing much need be said about those who are devoted to smaller gods, for they will reap its fruit in this perishable world itself, i.e. that will obtain some material stuff (*saamaan*) here or can attain to *siddhis* (powers which they will definitely use and will ruin themselves) and then would enter the vicious circle of *chaurasi*.

(a) Penances: Most of the penances are mentioned in the Vishnu and Shiva Purana. Sukra inhaled the smoke of a fire of chaff with his head downwards for 1000 years. The Shiva Purana speaking of the penances of Tarika, the king of Tripura, lists eleven severe austerities each for 100 years:

- he stood on one foot, holding the other and both hands up towards heaven with his eyes fixed on the sun;

- he stood on one great toe;
- he took only water as sustenance;
- he lived similarly on air;
- he remained in water;
- he was buried in the earth but continued as under the last infliction, in incessant prayer;
- the same in fire;
- he remained standing on his head;
- he hung from a tree by his hands;
- he bore the weight of his body on one hand;
- he hung from a tree with his head downwards.

In general, penance means the condemnation and abhorrence of a believer's own sins. This involves, firstly, sorrow for the sin that has been committed; secondly, confession of guilt; and thirdly, the purpose of repentance.

(b) *Shakti*: A Sanskrit word literally meaning “force” or “energy”; female creative-energy principle in Hinduism, Tantrism, including the Buddhist variety. Veneration of *Shakti* became most widespread of all in Shaivism in which *Shakti* is personified in one of the hypostases of Shiva's

#### 194 *Sar Bachan, Prose, Part I*

consort (Parvati, Durga, Kali). All *Shakti*'s names are linked with the mother-goddess *Mahashakti Devi*.

Traditional Hinduism identifies *Shakti* with Mahadevi (Magna Mater) – the eternal spouse of Shiva and the adorable sister of Narayan. The Saktas, however, hold that the Supreme Mother transcends the trinity of Brahma, Vishnu and Mahesh and that she is Durga or “power” as “action” (*kriya*); that she is Lakshmi or “power” as “will” (*ichcha*); and that she is Saraswati or “power” as “knowledge” (*jnan*).

For the first three days in *navaratri* (September-October), *Shakti* is worshipped as Durga; for the next three days as Lakshmi; and for the last three days as Saraswati. On the tenth day (*Vijay Dashmi*) she is adored as *Rajarajeshwari* – the Queen Mother – transcending the triple aspects that constitute the changing world. Mahadevi is also called “Maheshwari”, or the supreme *Shakti*, or power of the Supreme Being, and is called as “*Jagdamba*” (creatix of the universe). She is also referred to as the *Mulaprakriti* or Supreme *Prakriti* of the Supreme *Purush*.

(c) *Pralai* or Dissolution: The Radhasoami Faith envisages four forms of dissolution – *pind pralai* (death of an individual spirit-entity); the dissolution of solar systems (*pralai*); the dissolution of a sub-region (*lok pralai*); and the dissolution of the *Brahmand* and all its subordinate regions (*maha pralai*). These regions therefore are not imperishable as claimed in the Gita; they are subject to change. They die and are reborn. It is only the *Satt Desh* where metempsychosis stands completely ruled out.

(d) *Vaikunth* or *Baikunth*, and *Svarg*: Vishnu's heaven as distinguished from *Svarg*, which is Indra's heaven and the abode of the gods.

(e) Indra: The Vedic war-god. He lost much of his prestige for having polluted Ahalya, wife of *rishi* Gautam who cursed him that he would have one thousand sex organs and will become a victim of satyromania. Later, he gained many new attributes. Mounted on his elephant Airavat, he became the guardian of the Eastern Quarter of the universe and the ruler of one of the lower heavens, Amravati. Under an attractive name, Sakra, perhaps a different god, he was among the chief divinities of early

Buddhism, second only to Brahma. By the middle ages, he had few temples or worshippers.

(f) *Pancha Agni* or *Panchagni*: In common parlance, it is understood to mean five fires – left, right, front and back, and on top. According to Tantra Yoga the ten *pranas* engender fire in the stomach in five different ways: *rechak*, *pachak*, *sosak*, *dahak* and *plavak*. These produce the five fires: *ksharka*, *udgaraka*, *kshobhaka*, *jranbhaka* and *mohaka* which help in digesting five types of food in the human body which we eat, suck, lick,

Sar Bachan, Prose, Part I 195

drink, and chew or munch. The fire transformer exists in the stomach as *jathragni* (the abdominal fire of the belly). When the fire helps in excretion, it is called *rechak*; when in digestion, *pachak*; when in drying the phlegm, it is called *sosak*; when in burning, *dahak*; and in filtering liquids, *plavak*.

Fire has three major functions: to burn, to cook and to shed light. The difference in functions does not prove that there are three different fires. Differences are unreal for they are grounded in the same fire. Bhavanopanishad, in verse 17 says: “Under the stimulus of the ten *praan* energies, a fire is engendered in the stomach in five ways: *rechak*, *pachak*, *sosak*, *dahak* and *plavak*.”

According to Vaisheshika, the fire substance manifests itself in four forms in the phenomenal world: fire on earth, fire in lightning, fire in stomach (i.e. *audaryagni*), and fire in metals like gold and gems. In the world of elements, fire alone is capable of complete transformation of the material object, especially in qualities like *roop* (colour), *rasa* (taste), *gandh* (smell), and *sparsh* (touch) of the earth-born things.

The Pilupaka theory of the Vaisheshika shows how each particle of the *ghat* (clay pitcher) is burnt and destroyed by fire, and then changed into a new form. Since the food eaten by a person is completely transformed into seven new *dhatu*s like blood, bones, semen etc. through the metabolic process, a fire transformer exists in the stomach – *jathragni*. With the aid of five *praan* *vayus* this fire becomes five fires – *kushavaka*, *udgaraka*, *kshobhaka*, *jranbhaka* and *mohaka* – which help in digesting five types of food which we eat, suck, lick, drink, chew or munch.

When this stomach-fire is predominated by the *naga-praan* – that which causes vomiting and eructation – it again becomes fivefold having the properties of being alkaline, inducing eructation, stimulating appetite, inducing yawning, and temptation to eat. These ten properties of the stomach-fire in the navel centre are termed as the ten *shaktis* of yogis in the tantric lore. It is this *panchagni* that Soamiji Maharaj alludes to in this para.

58. Those people who parade themselves as Brahman *jnanis* (knowers of Brahman) are galore; they regard themselves as excellent, excelling all others. Brahman *jnan* (knowledge of Brahman) is in fact, of a far higher order than all the (spiritual) systems mentioned earlier, provided of course it is genuine (not fake). The *jnan* (knowledge) acquired from the study of scriptures is only scholarly knowledge from which nobody can attain to emancipation (for it is not based on experience or one’s intuition, or the product of dedication).

196 Sar Bachan, Prose, Part I

The books of Vedantic knowledge themselves affirm that “the knowledge of *tattva* (Reality) can be gained only by the extinction of mind (*manas*) and its cravings”. So to say, unless and until mind and its cravings are extirpated, the knowledge of *tattva* or the Absolute Lord will remain unattainable. And the extinction of Mind and its hankerings is just not feasible without practising yoga *abhyas* (yogic practices).

As it is, so long as one does not take to yogic practices, his knowledge will remain *vachak* and the person will be called *vachak jnani* – one who only talks of knowledge without attaining it by experience or vision, or intuition, or revelation. So much (as is acquired from books) can be talked about and understood easily by any

scholar or academic. What then is the point of greatness in all this, and where is the extinction or suppression (*daman*) of mind and senses?

If anyone asks those who claim to be Brahman *jnanis* these days, “By what practice or discipline (*sadhana*) have you acquired knowledge?”, they take offence. Some of them claim to have done it in the last life. Now, had their claim been valid, they would have remembered that practice and discipline, and could have definitely recalled the mode and technique of the discipline and practice (they claim to have performed in their last life). This is because there is no difference between a Brahman *jnani* and Brahman.

It has been said (by Shankara): “One who has attained to the knowledge of Brahman, becomes *Brahmeva* (*Brahmanvid Brahmeva bhavati*).” Likewise, Mohammed declared: “*iza tamool faqar faho Allaho*”. This means that one who has negotiated all the succeeding stages of *faqar* (*faqiree* or ‘saintliness’), from the first to the last, and has grasped the Reality, has become *Allahoo* or *HOO*, *Khuda-i-Azeem* ( *Sar Bachan*, Prose, Part I, para 14, and *Sar Bachan*, Poetry, ‘*Hidayat Nama*’, p. 422: the inarticulate sound of the *Trikuti*, the region of Brahman, is described as *OM! OM!* and *HOO! HOO!*).

Again, one who claims to be a Sufi or *jnani* must be equated with and be aware of all the states (stages of ascesis). But then these self-styled Brahman *jnanis* are in such a plight that they are not aware of the state of their mind and senses and do not know what

*Sar Bachan, Prose, Part I 197*

sort of work are they doing (to damage their spiritual task). In such a context, for them to style themselves as Brahman *jnani* and to claim to have become Brahman is a gross error and negligence. They will, of course, meet the same fate as the ritualists (*karmis*) – that is they will be doomed to suffer the torments of *chaurasi* (transmigration).

(a) *Karmis*: Those wedded to rituals, rites and ceremonials. Ritualism means an exaggerated emphasis on the importance of rites and ceremonies and stress on the prescribed or established form of a religion or other ceremonies. The *karmi* indulges in stereotyped practices and behaviour. Gradually, a *Karmakandi* or *karmi* develops a compulsive personality disorder and makes any religious activity into a ritual.

(b) Four Stages of *Fuqr*: These according to Islamic Sufism are *tariqat*, i.e. the “way” or “path”; *ma’arfat*, i.e. “divine knowledge” or “intuition”; *haqiqat*, i.e. the “real” or “true” or “*Haq*” or “*Satt*”; *wasl*, i.e. “union”. In Indian mysticism, the four stages are *saalok*, i.e. abiding in the same *lok* or region as the beloved Lord; *saaroop*, i.e. being of the same form as He; *saameep*, i.e. being very close to Him; and *saayuktya* or *saayujya*, i.e. total absorption unto God; becoming one in Him or *fana-fi-Allah*.

(c) Stages of Ascension: According to Sufism in order to attain union with God the soul (*ruh*) has to traverse has to traverse seven stages:

- service of the *murshid* and God;
- intensification of love of the *murid* (disciple) with the *murshid*;
- *zuhd* or renunciation of body and mind so that the *murid* now believes that the beloved is all that exists and that the lover is non-existent (*fana*);
- growth of awareness or gnosis (*ma’arfat*) which means that all life is God;
- ecstasy of *baqa* – once the Sufi is merged unto the Lord all that subsists is ecstasy;
- awareness of Reality; and
- union with the Lord.

This journey, from the beginning to the end, can be accomplished with the blessings and guidance of the *murshid* or *pir* who has perfect knowledge of the mystic life, the path, the mystic law and the Truth,



and who alone can purify the *murid*, both internally and externally, with the talisman of the Great Name (*Ism-i-Azam*) which only the *murshid* can communicate. The *murshid* is called as the *qutb-ul-waqt* ("Pillar of the Age") who alone can enable the *murid* to experience divine effulgence or *tajalli* in four stages:

198 *Sar Bachan, Prose, Part I*

- the mystic illumination of the divine acts;
- the mystic illumination of the divine names (five *anhat shabdas* or *nida*);
- the mystic illumination of the divine attributes; and
- the mystic illumination of the Divine Essence in which all relations, modes, adjuncts and aspects are cast off.

These appear to represent the four births or *janmas* required for complete emancipation.

59. The *jnanis* (savants) who appeared in the past, like Vyasa and Vashisht, and Ram and Krishna, were all chiefs amongst the *jnanis* (*yogeshwars*), and they were the illuminators (of Brahman) and they had accomplished all the four means (if one equips oneself with these, one becomes qualified for studying and receiving knowledge or *jnan*). The check which they had imposed was that one who had not acquired these four means, he could not become a man of (divine) knowledge and wouldn't be fit to study even the books of (divine) knowledge.

These four means of *sadhana* are: (i) *vivek* (true discrimination between the permanent and impermanent); (ii) *vairag* (indifference to the objects of senses); (iii) *shat sampatti*, viz. *sama*, *dama*, *uparti*, *titiksha*, *shraddha* and *samadhanta* (fully controlled mind; restraint on the ten senses and instruments of action and perception; rising above all objects of sense or voluntary absence of all desires; forbearance; intense faith in the guru and the Lord; and reversion of mind into the inner recesses of the soul and resolution of all doubts); and (iv) *mumukshatva* (intense desire for liberation).

The self-styled *jnanis* of these days do not appear to have cultivated even one means out of these four. (They have put their own construction on each one of these. For instance,) they have interpreted *vairag* as renouncing or forsaking the home; and they interpreted *vivek* as reading of and reflecting on the scriptures, and likewise they have twisted the meaning of the term *shat sampatti* (six principles or six forms of success) to mean their capacity to bear hunger and thirst for sometime and to withstand, to a certain extent, heat and cold, and to restrain the mind and senses now and then, at the time of studying and reflecting on the holy books. Similarly,

*Sar Bachan, Prose, Part I 199*

they have interpreted *mumukshatva* to mean meeting with *jnanis* and fondness (*shauq*) for reading and reciting the *granthas* (books) of knowledge.

When this is the level of their understanding, then what can be said to these (dunderheads). One can only regret and feel sorry for them at their stupidity, for these numskulls and dolts, who are so devoted to sight-seeing, going about seeing fairs and *tamashas* and saunter around countries and lands, and to hold *bhandaras* (general kitchen) and to install insignia of different sects and groups, and form groups and gangs (*ghaul*). For these questionable activities, they go about meekly asking for contributions or donations from the lowest of the low, grovelling before them, as also from the rajas and the affluent sections of the people in order to meet the expenditure on holding *bhandaras* and railway journeys. They hoard this money, and yet parade themselves as renunciants (*vairagvaans*).

From all this it is quite evident that they are not even aware of the essential form and the extent and frontiers of *vairag*. They keep on reinforcing constantly their fondness for reading and reciting the scriptures. One may wonder what sort of bliss of Brahman (*Brahman-anand*) they have actually received which has not changed their mind even fractionally! And if you enquire of them about it, they will tell you that all these

activities they undertake for philanthropic purposes (*upkaar ke wastey*, i.e. for the good of all men, showing concern for humanity by performing such actions as holding *bhandaras*, installing insignia and so on).

This reasoning of theirs establishes that they are not even aware of what is really “doing good to others”. If one is really a true sage (*jnani*), he should have the wherewithal and be adequate for redeeming the *jivas*. *Upkaar* or doing good to others really means to enable the *jivas* to get rid of fetters, bonds and chains (of *Kaal* and *Maya*) and to reach the *jivas* to *moksh pada* (the ultimate abode where their “I-ness” would become extinct). But to make the people overweening and supercilious by instructing them in formal learning and scholarship, and to feed and feast them, to build up temples and *serais* (*dharamshalas*), to lay gardens and install daily alms distribution centres (perpetual and continual kitchens) – all this is not philanthropy or *par upkaar* at all.

## 200 Sar Bachan, Prose, Part I

For undertaking such philanthropy there are the wealthy and the princes; for it, the Brahman *jnanis* are not meant at all. A true savant who has realised Brahman must ensure that the *jivas* are rid of the urges of their mind and senses and that they have a measure of their transcendental form (*nij swarup*) and take them unto it so that they may get rid of transmigration and transcend all troubles and tribulations.

But, then, what can these helpless people do, for since they have not yet achieved liberation themselves, what sort of emancipation can they manage for others? Nobody knows what led them to renounce their household and to take to the garment of a mendicant (renunciant) – it could be some sudden disaster befalling them, or some family squabble and strife, or an attack of inertia and indolence overtaking them completely, as a result of which they left their home and hearth (*ghar-baar*) and took to (the yellow or saffron or blue or white or green) garment of an anchorite in order to obtain free food and clothes, or to nurse their desire for name and fame and distinction and honour, and for making others adore them.

And when in all this, they registered a measure of success, big or small, they began to regard themselves as great men, excellent or outstanding personages, or even as one of a piece with Brahman (Brahman *swarup*). Then they began to suck money as parasites, and run business houses and to hoard money on which to charge interest and with which to launch out on their own business, so that they may be in the race for earning more name and fame, and gather ten-twenty, or hundred or fifty *sadhus* and feed and feast them and use them for their services. They (the mendicants) utilise these folks (*sadhus*) as their orderlies and use them as their retainers in their retinue while they move in royal processions comprising of carriages, elephants and horses, palanquins, canopied carriages (*naalki*), the insignia and trumpets borrowed from here and there.

Now, it is a matter of deep deliberation whether such people can really be considered as savants, with the knowledge of Brahman – people whose minds are replete with cupidity (*hirs*) and craving (*havas*) and when their ambitions and cravings are fulfilled or realised, they feel ecstatic, taunt and mock others, and behave arrogantly and parade themselves as mahatmas, pandits, scholars and

Sar Bachan, Prose, Part I 201

*mahants* (directors of *mathas* or temples). Taking the help of the householders they display their embellishments and processions to other gangs in order to establish their own gang’s superiority in a bid to earn distinction and honour.

In their arrogance, vanity and pride they have forgotten their own spirit, and have become so ensnared in the wheel of *Maya* (Madam Bubble) that they cannot wriggle out of it. And if anyone were to point out to them the deficiencies and faults of their so-called knowledge, they take offence and get ready to fight and call him (i.e. the critic) as devoid of dedication (*abhakt*) and atheist (*nastik*) and indulge in name-calling (verbal abuse as a crude form of argument).

(a) *Mahant*: The Sanskrit counterpart of the Arabic word *Mahdi* meaning the “guided one” or the “divinely guided one”. The word *mahant* means the “great one” who is the controller of a temple or *takia* or *gurudwara* (as in the Gorakhnath temple of Gorakhpur, Uttar Pradesh, India), shrine or *samadh*, the leader of a sect or community. In many parts of India, the *mahants* wear a cap of silk

round which they bind a black strip of woollen cloth, shaving the head but keeping the *choti* or tuft of hair like Hindus, and the beard and moustaches. They also wear shoes, a *majhla* or waist-cloth, a *langoti*, a *kurta* or shirt and a cheddar or shawl. They also carry a *mala* or rosary and a necklace of *tulsi* beads.

The *mahant* however may not wear a shirt or shoes, though when walking he is allowed sandals. He must always sleep on the ground, or on a *manuha*, a squared bed of grass made on the earth between four posts or on a *takhat* (wooden cot). The disciples may sleep on beds. Further, the *mahant* must eat on a separate *asan*, or mat though the fakirs may eat on the same *asan* and in the same *chauka*, but on separate *asans* with Khatri and Aroras; but he can only drink water drawn with a *dur* or rope in a *lota* but his disciples may use water drawn in earthenware. He also has a separate *huqqa*, but the fakirs may smoke with Brahmins, provided the latter are willing to allow them to do so.

(b) Vyasa and Vashisht: See commentary on para 211 (Part II), *infra*.

(c) Ram: The word in Sanskrit literally means “black” or “dark”; in the ancient Indian epic, Ramayan, he is the son of King Dasrath, a legendary hero, who led a campaign from northern India to the island of Lanka (Sri Lanka) in order to set free his wife Sita, abducted by the demon king Ravana. Ram is venerated in Hinduism as the seventh incarnation of Vishnu. He is the ideal son, brother, husband, friend and king. The story of Ram as

## 202 Sar Bachan, Prose, Part I

an avatar of Vishnu is the story of the liquidation of evil as personified by Ravana, the ruler of the *rakshasa* kingdom of Lanka.

(d) Krishna: The word in Sanskrit literally means “the black” or “the dark one”. The eighth avatar of Vishnu, at the fag end of *Dwapar*, with full powers (sixteen *kalas*). The avowed object of his advent was to restore the balance of good and evil by destroying the force of evil, represented principally by Kans, the ruler of Mathura, Shishupal, and the Kurus led by Duryodhan. Kans was born of the barren wife of King Ugrasen of Mathura, by a demon.

Since birth the child Kans was ruthless, cruel, and tyrannical, although a devotee of Shiva. When he became youthful, he asked his father Ugrasen to abandon the worship of Ram and take to the *bhakti* of Shiva. Ugrasen refused the request and Kans deposed him and declared himself the king of Mathura. When his excesses crossed the limits, Vishnu decided to reincarnate as Krishna with all his forces that had reincarnated with him as Ram in Treta.

His favourite lady was Radha, the wife of Ayanagosha. Radha is also worshipped along with her lover Krishna. He used to perform *Raaslila* with the *gopis* who danced to the tune of Krishna’s flute. Kans tried several stratagems to kill Krishna. Eventually, Krishna killed Kans in the midst of the assembly and placed Ugrasen, Kans’s father, upon the throne. He defeated Kans’s father-in-law, Jarasandh eighteen times.

He married 16,000 *gopis* and had eight queens including Satyabhama and Rukmini, the daughter of Bhisma, king of Vidarbha (Berar). Rukmini had been betrothed to Shishupal by her brother Rukmayya who hated Krishna. But Krishna carried off Rukmini and when Rukmayya chased him, he was killed by Krishna. Krishna killed the pretender Paundraka who claimed to be the real incarnation of Vishnu.

When Yudhishtir offered a sacrifice on the eve of the Mahabharat, it was proposed that Krishna be the chief guest. Shishupal objected, profusely abusing Krishna. When Shishupal heaped the 101<sup>st</sup> abuse, Krishna released his discus which chopped off Shishupal’s head. During the Mahabharat, he became Arjun’s charioteer and steadied the shaky mind of Arjun and made him fight the war through a 700-

verse long sermon, viz. the Bhagvad Gita, which is the essence of Upanishads.

**60.** Now, the issue merits deep consideration as to what distinction can be made between those theoretical savants (*jnanis*) and those folk who are engaged in pilgrimages and idol worship? In

*Sar Bachan, Prose, Part I 203*

deed, the latter are a shade better in that they lack awareness (*anjaan*) and therefore by persuasion and explaining things to them, they come around (to change or modify their mind and opinion). But these *jnanis* (mere talkers) are deliberately inclined towards the material universe (Maya) and refuse to listen to those who seek to persuade them and rectify their error, and call them as ignorant and envier (*eershavaan*).

The reason of this is that neither of the two categories has gained access to the perfect guru. Had the *Satguru* come their way, he would have made them practise the *Surat-Shabd-Yoga*, in accordance with the system of *bhakti* or dedication, so that the majesty and atmosphere of grandeur (of the higher spiritual regions) would have unfolded itself to them.

That is to say, in the first instance, their mind would have been purged and cleansed (of the dirt and filth of desires and cravings) and then they would have received the gift of love (from the *Satguru*), and then they would have got the glimpses of the transcendental form inside of them and derived its bliss and beatitude. Then they would have refrained from raising and nursing the expectation and the urge (strong impulse, inner desire or yearning) for the objects of sensual pleasure and would not have fallen a prey to squabbles and bickerings, wrangles and ructions (*ragdey* and *jhagdey*).

**61.** And this precisely seems to be the state of those householders who have kept the company of the theoretical scholars (empty talkers or *vachak jnanis*). Orally, they claim to have become Brahman but if you observe their conduct and way of living, they are not, in any way, less than the worldlings; in addition they ostensibly have arrogance of their intellectual understanding. This hubris (pride, arrogance and hauteur) is the root of all the *paaps* (transgressions or sinful acts). Whosoever takes to hubris comes a purler.

Again, as they are, so are their instructors and teachers, mendicants and pandits. Both of them are involved in the (vicious) circle of *Kaal* (the force that flows outward and downward) and karma (past deeds) and Maya (illusion that makes the unreal appear to be real and the real as the unreal). They will reap the fruit of their respective deeds, for by this technique (theoretical knowl-

*204 Sar Bachan, Prose, Part I*

edge or *vachak jnan*) their liberation and deliberation will not be possible at all.

(a) *Vachak Jnan*: In John Bunyan's *The Pilgrim's Progress*, the *vachak jnani* is referred to as Mr. Talkative (pp. 83, 90). Bunyan says of him:

“Notwithstanding his fiery tongue, he is but a sorry fellow ... He is best abroad; near home he is ugly enough ... I have observed in the work of the painter whose pictures show best at a distance, but very near home displeasing.”

Again:

“This man is for any company, and for any talk; as he talketh now with you, so will he talk when he is on the alebench, and the more drink he hath in his crown, the more of these things he hath in his mouth. Religion hath no place in his heart, or house or conversation; all he hath is his tongue, and his religion is to make a nose therewith ... Remember the proverb: ‘They say, and do not, but the Kingdom of God is not in word but in power.’

“He talketh of prayer, of repentance, of faith and of the new birth; but he knows but only to talk of them. His house is as empty of religion as the white of an egg is of savour. There is neither prayer,

nor sign of repentance for sin, yea, the brute in his kind, serves God far better than he. He is the very stain, reproach and shame of religion ... he is such a churl, such a railer ... It is better to deal with a Turk than with him, for fairer dealings they shall have at their hands. This Talkative (if it be possible) will go beyond them, defraud, beguile and overreach them ... Besides, he brings up his sons to follow his steps ... The hare cheweth the cud, but yet is unclean, because he parteth not the hoof. And this truly resembles Talkative: he cheweth the cud, he seeketh knowledge, he cheweth upon the word, but he divideth not the hoof. He parteth not with the way of sinners but, as the hare, he retaineth the foot of a dog or bear, and therefore he is unclean.”

Maulana Rum in his *Masnawi* (Volume III) calls the learned men without wisdom and understanding as mere “carriers or custodians of knowledge without being the lovers of God and His wisdom”. He compares them to the persons who had got possession of the shirt of Joseph without smelling Joseph’s divine knowledge, the scent of which constantly reached Yaqub even though he did not have Joseph’s shirt and was hundreds of miles away from it. Those who hear such non-practising doctors of divine knowledge, can derive some benefit, even though the hearers may be most ordinary folks. But, for themselves, these theoretical doctors or talkers are unaware of what they are talking about. They are comparable to the traders of beau-

*Sar Bachan, Prose, Part I 205*

tiful female slaves who have them for a while only to transfer them to the buyers, and themselves deriving no pleasure from them.

Bunyan says that Mr. Talkative is the son of Mr. Say-well belonging to Prating Row, with fine tongues but a “sorry fellow” given to “saying” and bereft of “doing”. But without “doing” or practising, all “saying” is barren. [Refer to *Maulana Rum’s Masnawi*, op.cit., Volume III, Verses 3331-3336, p. 218. Also see paras 2, 58, 60 of *Sar Bachan*, Prose, Part I (supra); paras 62, 63, 64 Part I (infra); and paras 19, 180, 203, 205, 206 and 234, Part II (infra). ]

(b) *Paap* (Sin): In Sanskrit, the word *paap* literally means “that which makes the spiritual energy flow downward and outward from which it cannot be recovered or restored”. Hence it amounts to a “sinful” act which will lead to punishment or pain. The English word for *taap* is “pain” which is derived from the Latin *poena* (penalty, punishment or payment). The supernaturalistic theory of pain is that God distributes penalties, but the Vedantic and *Sant Mat* theory presents the naturalistic version based on the doctrine of karma, the penal law of creation: “As you sow, so you reap.” There is no embodied being who is free from *triyataap*.

*Triyataap* means *aadhi* (mental tortures); *vyadhi* (physical suffering); and *upadhi* (conflicts and quarrels with others). The source of *triyataap* is individual’s past and present karmas.

(c) *Mukti*, *Moksh* and *Uddhar*: All the three terms – *mukti*, *moksh* and *uddhar* – are used more or less as equivalent in the Radhasoami Faith to mean the release of *surat* (spirit) from the clutches of *ahamkar*, *manas* and *Maya* (ego, mind and matter).

(i) *Mukti*: The word *mukti* literally means *mu*, i.e. “I-ness” or “ego” or “*ahamkar*”, and *kti* which means “liberation from ‘I-ness’ or egoism”.

(ii) *Moksh*: It requires the *jiva* to follow that spiritual technique by which the *surat* can reach its real abode – Radhasoami *Dhaam*. For this, he has to examine the essential nature of this phenomenal world and finding it imaginary, illusory and mythical (*mithya*) become convinced of its ephemerality and devote himself heart and soul to the remembrance of the Absolute Lord (RadhaSoami).

Engagement of *surat* with the body and mind has given rise to carnal desires which, in turn, have

gripped the *surat* in a tight bondage with body and senses and with innumerable sense objects. So tight are these bonds that it has become insurmountably difficult for her to get released. Then, there are inner bonds with desires and longings, yearnings and cravings pertaining to the sensory and motor organs, and interplay of *tattvas* and the

206 *Sar Bachan, Prose, Part I*

*gunas* with which mind and its allies like intellect, attention and ego constantly play. *Moksh*, therefore, means the cutting asunder of the strings of bonds referred to above and getting released from them to get back to its fountain-spring, viz. the abode of *Satt Naam* and Radhasoami.

The term *moksh* is a combination of *mo*, “I-ness, ego or *ahamkar*” and *kshai*, “extinction”. *Moksh*, therefore, means “the extinction of *ahamkar*”, which is the root of all sins (*sab paapon ka mool*).

Secondly, this amounts to the release of *surat* (quintessence of soul) from the thralldom of *Kaal* (Universal Mind) and *Maya* (matter or body and its appurtenances, the *indriyas*) and its arrival in *Satt Desh*.

Thirdly, it is not through karma that *moksh* can be attained, for karma is performed by mind and body from whose imperium and dominium the *surat* has to be released. It is only through *upasana* and devotion (*bhakti*) that the task of emancipation of the *surat* can be accomplished.

Fourthly, this devotion or *bhakti* is not the traditional *bhakti* of Vedanta or Gita, for the doer of that *bhakti* (*bhakt*) is mind or body or both, and the object of *bhakti* (*Bhagwant*) is *Kaal* or Universal Mind and the level or plane from which that *bhakti* is performed is the plane of body and mind.

Fifthly, the fourfold key to *bhakti* in *Sant Mat* is the perfect *Satguru* of the age; *Satt Shabd* or *Satt Naam*, i.e. the “Radhasoami Name”; *satsang*; and *satt anurag* or ardent, sincere love for the Supreme Being – Radhasoami *Dayal* and His *nij dhara*, the *Sant Satguru*.

Sixthly, the royal route to *moksh* is complete surrender (*sharan*) of the devotee – body, mind and *surat* – to the *Sant Satguru*, for that alone will lead to extinction of the ego or *ahamkar*.

Seventhly, the deliverance of the *surat* from the bondage of body, senses and mind means its gradual ascension and eventual entrance into the Radhasoami *Dhaam* through the practice of *Surat-Shabd-Yoga*.

Eighthly, the abandonment of all the past practices like idol worship, pilgrimages, fasts, worship of gods and goddesses, avatars and prophets and past preceptors, penances, *Karmakand* and sharia, obsolete names and false *shabds*, and the realisation that the Lord or “Soami” is *shabd swarup*, that the *Sant Satguru* is the epitome of “Radha” – the *Adi Surat* which has flowed from the *Adi Shabd*, the first manifestation of the Lord. The *jiva surat* is distinct from that *Adi Surat* and although the *jiva surat* is a particle of the Supreme Being, or a ray from the Supreme Sun, or a drop from the Supreme Ocean of Spirit, having descended from the highest region, it has become encased in material coverings (gross, subtle and causal bodies and five sheaths) and has become engulfed in *indriyas*, *manas*, *buddhi*, *chitt*

*Sar Bachan, Prose, Part I* 207

and *ahamkar*. In a manner, this *surat* has become intermingled or joined up with matter and has become in this third subdivision (*Pind Desh*) subject to the forces of carnal desires and passions resulting from such matter or *granthis* (*jad-chetan-ki-gaanth*).

Ninthly, *moksh* means emancipation from the pains and pleasures caused by the *surat*’s close association with mind and body. The desire for carnal pleasures drives the *surat* towards

metempsychosis. *Moksh* therefore implies release from the cycle of birth-death-rebirth both individually and collectively. While in the *Pind Desh*, death is individual, in the *Brahmand*, death or dissolution (*pralai* which literally means *lai*, “merge” and *pra*, “the next realm”, i.e. “to be merged in the world beyond”) is collective (*desh abhaav*). It is only in *Satt Lok* and above that there is no matter and no mind and therefore no rebirth, no dissolution.

Tenthly, the so-called *jnan marg* – study of scriptures, gathering of book-learning – only make a person merely a preacher, a theoretician (*vachak* or Brahman *jnani*) who ipso facto places himself beyond redemption (*Sar Bachan*, Prose, Part I, op. cit., paras 2, 58, 60-64; and Part II, paras 51, 83, 104, 180, 195, 203, 205, 206, 234, 258).

(iii) *Uddhar*: It is a combination of *ud*, i.e. “out” and *dhaar*, i.e. “current”. Thus *uddhar* means “extrication from the current of *samsara* (phenomenal world)”.

(d) Cf. *Maulana Rum’s Masnawi*, op.cit., Volume V, Verses 3110-14, p. 250.

62. These days education is widespread. Because of acquisition of knowledge and intellectual equipment, outward worship appears to everyone as faulty and superfluous (*ochchi* and *fizool*). And undoubtedly, all that (outward worship) is artificial, a mere imitation or a manmade substitute (*naqal*) and is of no avail. But these intellectuals and learned scholars have very little quest for that worship (meditation or *upasana*) which is designed to curb and control the mind. Nor are they inclined to undertake the hard work and undergo the trouble involved in this (*upasana*).

For this reason, the scholars and learned men of all religions, having developed a great liking for the so-called *jnan-mat* (the path of formal or bookish knowledge) and have developed faith in it, and in the process, themselves develop into *vachak jnanis* (theoretical scholars who merely talk and who have not practised what they speak of) or Sufi or Brahman *jnanis*. But they don’t care to do any

## 208 *Sar Bachan, Prose, Part I*

self-introspection, nor do they care to have that introspection (examination and critical analysis of their own thoughts, impressions and feelings for any length of time) conducted by others. They are always ready and willing to convince people by intellectual arguments and proofs based on erudition.

It is a matter which calls for deep consideration that so long as lust, anger, greed, attachment or delusion and egotism persist, how can anyone attain to the perfect Brahman sphere (*Sunn*, the Sphere of Spirit, and the top of *Brahmand*)? What exertion is involved in becoming a Brahman *jnani* (knower of Brahman) if the knowledge of Brahman is supposed to be capable of acquisition by studying a couple of *granthas* or scriptures?

Everyone who has a smattering of (slight or superficial) knowledge and understanding, can go through the books of knowledge. But to attain internal purity through curbing and controlling the mind and the senses is entirely a different matter. This is impossible to attain without the practice of yoga (*Surat-Shabd-Yoga*).

(a) Sufi and Sufism: The word “Sufism” is explained through several roots. Some associate it with the root *safa*, i.e. “purity; others relate it to *ashabus*, i.e. the people of the bench; still others connect it to *saff awwal*, i.e. “the first row of the faithful at the prayer”. A fourth group traces it to *banu safi*, the name of a Bedouin tribe that was Khadem of the House of Kaaba. A fifth school finds its roots in *ahel-i-safa*, i.e. those devotees who during the life of the Prophet were always engaged in devotional acts in the mosque of the Prophet at Medina. The sixth group of scholars relate it to *sufana*, a vegetable with great power. The seventh connects it to *safwat-al-kifa*, i.e. “the lock of hair on the nape of the neck”. Some relate it to the Greek root *sophia* that means “wisdom”.

When the root *phil*, i.e. “love” is prefixed to *sophia* we have the word “philosophy” (love of wisdom) or “philosopher” (lover of wisdom). But without *phil* the word *sophia* gave rise to the word “sophist” that means a “quibbler”, a person who makes an art of effective but misleading argument,

or one who plays on words, twists and distorts them to advance arguments that are fundamentally unsound. This is called sophistry, a method of argument that is seemingly plausible though actually invalid and misleading. Sophistry also refers to fallacious reasoning and theoretical propositions unsupported by proofs and experience (*vachak jnan*).

And, finally, Sufism is related to *suf*, i.e. wool. On purely etymological grounds, the term “Sufi” can be said to have been derived from *suf* because

*Sar Bachan, Prose, Part I 209*

the woollen raiment was the habit of the Prophet, the badge of the saints and the elect, the symbol of their disregard for earthly pleasures and their detachment from wealth and luxury. The connection between the term “Sufi” and the Greek word *sophia* is not supported by the rules of etymology because the Greek *sigma* regularly becomes *seen* and not *swad* in Arabic, and there is no Aramaic intermediary between *sophia* and “Sufi”.

The historical record shows that the word “Sufi” was being used in the ninth century AD, and the first Sufi was perhaps Sheikh Abu Kufa. R.A. Nicholson says that the first Arabic writer to use the word Sufi was Jahiz of Basra (869 AD), who refers to the Sufis amongst the Pietists.

Many Sufis deny their relationship with *suf* or *sophia* (wisdom). If they had chosen the name because of the wool, they say, it would by their symbolism mean that they regarded themselves as sheep. As for wisdom, the title “Wise One” is a low degree of initiation, and could not be used as descriptive of the Sufi path as a whole. Members of the esoteric branches work out the meaning of the word by cabalistic numerology:

|   |   |  |
|---|---|--|
| S | = | the Earth (letter <i>suad</i> )                        |
| U | = | the Perfect Man, Elevator of Rank (letter <i>wau</i> ) |
| F | = | Power, angels (letter <i>fe</i> )                      |
| I | = | Supporter, Lord (letter <i>ye</i> )                    |

This association of numbers, runs the secret doctrine, totals 186, which number can be split up by the *abjad*-notation to mean Recompense for Effort-Power-Rising to Success. Thus it will be seen that the Sufi cabalist believes that words and numbers have interchangeable meanings; and that the name for the cult is based upon a mnemonic of its strivings.

Sufism is usually held to be Islamic in origin, which is traced to the revelation of the Word to Prophet Mohammed. This revelation is said to be twofold: the one embodied in the contents of Koran that is meant for all and which constitutes the doctrinal teaching of the ulema and is called *ilm-i-safina*; and that which was revealed to the Prophet’s heart, called as *ilm-i-sina*, transmitted by him to the chosen few, which is strictly esoteric and which forms the mystical teachings of the Sufis – the *auliyas*, dervishes and fakirs. Others trace Sufism to Vedas, Vedanta, *bhaktas* and saints.

The Sufi principles are

- to lay aside what you have in your head and to give away what you have in your hand and not to recoil from whatever befalls you;
- to look only in one direction (God) and to live in one way (God’s way);

210 *Sar Bachan, Prose, Part I*

- ultimate perfection is in union (*fana*) in God whence comes *baqa* (substance);
- to find glory in wretchedness, riches in poverty, lordship in servitude (to the *murshid*), satiety in hunger, clothedness in nakedness (*uryani*), freedom in slavery, and life in death (die to



your flesh, die before you die), and sweetness in bitterness;

- *razi-ul-raza* – to be pleased with all that the *murshid* does and God decrees;
- patience and steadfastness under God's command;
- love the *murshid* and God, and leave everything else to their will (*mauj*);
- the doctrine of gravitation which means that the part (individual) is attracted by the Whole (the Lord); and
- the doctrine of momentarianism (*sibat ek taghayyur ko hai zamane mein* (stability is the property only of instability and change).

The Sufi theory of knowledge insists that real knowledge cannot be obtained through intellect or from books. It is always the product of experience of divine illumination which comes only through the living master (ibid., para 5). Man is not freed by his own exertions but by his exertions based on the grace of the master and compassion of God. A power, not his own, pulls man towards the goal, but this requires on his part an inward striving. In the eighth century, Al Hallaj Mansoor (922), a wool-carder by trade, added the elements of pantheism and gnosticism to Sufism. Later, al-Ghazali Abu Hamid Mohammed ibn Mohammed (1058-1111) argued that unity of God (*tauhid*) and *tawakkul* (trust) are inevitably bound together.

There are many traditional centres of Sufism and all the major Orders trace their spiritual pedigree through dozens of teachers. Heredity is also acknowledged in the transmission of the lore. The Musa-Kazim family, who have ruled Paghman (in Afghanistan) for seven centuries, are directly descended from Mohammed and are the traditional heads of the Nakshbandi Order. They are also said by some to preserve a special training system which is granted only to a very few initiates. It is by means of this system that they have been able to produce an apparently endless succession of princes, military leaders, savants and successful men in many walks of life. It is from this family, by tradition, that the office of Caliph of All Islam is to be filled.

63. If someone asks these theoretical *jnanis* to sit down for spiritual practice (*abyhas*) and concentrate on their inner form (on

*Sar Bachan, Prose, Part I 211*

their *surat*), their wayward (capricious, erratic, flitting and unpredictable or *chanchal*) mind does not let them sit even for a short while. Had they performed *Surat-Shabd-Yoga* according to the system of the saints, they would have introspected themselves and would have developed awareness of their capricious (*chanchal*) mind. But they are just not aware of the *Surat-Shabd-Yoga*, nor do they have a desire for the practice of this yoga; indeed they don't feel any need for it. And (see) what many of them have taken the spiritual practice (*abyhas*) to be:

- to reflect upon what they have read in the scriptures;
- to regard themselves as quite distinct from all, thinking that I am not mind, I am not body, I am not senses, I am not any category;
- that I am separate from Maya (matter);
- that I am unborn;
- that I am unengrossed and unattached (*alipt*); or that
- I am this and that.

And they have interpreted *abyhas* (spiritual practice) to mean such intellection (mental activity or thought or idea). In this sort of day-dreaming or reverie (*gunawan*) they achieve a measure of equilibrium and steadiness of mind (*nishchinta*), and that they take to be spiritual bliss and beatitude (*atmanand*).

Such a bliss was achieved even by Don Quixote (Sheikh Chilli – an impractical idealist after the hero of Cervante’s Don Quixote de la Mancha), when he imagined that “I am the king of such and such country, and that my palace is of such and such order and that my procession is such and such” (but) when his eyes opened, he noticed nothing.

(a) *Padaarth*: In the Vaishesika school of philosophy this universe is characterised by atomistic pluralism and has numerous categories. A category is called *padaarth*. The entire universe is reduced to six or seven *padaarths*: substance (*dravya*), quality (*guna*), action (karma), generality (*samanya*), particularity (*vishesh*), inherence (*samavaya*), and non-being (*abhaav*). The word *padaarth* is a combination of *pada* meaning “word” or “verse” or “sentence” and *arth* implying “meaning”. Thus, *padaarth* is “the meaning of a word of the object signified by a word”.

## 212 Sar Bachan, Prose, Part I

All objects of knowledge or all the “reals” come under *padaarth*. It means an object which can be thought (*jneya*) and named (*abhidheya*). The Aristotelian categories are the mere modes of predication and only represent a logical classification of predicates. The Kantian categories are the moulds of understanding under which things have to pass before becoming knowable. The Hegelian categories are the dynamic stages in the development of thought which is identified with reality. The Vaishesika categories are different from all of them for they are a metaphysical classification of all knowable objects or of all “reals”. They are not mere moulds of understanding nor are they mere stages in the development of thought.

The Vaishesika system is a pluralistic realism, a philosophy of identity and difference, which emphasises that the heart of reality consists in difference. This also is the position of the Radhasoami faith which holds that the Lord was differentiated. It insists that the proposition that the Lord is limitless but undifferentiated, and that to impute any differentiation in Him is to impeach and challenge His infinitude, is subject to *reductio ad absurdum* for such a being could cause nothing, could do nothing.

(b) Distinction between meditation (*abyhas*) and reverie (*gunawan*): A powerful and lofty aspiration towards truth is always accompanied with a keen sense of the sorrow and brevity (*udaseenta*) and mystery of life and until this condition of mind is reached, meditation remains out of your reach. Merely musing or whiling away time in idle dreaming, to which the word meditation is frequently applied, is very far removed from meditation properly so called.

Reverie (a combination of *lai* and *rasa swaad*) is indeed an obstruction to meditation. It is easy to mistake reverie for meditation. This is a fatal error which must be avoided by one striving to meditate. Reverie is loose dreaming (from French *rever*, which means “to dream”) in which a man falls. It is an undirected train of thoughts or fancies (*gunawan*). Meditation, on the contrary, is strong, purposeful reflection in which man rises up.

Secondly, reverie is easy and pleasurable; meditation is difficult and can be irksome. Thirdly, reverie thrives on indolence, inertia, sloth and luxury; meditation arises from strenuous discipline. Fourthly, reverie is first alluring, then sensuous, and then sensual; meditation is at first forbidding, then enjoyable, and then peaceful. Finally, reverie is dangerous for it undermines self-control; meditation is protective for it establishes self-control.

The indications of reverie are:

- a desire to avoid exertion;
- a desire to experience the pleasure of dreaming;

- an increasing distaste for one's worldly duties;
- a desire to shirk one's worldly responsibilities;
- a fear of consequences;
- a wish to get money with as little effort as possible;
- lack of self-control; and
- condemning others and finding fault with them.

The indications of meditation are:

- increase of physical, mental and spiritual energy (i.e. rise of *chaitanyata*;
- strenuous striving after wisdom and spiritual knowledge (*jnan*, *vijnan*);
- a decrease of irksomeness in the performance of one's duties;
- a fixed determination to fulfil all worldly responsibilities, and zest and enthusiasm for spiritual karma and *upasana*;
- freedom from fear;
- indifference to riches and all objects of senses; and
- possession of self-control.

(c) Don Quixote and Sheikh Chilli: The hero of the great romance of that name by Miguel de Cervantes Saavedra (1547-1616). It was published at Madrid, Part I in 1605, Part II in 1615. Don Quixote is a gaunt country gentleman of La Mancha, gentle and dignified, affectionate and simple-minded, but so crazed by reading books of knight-errantry that he believes himself called upon to redress the wrongs of the whole world, and actually goes forth to avenge the oppressed and run a tilt with their oppressors. Hence a "quixotic" man is a dreamy, impractical, but essentially good man – one with a "bee in his bonnet".

*Sheikh Chilli:* At Thaneshwar (Uttar Pradesh or UP, India) there lived Pir Abd-ur-Rahim, or Abd-ur-Karim, or Abd-ur Razah (17<sup>th</sup> century) whose shrine is still there which is one of the most striking and picturesque monuments in north India. The Pir wrote a book titled *Lives of the Walis* and he was known as Sheikh Tilli or Chilli. In UP, the term "Sheikh Chilli" holds the same position as "Nasir-ud-Din", the Khoja of Aqshahir, does in Turkey. His character is a curious blend of cunning, naiveté, buffoonery and shrewdness.

**64.** A probe into this matter will reveal that these Brahman *jnanis* (*vachak*, theoretical and bookish) are like the Sheikh Chilli-

## 214 *Sar Bachan, Prose, Part I*

lis. They call themselves as of a piece with Brahman (Brahman *swarup*) and with *Satt-Chitt-Anand* (Existence-Consciousness-Bliss or *Sachchidanand*, i.e. Brahman). But if one talks cacophonously (bitter and harsh) to them and taunts them, they take umbrage and tend to become furious.

When they see or hear of any category (*padaarth*) that is delicious and sweet, they tend to grab it and look for it (i.e. seek it). And if someone adulates or adores them, they feel enraptured (*magan*) and pleased with him. But if someone maligns them, they take offence and get ready to fight him or to quarrel with him. And because of their wayward mind, they cannot stay put at any particular place.

If they had been the recipient of spiritual bliss and beatitude (*atmanand*) would they have been reduced

to the plight of taking resort to jaunts and wandered about here and there in their own countries or foreign lands? Would they have ever degraded themselves to the level of begging money from everyone to meet their expenses on pleasant excursions and outings, for sightseeing and watching *tamashas*? Would they have to take recourse to pilgrim centres and temples, rubbing shoulders with the ritualists (*karmis*)?

When a person who has no cash, receives from some source a couple of thousands of rupees, he begins to run his own business and cheerfully and quietly settles down at one place. And if someone gets a job somewhere, he does not go anywhere to search for another job and lives peacefully and joyfully with the job he has got and abandons all wanderings and itinerancy and knocking around.

What sort of Brahman *jnanis* are they that they call themselves as “Brahman” or “*atma*” or “spirit” and yet they haven’t found even so much bliss of that Brahman and of the *atma* as would have made them settle down for a couple of years at one place to enjoy that bliss and would have refrained from sauntering around gardens, houses and lands, and going about seeing fairs and watching *tamashas*?

This plight of theirs abundantly shows that all their knowledge is merely bookish and theoretical and that they are capable of merely talking and gossiping, that they don’t have real knowledge, and that they have failed to attain even an iota of that spiritual bliss and be-

Sar Bachan, Prose, Part I 215

attitude of Brahman which they acclaim and laud and commend so much and so highly!

(a) *Satt-Chitt-Anand*: *Satt* means “existence” (*wajood*, from *wajood mutlaq*). According to Radhasoami Faith, it means existing unchanged in the three dimensions of time and three states of consciousness – past, present and future; wakefulness, sleep and slumber. *Chitt* means “consciousness”, i.e. manifesting itself without depending upon anything else and containing the germ of everything in itself. And *anand* means “bliss” – the *neplus ultra* of bliss – the uttermost point or extreme perfection of joy beyond which there is nothing. It is the attribute of *surat*, i.e. *rat* or “absorbed in itself” (*sva rat*).

65. The real *jnan* (knowledge) is properly so called if it implies face to face view (*darshan*) of Brahman. Its pleasure (*rasa*) is such as would kick out (*thokar maarna*) not only the pleasure yielded by *grahast* ashram (stage of household) but the *raaj* (rule) of seven circles of the world (*saat vilayat ka raj*). But that pleasure must be got at.

According to *Sant Mat*, Brahman is the name of the *laksh* (essential) form of *Ishwar* and this form is also conditioned by Maya (illusion – *Maya sabal*). But, on the contrary, the Vedantis maintain that the *laksh* (subtle or essential) form of Brahman is pure (*shuddh* or undiluted) and the *Ishwar* form is *vach* (gross) and conditioned by Maya. But the saints who have transcended both forms of Brahman hold that both forms of Brahman – *vach* as well as *laksh* are conditioned (limited or coloured) by Maya, the only difference between the two being that in one (i.e. *vach*) Maya is manifest (*praghat*), while in the other, i.e. *laksh*, Maya is very subtle or abstruse and hidden or veiled.

(a) According to Radhasoami Faith, Brahman (Universal Mind) is not the absolute truth or absolute knowledge or absolute bliss or absolute beauty. It represents the dregs of the purely spiritual region. At its top – the *Paar* Brahman – is *Akshar Purush* located in the lowest part of *Mahasunn*. The *Satt Desh* is far ahead of the *Mahasunn* region, which is the vast buffer between the *Brahmand* and the *Satt Desh*.

The object of Radhasoami Faith is to obtain access to *Satt Desh* and not remain confined to *Sunn* or to *Mahasunn*. The *Akshar Purush* (Imperishable Deity) who is the *Paar* (transcendental) Brahman in Radhasoami Faith, is said to be “almost immune from dissolution” but even he is not absolutely immune from *pralai*.

216 Sar Bachan, Prose, Part I

(b) While the Radhasoami Faith affirms that Brahman (*Kaal*) became the efficient cause of *samsara* of

which the eternal atoms (Maya) are the material cause, it holds that he cannot create the spirits. He simply gives motion to the atoms and sets the ball rolling. Both Brahman and *jivas* are brothers (in that both are produced by Radhasoami *Dayal*), the only difference being that Brahman is appointed as the governor and the spirit-entities are made his subordinates. Brahma, Vishnu and Mahesh look after procreation, sustenance and destruction, and they also keep the *jivas* ensnared in the vicious circle of *samsara*. But none of them can release the spirit-entity from metempsychosis. That, the saints alone can do because they alone represent on earth the Supreme Radhasoami *Dayal* who is the Father of all the spirit-entities as well as Brahman and his subordinate officers (deities).

(See *Sar Bachan*, Prose, Part II, para 170, *infra*.)

(c) The Radhasoami Faith holds that Maya is a cross of the real and the unreal. It is neither existent, nor non-existent, nor both. It is not existent for the existent is only Radhasoami *Dayal*. It is not non-existent for it is responsible for the expression of Brahman as this *samsara*. She accompanied *Kaal* in his egress from *Satt Desh* and was a great being allied to the current of *surat*, representing the feminine phase of the spirit. She also originated matter.

So long as the spirit had an edge over the covers, Maya did not appear. But when the intensity of spirituality diminished at the lower boundary of *Satt Desh*, she appears, first as a mist or *shuddh* Maya, and subsequently as subtle particles which were ions, atoms and molecules in the making.

*Kaal* and Maya gave birth to colours – *Kaal* being of bluish tint and Maya, a greenish yellow. And so to Radhasoami Faith Maya is not non-existent. Nor can it be said to be both existent and non-existent for that would be self-contradictory. It is therefore neither real nor unreal; it is false and *mithya*. Not that it is a nonentity like a hare's horn. It is potency (*Shakti*) and is yet the mother of lack of power (*asakti*). It is superimposed – a shell mistaken as silver. But the shell is the ground on which the silver is superimposed. This is *bhram* or *bhranti* which can be destroyed only through the reality of *shabd*. (*Sar Bachan*, Poetry, Volume I, Discourse 9, Hymn 1, Verse 4; and *ibid.*, Hymn 2, Verses 11 and 12).

The relation between the shell and the silver is neither that of identity nor that of difference, nor of both. It is *sui generis* and can be best described as “nondifference” or “adifference”. Similarly, Brahman is the ground on which the world appears through Maya. When true knowledge dawns through *Surat-Shabd-Yoga*, both the ground (Brahman) and the su-

*Sar Bachan*, Prose, Part I 217

perstructure (Maya) would collapse and the spirit-entity would return to its “vacant throne” and get back its “crown” which is lying uncapped in *Satt Desh* (*soona pada tera takht aur taaj*).

(d) *Vilayat*: The Sufis hold that the whole world is divided into seven circles or *vilayats*, each in charge of a living saint or *wali* or *vali*, called *Saheb-i-Vilayat*, who controls all temporal affairs therein. This led many in India to refer to a foreign land, such as Britain, as *vilayat* and its men and material as *vilayati*.

**66.** Now, let it be known that all the avatars (incarnations) of the higher order (like Ram and Krishna) and the chiefs amongst the yogis (*yogeshwar jnanis* or sages), and all the gods and prophets and avatars of the lower order have emanated from the *laksh* form (the essential or subtle form) of *Ishwar* or Brahman or from his *vach* (gross) form. For this reason, those who are the worshippers of his gross form or the knowers (*jnanis*) of his essential or subtle form, have not transcended the limits of *Kaal* and Maya, and for this reason, they cannot escape transmigration or metempsychosis (the wheel of birth-death-rebirth).

67. The way laid down by the *Sant Satguru* is of the highest order, and he prescribes that *upasana* (spiritual discipline of sitting close to the Lord) of the true Lord, i.e. of *Satt Purush* Radhasoami, who is far away from Brahman and *Paar* Brahman (Universal Mind), so that the *jiva* may transcend the limits of Maya (Illusion). The stretch (*gati*) of the true *sadh* is up to the tenth door, i.e. the *Sunn* region, and he alone is the *yogeshwar jnani* (the foremost amongst yogis and *jnani*, i.e. man of knowledge). And the rank of those that remained below this station is lower than that of the perfect *sadhs*.

For this reason, for everyone who is desirous of his true emancipation, it is proper that he should adopt the deity (*isht*) of the saints, i.e. *Satt Purush* Radhasoami. This Name “Radhasoami”, the Supreme Lord has Himself manifested (revealed). Whosoever finds (discovers) the mystery (*bhed*) of this Name, and after taking the refuge of Radhasoami repeats (*japa*) it in the wont and manner of the saints (*santon ki jugat yaani tariq ke muaafiq*), or recites it (*sumiran*) internally, or listens to this Sound (this Name within him-

## 218 *Sar Bachan, Prose, Part I*

self), then assuredly he will attain to emancipation. And this trait he will himself realise within himself as a result of a few days of performing this practice (*abyhas*).

(a) In view of this categorical statement about the majesty of the Name Radhasoami, and in view of the fact that the Beas group of Radhasoami *satsang* itself published the translation of *Sar Bachan*, Prose, even though it is not particularly a very good translation, it is amazing to claim that Radhasoami term was introduced by Saligram (Huzur Maharaj), or by Jaimal Das, who was a disciple of both Soamiji Maharaj and Huzur Maharaj. (See author’s *Modern Indian Mysticism*, MG Publishers, Agra, 1994, pp. 125-28.)

(b) *Japa*: See comments under para 173 (Part II), *infra*.

68. It has been mentioned above (paras 14 and 15, *supra*) that all the avatars (incarnations of Brahma) such as Ram, Krishna, Buddha etc.), and all the *yogeshwar jnanis* (like Vyasa and Vashisht), and all the prophets and messengers (like Christ, Mohammed and Moses) descended from the tenth door (*Sunn* or *laksh* form of Brahman), or *Trikuti* (Region of Three Prominences or *vach* form of Brahman).

And the four Vedas (Rig-Veda, Sama-Veda, Yajur-Veda and Atharva-Veda), articulated by four mouths or *shrutis* of Brahma, the Procreator, and their mantras (*naad* or Sounds) became manifest from the deity of *Trikuti*, viz. *Pranava* (the source of *praan* or breath). And the gods like Brahma (the Procreator), Vishnu (the Sustainer), and Mahadev (the Destroyer) emanated from the level just below the *Sahasdal Kanwal* (all of these regions being within the confines of mind and matter, Brahman and Maya, and therefore within the range of birth-death-rebirth (vide para 66, *supra*).

Their ranks (therefore) are far below the rank of the saints and the *Satt Purush* (the deity of *Satt Lok*). So to say, the exaltation of saints is far greater than that of these (avatars, prophets and gods). They are all subservient to the saints, and the saints, in their turn, are subservient to the *Satt Purush* Radhasoami. For this reason, the discourses and utterances of saints and fakirs prevail upon or are superior to the Vedas, *shastras*, the Koran and the Puranas.

## *Sar Bachan, Prose, Part I* 219

The Vedas, Koran and Puranas serve as laws or regulations designed for the management of the (phenomenal) world. In them, the first or primary object is *pravrtti* (actions or karmas), i.e. to ensure management of the world and to guarantee its maintenance and stability, and only a minor part is allotted to *nivrtti* or *jnan* (knowledge) or *moksh* (emancipation through killing of the ego). In the case of saints’ discourses, however, the primary object is *nivrtti* or deliverance, i.e. *moksh*.

For this reason, their (saints’) discourses and utterances are superior to all the heavenly books (like the Koran, Bible, Vedas etc.). It is this which distinguishes the saints and makes them exalted. For, the Vedas and all

the heavenly books emanated from that plane whence the three *gunas* and five elements and Maya or *Prakriti* (Primal Matter having *pra*, i.e. *sattva* + *kri*, i.e. *raj* + *ti*, i.e. *tama*, or the three qualities, viz. *sattoguna*, *rajoguna* and *tamoguna*, or oxygen, hydrogen and nitrogen) became manifest. The utterances and discourses of saints originated from that plane where there is no trace or mark of Maya (matter).

For this reason, they (the saints') talk only of *nivrtti* (*moksh*), while these (the Vedas etc.) talk of both *pravrtti* (management of the world) as well as *nivrtti* (deliverance); indeed they talk of *pravrtti* in abundance. For instance, in the Vedas there are 80,000 *shloks* (verses or mantras) relating to *Karmakand* (mantras, rituals and the *Brahmanas* dealing with ceremonials and actions) – this is *pravrtti*; and 16,000 *shloks* of *upasana* (meditation) and only 4,000 *shloks* of *nivrtti* or *Jnankand* (i.e. the *Aranyakas* and the *Upanishads*, the portion dealing with Divine Wisdom).

This, more or less, is true of the Koran and other heavenly books (also) wherein there are a great many details of historical conditions but very little mention of the way or technique of meditation and cognition (*shinakht*) of the Supreme Lord.

Lord Krishna (the eighth avatar of Vishnu at the end of *Dwapar Yuga*) himself asked Arjun in the Gita to detach himself from the confines of the Veda which is joined with the three *gunas*, i.e. he asked him to rise above and transcend them. (This is *shlok* 45 of Chapter 2 of the Gita, the first line of which is *traiguna Veda wistransgunyo bhava arjuna*.) The *shlok* is:

220 Sar Bachan, Prose, Part I

*traiguna vishya Veda, nistraigunya bhavaarjuna;*  
(*nirduando nitya sattvastho, niryogakshan atmavaan*).

[Vedas deal with three *gunas*. Be thou free, O Arjun, from the triad of the *gunas*, free from the pair of opposites, ever-balanced, free from (the thought of) getting and keeping, and established in the “self”.]

And it has also been said that so long as a person remains entangled in the karma (rituals, rites and ceremonials) and dharma (duties or obligations) of *varna ashram* (Brahmins, Kshatriyas, Vaishyas and Shudras), or their forms of worship, he is a thrall of the Vedas, i.e. he has to act in accordance with the commandments of the Vedas. And when he has transcended the limits prescribed by Maya (*Prakriti*) and the three *gunas*, then he has stepped on (placed his foot on) the head of the Vedas; so to say, he has become the creator of the creator of Vedas and his behest prevails on the command of the Vedas. The relevant *shlok* is:

“One who becomes bound by the *varna ashram* regulations, becomes a slave of *shrutis* (Vedas); one who gets loose of the binding confines and restraints of *varna ashram*, his feet get on to the mouth of the Vedas.”

Likewise, the perfect Muslim fakirs (saints) are not hidebound by the sharia but their own orders prevail over the doctrines of sharia.

(a) Avatars: The word “avatar” is derived from Sanskrit *ava* + *tri* which means “to come down or descend”. “Avatar” means “descent”, “one who has descended”. The English word “incarnation” is from Latin *incarnare* which means “to make flesh” (*caro* = flesh).

Incarnation means the act of the “unmanifest” manifesting in flesh and blood, in bodily form, especially human form (although incarnations can be in animal forms also like fish, tortoise, boar and so on). Avatar is therefore the medium through which the divine comes down to the earthly plane to raise it to a higher state.

The theory of avatars appears in a full-fledged form for the first time perhaps in Bhagvad Gita (Chapter IV: vi, vii, viii). Here Krishna, the complete avatar of Brahman (avatar of sixteen *kalas*), says to Arjun:

“Though (I am) unborn, and My Self (is) imperishable, though (I am) the Lord of all creatures, yet establishing myself in my own nature I come into (empiric) being through my power (Maya).”

(IV: vi)

“Whenever there is decline of righteousness and the rise of unrighteousness, O Bharat (Arjun), then I body forth (incarnate myself). For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I came into being from age to age.”

(IV: vii)

(b) *Yogeshwar Jnanis*: Those excellent and outstanding sages who have got access to the region of *Sunn* and became excellent among yogis, e.g. Vyasa (the compiler of Puranas and Mahabharat) and Vashisht (the guru of Dasrath, Ram etc.)

(c) Tenth Door or *Dasam Dwar*: See commentary on para 8 (supra). The tenth door of the yogis is the sixth ganglion, the nine other doors being two holes of eyes, two of ears, two of nose, one of mouth, one of the sex organ, and one of the rectum (see para 25, supra).

(d) *Pranava*: When the *surat* assumes a body it is called a *jiva*, a living being with a body, mind and *surat*. Another name for *jiva* is *praani* (literally, a “breather” or “spirit-entity”; the word “spirit” is from the Latin *spiro* which means “I breathe”). The *praan* emerges from *Trikuti* whose deity is called *Pranava*. The *praan vayu* enables the creature to breathe and enables the senses, the mind and other faculties of the spirit to perform their respective functions in the different tissues of the gross (*sthool*) body, whose subtle form is *sukshm sharir* and whose invisible form is *kaaran sharir*.

(e) Vedas: The word “Veda” (from the Sanskrit *vid*, i.e. “to see”) means the knowledge that one has experienced. It stands for mantras and the *Brahmanas*.

(f) *Karmakand* and *Jnankand*: *Samhita* means the collection of the mantras and these *Samhitas* are four: Rig, Sama, Yajur and Atharva. They were compiled by those who listened to them articulated by Brahma (the Procreator) who has four mouths (*shrutis*). The *Brahmanas*, unlike the mantras, are written in prose and they regulate rites and rituals. Their name “*Brahmana*” is derived from the word Brahma which originally meant a “prayer”.

(g) Upanishads: The *Aranyakas* are the appendages to these *Brahmanas* and are so called because they were composed in the calmness of the forests. They mark the transition from the ritualistic to the philosophic thought (from karma to *karta*). The concluding portion of the *Aranyakas* are called the “Upanishads” (*upa* = close + *sad* = to sit). They are the quintessence of the Vedas and are rightly called as Vedanta (*ved* + *anta* = the end of knowledge).

## 222 Sar Bachan, Prose, Part I

(h) Puranas: See comments on para 49 (Part I), supra.

(i) Koran: The Koran (or Quran) was revealed in the month of *Ramadan* which therefore is declared as the month of fasting. The word Koran is from the Arabic *qur'an* meaning “reading”. The Holy Book of the Muslims which according to *Sar Bachan*, Prose, Part I, para 14 has descended from the region of Three Prominences (*Trikuti* or *Musallasi*).

According to the teaching of Islam, the Koran was not created but is pre-existent to the world. The archetype is in the keeping of Allah and he transmitted it to Prophet Mohammed in a series of revelations, through the angel Jibril. The Koran is the major work of Arabic prose, written in the 7<sup>th</sup> century.

According to legend, the compilation and editing of the Koran were begun under the supervision of the first Arab caliphs, using the notes made at the time of Prophet Mohammed. In actual fact, however, the establishment of the canonical text of the Koran was taking place during the caliphate in



an atmosphere of intense political and religious struggle, and many versions which deviated from the first were destroyed, although there are accounts to the effect that different versions of the Koran still existed in the 9<sup>th</sup> and 10<sup>th</sup> centuries.

The text of the Koran, accepted as canonical by the Sunnis, is regarded as incomplete by the Shiites. In the Koran there are 114 *suras* (or chapters) of lengths varying from 286 *ayats* (or verses) in the second chapter to three to six *ayats* in the last chapters. The first *sura* “*al-Fatiha*” (“the Opening One”) is like a prayer: it contains six *ayats* (like the 114<sup>th</sup> *sura*).

There is no chronological sequence linking the chapters or even the *ayats* in the Koran either with regard to narrative or overall meaning. Since the 15<sup>th</sup> century there have been attempts to arrange the chapters and *ayats* chronologically, but these have not been a real success.

The oldest texts of the Koran, both with regard to language and style, are reminiscent of the spells and curses of the ancient Arab priests and soothsayers. Some of them reflect the attitudes significant in relation to the period when Islam was first taking shape and are reminiscent of sermons of an eschatological nature: they contain colourful pictures of the day of judgement, hell and heaven.

The influence of Christian and Judaic mythology in the Koran is considerable: the Koran contains an exposition of the teaching of Allah’s prophets from Adam to Mohammed, including biblical prophets and patriarchs such Nuh (Noah), Ibrahim (Abraham).

Isa ibn Maryam (Jesus, son of Mary) in the Koran is a messenger from Allah, the immediate forerunner of Mohammed, but he is not consubstan-

*Sar Bachan, Prose, Part I 223*

tial with God. “Allah is but one God” (4:171). The stories in the Koran about the origin and ordering of the world, the creation of man and so on are of a mythological character, and contain many contradictions, as indeed does the teaching concerning freewill.

The Koran, at one point, asserts that men have no freewill (28:68), but later admits the possibility of their independent actions, although they would then immediately be under the threat of divine punishment. It is possible to trace in the Koran the influence of the folklore of ancient Arab tribes and other peoples. Tenets of a socio-legal nature play a large part in the Koran. It is no coincidence that the Koran refers to itself as a “code of judgements in the Arabic tongue” (13:37).

Being a book compiled at a time when early feudal society was taking shape, the Koran naturally holds up to shame certain customs of primitive-communal society, for example, incest; trade is referred to in it as the “divine path”, but money-lending and demanding interest is condemned.

(j) *Faqir*: An Islamic yogi or saint whose inner life is one of remembrance of the Lord. He is literally a *faqir* (*fe* = *faqa* or fasting + *qaf* = *qanaat* or contentment + *ye* = remembrance of God or *yad-i-Ilahi* + *re* = *riyazat* or *tauba*, *tabarra* and practice of *dhikr* and *fikr*). He has truly surrendered himself to Allah and he knows that no affliction can befall him save with His permission. And whatever comes to him comes from his beloved Lord and he rejoices in it. He has died to his flesh, and therefore has died before he dies.

And yet, if and when he sees God’s Creation in distress, he does not accept its distress in submission but awakens to action in compliance with the Koranic injunction: “Lend a helping hand in the cause of God” – by word and deed, consolation to the bereaved, anxious enquiry about the sick, food to the hungry and succour to the helpless.

(k) *Varna Ashram*: The origin of the *varna* order is traceable to “Purushosukta” of the Rig-Veda which describes the rise of the four major classes from the parts of the Cosmic Man or from the limbs

of the “Social Organism”. The *shlok* is reproduced below:

“The Brahmins are the mouth of the ‘social organism’, the Kshatriyas are his arms, the Vaishyas are his loins, and the Shudras, his feet.”

The Brahmins, however, interpreted this *shlok* to mean:

“Brahmins are from the Cosmic Man’s mouth, the Kshatriyas are from his arms, the Vaishyas are from his loins, and the Shudras from his feet.”

## 224 Sar Bachan, Prose, Part I

This interpretation seeks to give a divine sanction to the hierarchical social system. The first two became the custodians of the social wealth, power and knowledge; the lowest two became slaves and servers. The Bhagvad Gita tries to rationalise it and in verse 13 of Chapter IV Krishna says that he had created fourfold division of *varnas* based on differences of opportunity (karma) and ability (*guna*). In verse 35, Chapter III, the Gita insists on each order performing its own specific duties which constitute its dharma:

“Better is one’s own dharma (though) imperfect than the dharma of another well performed. Better is death in one’s own dharma; the dharma of another is fraught with fear.”

(l) Radhasoami Faith and *Varna Ashram*: The term *varna* means “outer complexion” and the word “ashram” is from *shram* which means “to exert oneself”. The main emphasis of the *varna* order, properly understood, is on *guna* (aptitude) and karma (function), and not *jati* (birth). The Radhasoami Faith rejects all caste distinctions for it holds every class or order or *varna* independent of sex or birth or breeding.

The Radhasoami view is organic as against a mechanistic constitution of society. One man’s duty may be to serve as a sweeper; another’s may be to work as an administrative officer. Before the Lord, the work of man will be judged by the spirit in which it is done, not by the nature of the work which makes no difference whatsoever. Whoever acts in a spirit of fervent dedication fits himself for redemption.

(m) Sharia: It is an Arabic word meaning “clear path”; a code of rules of Islamic law and morality, religious prescriptions and rituals designed to embrace the whole of Muslim life from the cradle to the grave. The sharia is based on the Koran and the Sunna. Its compilation was completed in the 11<sup>th</sup>-12<sup>th</sup> centuries, during the period of advanced feudalism in the Near and Middle East.

The sharia acknowledges private property as an immutable principle established by Allah. The spread of capitalist social relations in the East lead to a decrease in the influence of the legal rules of the sharia and their eventual replacement by bourgeois law. In the 1970s, Muslim theologians and legal experts stepped up their appeals for the reintroduction of the legal rules of the sharia as the official norm in those countries where Islam was the state religion, presenting this as a way to ensure social justice and prosperity for the people.

(n) *Shashtra*: A Sanskrit word meaning “holy book”; “written principle or precept”; “any religious book of the Hindus”. The six Indian *Darshan Shastras* (aspects of the truth) are Nyaya, Vaishesika, Sankhya, Yoga, Mimamsa and Vedanta. All the six *shastras* assume four things:

Sar Bachan, Prose, Part I 225

- the Vedas are inspired;
- reason is less reliable way to know the reality than the direct intuition of an individual who has been properly prepared by self-denial and years of *sadhana*;

- the purpose of knowledge is not to control or conquer the world but attain release from it; and
- the goal of all spiritual disciplines is to find freedom from frustration by extinguishing desire.

For details see author's *Dictionary of Indian Religions, Saints, Gods, Goddesses, Rituals, Festivals and Yoga Systems*, MG Publishers, Agra, 2000.

(o) Cf. *Maulana Rum's Masnawi*, op.cit., Volume VI, p. 372. Also refer to para 203 (Part II), infra. The reader may also turn to author's *Diwan-i-Hafiz*, op.cit., Lyric 234, Verses 1-10, p. 230.

**69.** What has been stated in the foregoing constitutes the credo (*qaul*) of those saints and perfect lovers (of Radhasoami *Dayal*) who, having made it to *Satt Lok*, met the true Lord and *Khuda*. Thence (from that plane) they perceive innumerable *trilokis* and myriad of *Brahmands* and each and every *Brahmand* has separate and distinct Brahman and *Ishwars* and *Maya* and *Shakti*. From there, they also notice the *Khuda* (god) of worldlings and his power, and countless avatars and Brahmas, Vishnus and Mahadevs and gods, prophets, *auliyas*, *ambias*, *qutubs*, angels, *yogeshwars*, savants (*jnanis*), *rishishwars*, *munishwars*, *siddhas*, *yogis*, *Indras* and *gandharvas*.

How can such saints (who from *Satt Lok* perceive all of this, their genesis, functions and duration) look up to them (i.e. have respect for them) and bound by their commands? Every *triloki* has its own presiding deity (*dhani* or *malik*) who is called Brahman or *Ishwar* or *Maya Sabal* (equipped with the power of *Maya* or *Prakriti* or matter), whose abode is *Trikuti* (Brahman) and One Thousand-Petalled Lotus (*Ishwar* or *Maya-Sabal*). There are myriad of such Brahman and *Ishwars* who are created by *Satt Purush* Radhasoami.

Only the saints could make it to that sphere (*Pada*); no one else has the strength to gain access to it. But the saints can make those reach out to the feet of *Satt Purush* Radhasoami if they have faith and trust in their utterances and believe and love them and attend their

## 226 *Sar Bachan, Prose, Part I*

*satsang*. They will extricate such people from the snares of *Maya* by their grace in order to take them to the feet of *Satt Purush* Radhasoami.

(a) *Qaul* or Credo: *Qaul* of which the English equivalent is “credo” means any formal or authorised statement of beliefs, principles, or opinions. The word “maxim” is also used at times for the Arabic word *qaul*; it means a brief expression of a general truth, principle or rule of conduct, from Latin phrase *maxima propositio* – basic axiom.

(b) *Triloki*: The three worlds of the traditionalists are the *svarg* (heaven), *bhumi* (the earth), and *paatal* (the nether world). In *Sant Mat*, it means the corporeal world (*Pind Desh*, material-spiritual division or *lok*); *Und*, that of the trinity, Brahma, Vishnu and Mahadev, the procreator, the sustainer and the destroyer; and the *Brahmand* or spiritual-material division. In broad terms, *triloki* would mean *Pind*, *Brahmand* and *Satt Desh* or *Sachch Khand*.

(c) *Maya Sabal*, Brahman and *Yogeshwars*: *Kaal Purush* or Brahman has three phases or conditions viz. (i) *Maya Sabal* or in association with *Maya*, the subtle (*laksh*) form of *Ishwar* whose form is gross (*vach*); (ii) *sakshi* (witness) in which he witnesses action but does not participate in it; and (iii) *shuddh* (pure) in which he stands entirely apart from creation and its activity.

This last phase was considered by *yogeshwars* like Vyasa and Vashisht as the highest phase of Brahman, namely “*Shuddh Brahman*”, and they advised that the absorption (*lai*) in this phase was the ideal, for this absorption, they declared, was like the dissolution of salt in the ocean.

In microcosm (individual) we have the three states of waking, dreaming and deep sleep, i.e. *vishwa* (waking), *tejas* (dreaming) and *pragya* (slumber). In macrocosm (*Ishwar* or Brahman) we have their corresponding states: *Virat* or manifested mass (waking state or *Maya Sabal*) corresponding to *vishwa* state of the microcosm; *Hiranyagarbha* or “gold-bed” or manifested source

(dream state or *Sakshi Brahman*) corresponding to *tejas* state of the microcosm; and *Avyakrita* or unmanifested (slumber state or *Shuddh Brahman*) corresponding to *pragya* state of the microcosm.

It should be remembered that the three forms of our mental ego are deep slumber or trance (or *Avyakrita* or *Shuddh Brahman* or *pragya* of man) or dream (or *Hiranyagarbha* or *Sakshi Brahman* or *tejas* of man) and wakefulness (*Virat* or *Maya Sabal Brahman* or *vishwa* state of man). The three higher ganglions in the human frame are associated with these three forms of Brahman respectively – *Avyakrita* with the sixth ganglion, *Hiranyagarbha* with throat and *Virat* with *hridaya chakra* or solar plexus.

Sar Bachan, Prose, Part I 227

These three forms of Brahman are reflected in the three higher spheres of *Brahmand*: *Avyakrita* or *Rarankar* or *Shuddh Brahman* in the case of *Sunn*; *Hiranyagarbha* or *Aumkara* or *Sakshi Brahman* in *Trikuti*; and *Virat* or *Maya Sabal Brahman* in *Sahasdal Kanwal*. Most *yogeshwar jnanis* remained confined to *Trikuti* and had no desire to ascend to *Sunn*, let alone *Satt Lok*.

(d) *Khuda*: From *khud* + *aa* = who is self-created; has come Himself; the Uncaused Cause.

(e) *Qudrat*: From *qadr* = power or freewill.

(f) *Auliyas*: Plural of *vali* = in charge of a *vilayat* or circle of Sufis. According to Chishti Sufis the whole world is divided into circles (*vilayat*) each in charge of a living *vali* or saint called *sahab-i-vilayat* who controls all spiritual and temporal affairs therein.

The doctrine of the *aulia* appears to owe its origin to Abu Huzail Mohammed al-Allaf who taught that there were at all times in the world these “Friends of God” who were protected against all greater sins and could not lie. Their words are the basis of belief and the tradition is merely a statement of what they said. The Sufis recognised *valias* or women *valis*, but none appear to be known in modern India. The last of the Muwahids or his disciples extended the doctrine and held the *vali* to be higher than the prophet, *nabi* or *rasul*.

Later Islam regarded all members of a religious order as dervish but only those gifted by God with miraculous powers as *valis*. But Ash-Sharani developed the doctrine at length, teaching that the *valis* possess a certain illumination (*ilham*) which differs however from the inspiration of the prophets, so that they never reach their grade but must always walk according to the law of a prophet. They are all guided by God, whatever their rule or *tariqa* may be, but that of al-Junaid is the best. Their *karamat* are true miracles and are a reward of their devout toil, but the order of nature will not be broken for anyone who has not achieved more than is usual in religious knowledge and exercises.

All *valis* stand under a regular hierarchy headed by the Qutb, yet above him in holiness stand the Companions of the Prophet (the *Musahibs*). This teaching marks a reaction from that of many Sufis who had held that the *valis* stood higher than even the prophets themselves. The Wahabis rejected the intercession of the *valis* with God, but for the body of the people lives of the *valis* abounding in tales of their miraculous achievements still command credence.

(g) *Farishtey* or Angels: The angels are made of simple substances like light or fire, who are endowed with life, speech and reason, are free

228 Sar Bachan, Prose, Part I

from carnal desires and who glorify God in worship and obey His commands. Four are known to every Muslim: Jibril, Mikail, Israfil and Izrail. Jibril (Gabriel) brought revelations from God to the prophets for the guidance of mankind.

Mikail provides sustenance; Israfil sounds the trumpet on the Day of Dissolution (*roz-i-qayamat*); Izrail takes away human souls from this world to the other world; two angels, called as Kiram-al Katibin, record man's good and bad deeds; and two more, Munkar and Nakir, examine man when he dies and is placed in his grave. However, a Muslim regards angels as created entities of God and hence gives them no undue respect.

(h) *Ambia*: This word is the plural of *nabi* and literally means a “*naib*” or “assistant” or “lieutenant”, i.e. a “messenger of God” or “apostle”. Thus *Ambia* would mean “messengers of God” or God's *naibs* on earth. An apostle or *nabi* is he who receives divine revelations through Jibril. One who teaches *tauhid* is a prophet.

The Koran acknowledges such prophets as Adam, Enoch, Abraham, Ishmael, Isaac, Jacob, David, Moses, Jesus, Salih, Hud, John the Baptist and, of course, Mohammed – the last of the messengers of God. Not all prophets had received the revealed Books and they followed the books revealed to their predecessors. However, the teachings of different prophets do not disagree on fundamentals such as oneness of God, doing good and abstaining from evil.

(i) *Siddhas*: It is a Sanskrit word meaning “holy celestial beings who have acquired the eight *siddhis* or one or many of them. The *siddhas* are described by Monier Williams as semi-divine supposed to possess purity. They probably represent deified ascetics of ancient times. They are propitiated in the same manner as the *nagas* and *devis*. The *siddhas* of Himalayas are called *devat siddhas*. They do not appear to be connected with the *jogis* though they may be spiritual relations of Goraknath.

(j) *Gandharvas*: *Gandharvas* are the denizens of the sky or Indra's heaven. They are the *soma*-drinking connoisseurs of women. The Atharva-Veda says there are 6,333 Gandharvas, but other works give other figures. According to Vishnu Purana, they were the sons of Brahma, born imbibing melody and drinking off the goddess of speech (*gamdhyayan tah*, drinking speech). They are also said to be the offspring of Kashyap and Arishta, and the children of Vach. They are said to be sixty million in number. They defeated the Nagas or snake-gods, seized their jewels and usurped their kingdom.

*Sar Bachan, Prose, Part I 229*

Their matrimonial association with *apsaras* has given rise to one of the forms of marriage – the *gandharva* marriage – where the mutual consent of man and woman to live together is all that is necessary, without any civil or religious ceremony.

***Mercy of the Compassionate Radhasoami Dayal***

**Sum and Substance of the  
Teachings of the Omnipresent (Huzur)  
Radhasoami Saheb**

***Sar Bachan Radhasoami, Prose,***  
**Part II**  
**Translation and Commentary**

**Grant Compassionate Radhasoami  
Your Grace and Protection**

The discourses of the omnipresent Lord (*Huzur*) which the Perennial Purush and the Perfect, Absolute Being, Radhasoami Sahib, uttered by His auspicious (gracious) tongue at the time of *satsang* and some of which were reduced to writing for the instructions (*hidayat*) of the *satsangis*.

1. In the Granth Sahib (the holy book of the Sikhs, literally “Mr. Book”), at every place and in every hymn, it is emphasised that one should seek the *Satguru* but, alas, nobody seeks the *Satguru* and everyone is being consumed by the wild goose chase (absurd or hopeless pursuit) of *tirthas* and *granthas*.

(a) *Tirthas*: *Tirtha* means sacred locales, groves, sites and the pilgrimage thereof, that is *tirtha-kshetra* and *tirtha yatra*, integral to cultural and spiritual ethos of India. The word is derived from the Sanskrit *tir*, “to traverse” or “go across” + *tha*, “sin”, i.e. “that which confers salvation from sin is *tirtha*” (*tarati papadikam yasmat tirtha*). Among the ancient religious centres are Mathura, Kashi (Varanasi), Prayag (Allahabad), Haridwar, Kedarnath, Badrinath, Jagannath, Dwarika, Kurukshetra, Ujjaini etc.

Most of the *tirthas* are associated with water: seas, rivers, brooks, ponds or tanks. One of the most sacred rituals at *tirtha* is to take holy dip in water which is sacred. As Taittiriya Upanishad says: “Water in all forms is divine.” In the Vedas we have *apodevata* (water-god) and *apodevi* (water-goddess). However, the concept of *tirtha* did not remain confined to certain sacred locales.

Spiritually elevated souls too are *tirthas*, according to Upanishads and Puranas. The Skand Purana says that pure mind is the best among the *tirthas*, so that any saint is a *tirtha*. In this sense, all the 24 spiritually advanced Jain apostles are called “Tirthankaras”.

According to Indian thought, the guru is *tirtha*, the father is *tirtha*, the mother is *tirtha*. This is borne out by the Shiva Purana which says that once

234 Sar Bachan, Prose, Part II

goddess Parvati asked her two sons, Skand and Ganesh, to perform circumambulation (*parikrama*) of the whole earth touching all the 68 *tirthas* (*athashatta*) therein. Swift moving Skand, astride his peacock, rushed to accomplish the mission but the clever and smart Ganesh stood his ground, bowed to his parents and walked around them seven times. Surprised, Parvati asked him to explain his conduct. Ganesh replied that mother and father being *maha tirthas*, he had earned the merit of circumambulation of the entire earth by going around them.

In the Radhasoami faith, the real fast (*vrata*), is to fasten one’s attention to the command of the *Satguru* and carry it out, and the close company of the *Satguru* and sages is the real *tirtha* (*Sar Bachan*,

Prose, Part II, para 54, Soami Bagh, Agra).

(b) *Granth*: Sanskrit for “book”. The birch bark (*bhurj patra*) and palm leaf manuscript in ancient India were held together by a cord (*dhaaga*) drawn through a single hole in the middle, or through two placed some distance apart. This explains how the Sanskrit word for knot *gaanth* or *granth* or *granthi* became Sanskrit *granth* for books.

2. At first, one’s primary concern should be to cultivate love for the *Satguru*. One who has this essential object (*anga*) in view, he would attain everything one day; and one who remains engrossed in the quest for Name and *Satt Lok* but did not (care to) develop love for the *Satguru*, he will remain empty-handed. The basic necessity (*mukhya*) is the love for the *Satguru* in that it would detach (the lover) from all else.

(a) Love is that which fills in the mind of the lover with only the object of love and excludes all else. If one loves the *Satguru*, all else will be excluded.

3. One should continue to perceive one’s state in the innermost recess of one’s heart in order to find out if lust, anger etc. (i.e. greed, infatuation, egoism or hubris, desire to wreak vengeance, hatred, jealousy, envy etc.) are in one’s control or not. If not, one should remain engaged in one’s (spiritual) practice and avoid all discussion, discord and controversy. One should always bear this discourse in mind.

(a) As Kabir put it: “Discord and discussion is full of poison, and by just speaking up one invites controversy; one should (therefore) stick to silence and bear with everyone, and recite the most profound Name.

*Sar Bachan, Prose, Part II 235*

4. The *Satguru* ordains that my relation with the seeker is spiritual and that with those *sevak*s who ride on the crest of the waves of their baser mind and follow its dictates, I have nothing to do.

(a) cf. *Maulana Rum’s Masnawi*, Volume V, Verses 4399-4407, translation and commentary by MG Gupta, M.G. Publishers, Agra. Also see Volume VI, Verses 4961-66, p. 430.

(b) To Radhasoami *Dayal* the spiritual welfare of a *satsangi* is paramount. He does care for his secular interests also but only to the extent that they do not obstruct but, on the contrary, aid his spiritual growth.

(c) The living master’s concern for the *jiva* is only spiritual, not the enhancement of worldly effects of body and mind except in so far as they subserve the purely spiritual interests of the seeker (see para 60, infra). Radhasoami *Dayal*, as the sovereign ruler, exercises “imperium” (the reunion of the *surat* with Soami) and “dominium” (taking care of the body and mind of the disciple).

The primary end (*paramartha*) comes first; the secondary (mental) and tertiary (physical) concerns come after that. Indeed, living as a householder aids the process of attaining to *moksh* for it implies constant hammering (*garhat*) of the spiritual seeker. Living outside the family confines, a man can become a freebooter and an adventurer – an agent of *Kaal-Shaitan* (Satan).

5. There are four (spiritual) aspects: karma, *upasana* (meditation), jnan (knowledge) and *vijnan* (wisdom or science) and none of these can be attained without the (grace of the) *Satguru*. If the perfect guru is available, he will engage a person in any of these aspects according to his entitlement. But if there is a hypocritical guru (impostor) he will instruct a disciple according to his inclination. This produces no gain but, on the other hand, it leads to loss for in that event the disciple becomes useless for any other task.

(a) In para 234, Soamiji Maharaj says that karma lasts up to *Trikuti* and *upasana* up to *Satt Lok* and jnan is obtained in *Anami Pada*, i.e. the unmanifested Lord anterior to Radhasoami Abode.



(b) *Vijnan*: *Vijnan* is a lower state than that of *jnan*. It is a state of intuition in which we can have a first hand view of Reality, of seeing the absolute Brahman (*Paar Brahman*) face to face, or realising it with all the fullness of which our nature is capable. It is as inevitable as experience; as absolute as perception. It forces itself irresistibly on our consciousness.

## 236 *Sar Bachan, Prose, Part II*

In this act of realisation, there can be no scope for doubt, hesitation: option of “this” or “that”. Reality, as soon as it rises into view, carries its conviction about itself. It lays hold upon our nature with absolute firmness. In this encounter (*sakshatkar*) with Brahman, we attain objective certainty and subjective assurance. It is absolute certitude (*haq-ul-yaqeen*).

This is *jnan* of Brahman but it is, in fact, the state of *vijnan* whose bliss is such as would knock out the pleasures of having seen the seven *vilayats* (see para 65 of Part I, supra). Knowledge of Brahman terminates in perception. But the fruit of knowledge (*jnan phalam*) springs up at the moment when complete knowledge is attained (*anubhavaroodha tu jnan phalam*). The result of Brahman *jnan* is experienced by means of intuition, for as the *Shruti* says: “The Brahman which is present to intuition is not hidden.”

Intuition is, then, the goal of all aspirants after release. So long as it is not realised, all knowledge remains partial, superficial, speculative, inferential and ineffective. The literal meaning of *vijnan* is *anubhav*. And according to the Radhasoami doctrine, without *anubhav* everything is empty of real content. *Anubhav* is experience or intuition.

6. When Kabir explained the mysteries of the higher spiritual regions and the *Sant Mat* to Brahma (the procreator in the Hindu Trinity, the other two being Vishnu the Sustainer, and Shiva the Destroyer) he evinced interest (*shauq* or zest and zeal) in searching for the *Satt Purush*, but *Kaal* (the force of negativity that goes outward and downward) beguiled him out of it. Where does then the (ordinary) *jiva* stand in the matter of seeking the *Satt Purush* without the grace of the *Satguru*?

7. He (Soamiji Maharaj) said that “if there is a devout who has perfect spiritual credentials, he can be gifted with the capacity to recognise (the master). None has that degree of devotion that may oblige us to introduce ourselves to him. What you are doing now is mere imitation. But there is nothing to worry about. This time, we desire it this way; and it is in this way that we will redeem all (the aspirants).”

(a) See author’s translation and commentary of *Diwan-i-Hafiz*, Lyric 33, Verses 7-11, MG Publishers, Agra, 1997, pp. 28-29.

8. For both *sharan* and *karni*, love (*prem*) is essential. Without love, neither *sharan* nor *karni* can be accomplished.

## *Sar Bachan, Prose, Part II* 237

(a) *Sharan*: For explanation of *sharan*, see para 184, infra.

(b) *Karni*: The word is from Sanskrit *kar* which means “hand, the instrument of action”. *Karni* implies spiritual action, namely:

- participation in *satsang*;
- recitation of the holy name;
- contemplation of the form of *Satguru*;
- meditation on the unstruck melody, i.e. *anhad shabd*; and
- *charcha* or reflection and deliberation on the words of *Satguru*.

9. Just as *ghee* (butter clarified by boiling, used in Indian cookery; from Sanskrit *ghri* = to sprinkle) is (hidden) in the milk, and fire in the wood, but without becoming manifest milk cannot act as *ghee* and wood cannot serve as fire, likewise, Brahman is shrouded in the (layers or *koshas* or sheaths of your) *ghat* (pitcher or body). As it is, if you go about proclaiming (yourself as) the Brahman without your manifesting it, your claim would be deemed to be false.

(a) Brahman: The word “Brahman” is derived from the root *brh* which means to grow or to evolve. In the beginning, it meant sacrifice (*yajna*), then prayer (*puja*), and then it acquired its present meaning of Ultimate Reality (confined to *manas* and *Maya*) which evolves itself as this *samsara*.

“Brahman” is that which spontaneously bursts forth as nature, *Prakriti* or *Maya* and with the spirits gifted to him by the Absolute Lord, he launched on this creation of three *loks* – the *Brahmand*, the *Und* and the *Pind*. He is the immediate cause of these *loks* whose ultimate cause is the *Satt Purush* who gifted the spirits to him.

(b) Five Sheaths: The lowest level is that of matter (*annamayee kosha*). The inorganic matter must, however, become organic. Hence the *pranamayee kosha* (biological plane). But then it must evolve consciousness. Hence the *manomayee kosha* (psychological plane). But then, consciousness must become self-conscious or rational. Hence the *vijnanamayee kosha* (metaphysical plane), so that arts, sciences, philosophy and religion grow. But, then, it must aspire to merge into the Absolute in order to have bliss. Hence the non-dual bliss or *anandamayee kosha* (mystic plane).

Thus, the five *koshas* represent the material, the biological, the psychological, the metaphysical and the mystic planes.

## 238 Sar Bachan, Prose, Part II

10. The main force is devotion to the guru. So long as this is missing, nothing (worthwhile) will be accomplished. As it is, one must develop perfect and firm devotion by whichever means one can.

11. The Supreme Being is in you as there is fragrance in flower. Flower is visible but the fragrance is not. Those who have the nose, can recognise the sweet odour in the flower. Similarly, those who know the science of *gurutattva*, they know the Lord within.

(a) See also para 9 of Part II, supra, and para 232, infra.

12. Those who do perform meditation (rather indifferently), their meditation is comparable to the activity of the bullock yoked to the oil crusher (with blinkers attached to its eyes) so that it goes round (the axle) the whole day (but gets every time back to square one) remaining in the house, though it arrogantly boasts that it has negotiated 12 *kosas* (about 24 miles).

Likewise, inside you there is this ox-like mind which sits in meditation but does not ascend. This only multiplies (your) egoism claiming, “I have meditated for two hours”, but without eliciting any pleasure (*rasa*). If pleasure accrues, then why should there be any arrogance! So long as you do not transcend *Trikuti* (Cottage of Three Prominences), you’ll not get undiluted pleasure.

(a) *Trikuti*: It is the Cottage of Three Prominences – Kailash, Meru and Sumeru – with *AUM* or *OM* or *Aumkara* or *HOO* or *Allahoo* as its unstruck melody or presiding spirit. It is situated in the interior between the two eyebrows called as *bhrikutis*. *AUM* is the Hindu mystic syllable and it is used in all prayers and rituals. It is said to stand jointly for the Hindu trinity: *A* = Vishnu, *U* = Shiva and *M* = Brahma. It is also supposed to represent four possible states of consciousness: *A* = waking, *U* = dreaming and *M* = dreamless slumber, and the incommunicable silence after the three, *turiya*, i.e. nirvana.

*Trikuti* is the region from which breath or *praan* has emerged and so its deity is called as *Pranava*. From this region, the three *gunas* have also emerged. It is therefore, only after one crosses this station and reaches *Sunn* that one gets undiluted spiritual delight (of *Nirgun* Brahman). It is also called as *Gagan* or *Arsh-i-Bareen*. Its form is like the red rising sun and its sound or *shabd* is thunder and *mridang* (drum).

*Sar Bachan, Prose, Part II* 239

13. All the *jivas* are qualified (eligible) for *bhakti* (devotion). But then, all of them do not have full credentials for *bhakti*. However, there is no harm in *bhakti*, for to the Supreme Lord devotion is dear and nothing else is dear to Him. But he accepts only the devotion to the *Satguru* (His plenipotentiary on earth), and devotion to none else is agreeable to Him.

14. The cameleer holds the string (fixed in the camel's nose that serves as a rein) of only one camel, and after him thousands follow one after the other. Likewise, *gurumukh* is only one and by his charisma (halo or *pratap*) a great many *jivas* cross the ocean (of this phenomenal world).

(a) Cf. author's translation and commentary of *Maulana Rum's Masnawi*, Volume V, MG Publishers, Agra, 1996, p. 219. Also see *Diwan-i-Hafiz*, op.cit., pp. 139-40, and Lyric 349, p. 335.

(b) Also refer to paras 49, 58, 78, 152, 179, 187, 200, 207, 242 and 262 of Part II, *infra*, and *Sar Bachan*, Poetry, Volume I, Hymn 1, Bachan 8, Verses 25-27.

15. *Satsang* is like the philosopher's stone (*paaras* – a stone or substance thought by alchemists to be capable of transmuting base metals into gold). Anyone who becomes engaged in it sincerely, he is transmuted into gold, even as by touching the philosopher's stone, iron is transmuted into gold, and if there persists a gap (*antar* or screen of body between him and the *satsang*) then iron would remain iron, albeit *satsang* is the philosopher's stone.

(a) *Kapat*: The word *kapat* is from *ka*, i.e. *kaya* or "body", and *pat* which means "curtain" or "veil". *Kapat* is self-deception, use of the veil of ego to hide one's real state. It is the vain and ridiculous attempt of poverty to appear rich, of the false to look as truth, of hubristic to appear as humble, of the greedy to look benevolent. Affectation (*kapat*) is a greater enemy to the face than small pox. It is certain deformity. By reforming oneself on fantastic models a person begins with being ridiculous and usually ends up in being vicious.

Affectation differs from hypocrisy in being the art of counterfeiting qualities which we might, with innocence and safety, be known to want, e.g. if I am affecting *bhakti*, by implication I may be said to be wanting

240 *Sar Bachan, Prose, Part II*

*bhakti* and it means that while hypocrisy is the necessary burden of villainy, affectation is a part of our chosen trappings of folly. So to say, our affectation counterfeits those excellences which are farthest from our attainments because having our defects we eagerly endeavour to supply them with artificial excellence.

Affectation proceeds either from vanity or hypocrisy or both. This is because as vanity puts us on affecting false characters to gain applause, so hypocrisy sets us on the endeavour to avoid censure by concealing our vices under the appearance of their opposite virtues. That is why saints counsel us to avoid all singularity and to shun all affectation.

What is in accordance with nature is best, while that which is repugnant or contrary to it is always distasteful. Nothing is graceful that is not our own. Paltry affectations and strained allusions are easily attained by those who choose to wear them; however, they are but the badges of ignorance or stupidity when it would endeavour to please.

Affectation lights a candle to our defects, and though it may gratify ourselves, it disgusts all others. All false practices and affectations of knowledge are more odious than any want or deficit of knowledge can ever be. Hence saints advise man to be himself, and ape no greatness or *bhakti*. Be willing to pass for what you are: a good farthing is better than a bad sovereign. Affect no oddness or maturity, gurudom or sheikhdum, and dare to be right, though you look infirm and singularly raw.

**16.** Those *satsangis* who at the hour of rendering service (to the *Satguru* or *satsang*) become replete with anger (i.e. become furious and enraged), this is unbecoming of them and unseemly. This is the wont of worldlings that whenever an obstruction occurs in their business, they become angry and annoyed. If a *satsangi* also becomes used to this wont, then he becomes at par with the worldlings without any difference.

The *satsangi* must be given to forgiveness which is appropriate for him. This anger is the vicious circle of *Kaal* (the force of negativity, downwardness and outwardness); don't permit it to get into you (and obsess your emotions and thoughts). Whenever obstinacy overtakes you, you must be forgiving and forbearing.

**17.** To hear and to understand is easy, but more important is the inner comprehension of the core and the essence of what you have

*Sar Bachan, Prose, Part II 241*

heard and intellectually understood. It should become part of your "being" so that you may act in accordance with it. The rule is that you act according to what you have inside you.

Those who are genuine *satsangis* therefore must remember the principles and thoughts contained in the guru's sermons and discourses; to wit, a *satsangi* always bears these thoughts in mind because he is fully aware of the protection of his *Satguru*, the master. If he is not conscious of the guru's protective hand on his head, forgetfulness and illusion will take him over.

Without the overwhelming support of *Dayal*, the mind which is *Kaal* and is the sworn enemy of *surat*, will not allow the *satsangis* to retain the essential thought content of the master's teachings. That is why it is a matter of capital importance for a *satsangi* always to remember his master and his Word (*shabd*), and never to lose sight of them even for a moment.

**18.** Just as the desire (craving) for the worldly effects of pleasures (*padarathas*) has been in operation from one birth to another, likewise, if one has the desire for *paramartha* also, then his spiritual mission would become accomplished.

(a) *Paramartha*: Properly understood, *paramartha* is to endeavour to comprehend the nature of the core of man, i.e. his *surat*, which has been enmeshed in desire born of *manas* and *Maya*. To extricate the *surat* from this mire, and to push it on towards its real abode whence it came – the *Satt Desh* – is the end of man's life in this world. Soamiji Maharaj in the opening lines of *Sar Bachan, Prose*, has given the quintessence of the Radhasoami view of *paramartha*.

The Radhasoami view of *paramartha* does present a view on austerity and penance designed to make life serene and sane. It gives a fresh appraisal of asceticism and self-denial. The proper purpose of asceticism is not the dismissal of the body as illusory and treating it with neglect and indifference and by painting the world and its goods as wholly blank, hollow and irrelevant. It is not a dispersal of the body as something immoral, to be undone by torments and tortures. It is an attempt

to place the body in its intended place as a servant of the whole of man's being, including his spiritual being.

Although there is much to be said in favour of the rigid disciplines, ascetic systems and strict routines of the great monistic institutions, used as

## 242 *Sar Bachan, Prose, Part II*

devices to detach man from worldly life and to unite them with the Supreme Lord, over the years they have become obsolete, irrelevant and ill-suited to man in *Kaliyuga*. Man needs to grow as plants and flowers grow, with the sun drawing their leaves and petals to spread themselves out. He needs fresh air, a less regimented and less organised and more individual approach; he requires fewer rules and easier regulations, less enclosure and a less congested life (i.e. he needs *Sahaj Yoga*).

Ascetic discipline, when intelligently and properly applied, turns against the senses' domination of the mind so that the latter may be induced to turn inward (*antarmukhi*) and explore its purer form (*Brahmandi manas*). But unfortunately, professional Brahmins and their exploitation have turned ascetic discipline into self-tormenting flagellation.

The Radhasoami Faith does not commend an asceticism which seeks to make life as unpleasant as possible, under the false belief that it is seeking to make life as righteous as possible. The direct aim of the Radhasoami discipline is to have the road to spiritual rebirth, to extirpate gradually the sensuality and selfishness of the bygone conduct and to prepare the body, the emotions and the mind for the influx of higher forces and the holier currents from the *Satt Desh*. It holds that whoever violates the hygienic laws of his body and the normal requirements and urges of both body and mind is eventually inviting the wrath of nature.

That is why, the Radhasoami discipline rejects all exaggerated and unreasonable asceticism – A's refusal to smell a rose or eat delicious food; B's inflicting horrible tortures on his body with iron instruments, pain-shirts and sharp nails; C's eating and sleeping amid the gravestones of a cemetery or in the eerie and weird cremation ground; D's putting sharp flint and pebbles inside his shoes when about to go for a walk; and E's sitting like a dead statute in a rigid posture which is causing pain and cramps all over the body in a bid to demonstrate his spiritual prowess.

The Radhasoami Faith allows the body, the senses and the mind the normal food they require. It totally rejects the asceticism that is forced and therefore insincere, unless it be a refuge and happy relief from indulgences that are insatiable, always fretful, always oppressive and remorseful.

And so it warns against gluttony which affects health, nerves, emotions and mind in an obstructive and debasing manner. Occasional fasting or simply reducing the intake of food and long brisk walks are recommended. Eating meat is of demoniac origin and is forbidden; likewise, alcohol is prohibited for it does more spiritual harm than good. Use of onions and garlic is considered spiritually unwholesome.

## *Sar Bachan, Prose, Part II* 243

The devotee is advised to marry and have normal sex but is warned against the continual wastage of the precious distillation of his vital essence in degrading self-indulgence and against the surrender of the precious freedom of his heart and mind to sexual slavery. A *satsangi* devoted to *paramartha* never lets himself be blinded by the physical ecstasy produced by sexual intercourse to the metaphysical reflection – that it is only a brief, pitiful and shifting counterfeit of the ecstasy produced by spiritual elevation. It is brief because in a few minutes it is gone; pitiful because its cost is so often so disproportionate to its value; and shifting because those in whom it originates may come to tire, dislike

or even hate one another.

The *paramarathi* (seeker of the spiritual end) never lets the morbid, the negative and the toxic enter his body or his mind and never entertains neurotic or paranoiac emotions, phantasmagoric illusions of guruship, tantrums, hysterical fits at the slightest provocation or imaginary grievances, resentment and petulance, and he is always aware of the masquerade of his ego. The *paramarathi* never makes studied effort to hide his faults from others and never feeds himself in the wise of a carrion crow. He shuns negative emotions like meanness, envy, jealousy, dread, malevolence, enmity, hatred, malice, intolerance, bigotry, sulkiness and quarrelsomeness which make up the ego's strength, when it stubbornly refuses to yield to the commands of the *Satguru*.

On the contrary, he cultivates humility to recognise his own deficiencies instead of being engrossed in other peoples' inadequacies. Humility (*deenta*) is considered to be the door of the entry of grace (*daya*) as ear is the gate for the word to get in and be heard and eye is the door for an object to be seen. One who has *deenta* (humility) need not bother about any viaticum (*tosha*) required for the spiritual journey (see paras 37, 90, 111, 117, 211 and 242 *infra*).

A true *paramarathi* is he whose sole concern is to be able to behold the Supreme Lord and who readily subordinates all his activities to that supreme (*param*) end (*artha*), so that he may so much get in His good graces that he may be able to enter His abode and so that he may obtain perennial, everlasting bliss and may become extricated from the vicious circle of metempsychosis (*avagavan*) and its attendant pains and pleasures. Save for this desire, a true seeker entertains no other thought. He is despaired of this world and regards all its effects as perishable and peaceful.

On the contrary, a pharasaical seeker, a whited sepulchre and a plaster saint (*kapti*, *swarhi* and *pakhandi*) does everything for the sake of his vainglory and ostentatious display of false and non-existent spirituality so that he may get the attention of the big people and procure wealth and ob-

## 244 Sar Bachan, Prose, Part II

jects of carnal pleasure, and so that everyone around may hold him in high esteem and admire him.

A true *paramarathi* would search for the *Satguru* of his age and will become his ardent devotee and will avoid the traditional practices like idol worship, pilgrimages, fasts, *yajnas* and the rest. Radhasoami doctrine holds that for a true seeker to observe the commands of the *Satguru* amounts to fasting, the company of the *Satguru* and *sadhs* is pilgrimage, the *Satguru's* speaking is luscious food, his discourses constitute delectable food, and to have complete faith in the *Satguru* is his apparel (*pairaahan*). This, according to Radhasoami Faith, is the position of the pure *paramarathi* (see paras 54 and 179 *infra*).

A *paramarathi* takes to miracle-performers, conjurers, and the charlatans or the so-called theoretical preachers (*vachak jnanis*) as slaves of lust, anger, greed, delusion and ego, and as seekers of wealth, wine and women, name and fame. No sleight of hand or conjuring trick can enable a man to overcome the negative pulls and tendencies of his mind. A true *paramarathi* walks warily and avoids the spiritual maniacs, the charlatans and the dealers in skulduggery.

19. This *samsara*, which is desolate (*ujaad*) has been taken to be inhabited (*basti*) and its *padarathas* (categories), which are transitory and perishable and non-existent, are accepted as real and existent, but of that which is *Satt* (Existent) in it, man is unaware. Then how can the *jiva* manage to live (a spiritual life) and how can he become engrossed in *satsang*?

(a) From the phenomenal point of view this *samsara* is quite real. It is not an illusion; it is a practical reality. [See para 130, *infra*: "All this *samsara* is made of matter but in this, *Naam* (Name) is

excellent.”]

(b) The *Sant Mat*, like the Vedanta, distinguishes between the dream state from the waking state. Things seen in a dream are quite real and true as long as the dream lasts; they are sublated only when we are awake. Likewise, this *samsara* is quite real so long as true knowledge born of guru *bhakti* (devotion to the guru) does not dawn. According to Vedanta:

*Brahman satyam, jagat mithya,  
jivo brahammaiva naparah.*

(Brahman is the only reality; the world is ultimately false and the individual soul is non-different from Brahman.)

(c) See para 130 infra, and also see Section V of the Brahadaranyaka Upanishad. Here the word *satya* is split up with three syllables: *sa*, *ti*, and

*Sar Bachan, Prose, Part II 245*

*ya*. The letter *t* occurs in the words *mrityu* and *anrita* which means death and falsehood respectively, both of which are untruth, for truth transcends them. The syllables *sa* and *ya* (the first and the last) are truth for they are not found in *mrityu* and *anrita* and they are found in *satya* which means truth. So to say, in the word *satya* or *sa-ti-ya*, the untruth signified by the syllable *t* is enclosed on either side by *sa* and *ya* both of which symbolise truth.

There is, therefore, preponderance of truth in the word *satya*. The practitioner of this meditation is never hurt by untruth (mantra I, Section V, Chapter V). The basic truth revealed by the word *satya* or *sa-ti-ya* is that in the beginning there was truth (*sa*) and in the end also there will be truth (*ya*) but in the middle what we see as the universe is false and unreal (*ti* or *t*). So to say, *moksh* or truth (*sa* and *ya*) is found in untruth (*t* or *samsara*).

(d) *Paramartha*: *Paramartha* is of several orders. There are three major divisions of creation: (i) *Pind*, (ii) *Brahmand*, and (iii) *Satt Desh*. The *paramartha* of *pind* takes one up to the top of *Pind*, i.e. the sixth ganglion (i.e. *yogi gati*); that of *Brahmand* ascends up to *Sunn* (top of *Brahmand*); that of *Satt Desh* to *Satt Lok* and upwards.

The medium of the first is body (*pind*) and the endeavour is physical. The medium of the second is mind and the effort is mental or intellectual; and the medium of the third is spirit or *surat* and the striving is purely spiritual, aided by subtle mind.

The *paramartha* of the first order was possible when Maya was the predominant factor; the second, when Maya was eclipsed by mind; and the third, when spirit or *surat* is emerging from the clutches of body and mind. This is the true *paramartha* and its mystery can be revealed only by those who descend from the *Satt Lok*, i.e. the saints (see *Discourses of Babuji Maharaj*, Volume I, Discourse 33, dated 14.08.1938, Soami Bagh, Agra, 1998, pp. 180-81).

**20.** The *jiva* is not qualified to attend the *satsang* of the saints. If he cares to attend the *satsang* for some time, only then he can become eligible to be seated here (i.e. to be admitted into the *satsang* as a member). One may go about explaining to him (the mysteries of the *Sant Mat*) but he never lets go an opportunity of coming forward to proffer his intellectual guiles (sophistry, though subtle yet unsound or fallacious reasoning).

But here (in the *satsang*) there is no room for intellection, for this is the path of love. And how can *prem* (love) emerge or develop

without (active) participation in the *satsang*? And in the *satsang*, *Kaal* (negativity) is hell bent not to allow him to become engaged. And, then, the *jiva* is really helpless and feckless, and he has no way out (i.e. he is powerless and weak).

21. One should love the saints as the fish love the water (i.e. as the fish out of water squirms, the disciple must writhe in pain if denied the company of the saints). He who loves the saints in this manner, becomes the apple of their eye and it is he who becomes separated from the *jagat* (the world).

(a) Refer to paras 33, 45, 54, 84, 92, 96, 103, 116, 118, 124, 126, 142, 143, 152, 167, 179, 188, 190, 200 and 209 infra; cf. *Diwan-i-Hafiz*, op.cit., Lyric 262, p. 258.

22. One must make the mind and the guru stand face to face with each other. At that time, if one obeys the command of the guru, then he has slain (subjugated) the mind, but if he acts in accordance with the dictates of the mind, then he has turned averse to the guru. So, he who has the pangs (of hunger for the guru's love and company), he will keep the guru in the forefront, and one who has no fear (of annoying the guru) will drift along with the currents of the mind (i.e. move aimlessly from place to place, from one activity to another, from one object to another).

23. Nothing worthwhile would be accomplished by merely reciting the saints' discourses and by memorising them, so long as one does not take to practice. For this reason (it is stressed that) whatever discourse you hear, go deep into it and practise it and live it, or else hearing it and comprehending it is of no avail.

24. The *jivas* of today have enormous attachment to fasts, *tirthas* and idols but not even one-fourth part of that love is for the feet of the guru. For this reason, nothing goes deep inside them (i.e. they remain unaffected by the guru's teachings). Whatever they hear that is from the surface, and whenever they have his glimpses (*darshan*) that is also from the surface (i.e. all this is superficial rather than genuine or actual), and if they recite the name, that too is from the surface (superficial).

*Sar Bachan, Prose, Part II 247*

If they take resort to the perfect guru, he will make them go deep inside their innermost recesses. Without the *Satguru*, none has the strength to make them turn inward (away from the magnetic force of *Kaal* and *Maya*).

25. So long as one does not take firm hold of the *Satguru*, one will never escape (the vicious circle of) *chaurasi* (transmigration). If you belong to the family of the past saints and are holding on to the saints (i.e. the *Sant Mat*) and do not have faith (*bhava*) in the *Satguru* of your time, and do not accept his commandments, even then you will not escape *chaurasi*. This is because even the saints who appeared in the past had directed that one should take the shelter of the perfect guru of his time so that the (spiritual) mission may be accomplished.

(a) *Chaurasi*: The currents of three *gunas* in their downward course became associated with the 25 *Prakritis*. They also entered into mutual combination with each other. Thus, 84 compound currents – 75 of matter and 9 of *gunas* referred to – passed into the third division of the Creation. These 84 subtle currents are known as the *chaurasi laksh* (literally, “the subtle 84”). The material forms, the constituents, and functions of all animate and inanimate creation in the third grand division (*Pind Desh*) have been evolved out of these 84 currents (see para 135, infra).

The way out of the vicious circle of 84 is the Radhasoami Faith. Anyone keen for liberation can take initiation into the Radhasoami Faith from a true *Sant Satguru* or a *sadh* guru or one who has been following devotional methods prescribed by a *Sant Satguru*, and start practising devotion according to the mode prescribed by the Radhasoami masters, and liberate his spirit from the bondage of matter (body) and mind (*manas*) predominant in the *Brahmand* and the *Pind Desh*. His spirit can close its account of karmas and rise to the highest sphere of pure spiritual region (*Satt Desh*).



Till a person acts on this principle he cannot get rid of the material covering or body, and his spirit (*surat*) must continue to wander here and there subject to birth and rebirth, and successively change its covering or body (metempsychosis).

(b) Also refer to Part I, paras 57 and 58, *supra*; and paras 27, 33, 55, 856, 109, 115, 135, 156, 169, 178, 180, 194, 205, 208, 210, 212, 217, 233, 236, 239, *infra*.

26. He alone will overpower this intoxicated and wild and refractory mind who has a true yearning (craving) for seeing the Lord.

## 248 *Sar Bachan, Prose, Part II*

Just as the proud, refractory elephant wanders about the forest and goes whither he likes and nobody stops him, but when the goad of the mahout is applied to him, then that very proud, intoxicated elephant comes to be used as the carriage for the king and begins to live in comfort, likewise, he who is guru-oriented alone will enter the (divine) palace (abode).

Those who are without gurus (*niguras*), they will enter into the vicious circle of *chaurasi*. For this reason, one must, as far as possible, work assiduously to develop guru-orientation (*guru-mukhta*), but the guru must be perfect.

(a) Who is a perfect guru? Indian mystic literature recognises six types of gurus and they are *prerak* (impeller or motivater), *suchak* (indicator), *vachak* (explainer), *darshak* (spectator or director), *shikshak* or *acharya* (instructor or teacher), and *bodhaka* (*neshtavan* or *prakashak*). Relatively, the most perfect is the *neshtavan* guru (see para 258, Part II, *infra*) for he is the cause and the other five are its effects.

Without the spiritual knowledge which the illuminator (*prakashak* guru) imparts, motivation, indication, explanation, direction and instruction are not only ineffectual but even productive of great harm both in this world and the world beyond. It is only the *neshtavan* guru who in a moment can destroy the mass of your sins, and he alone can take you across the sea of *samsara*; he is the master, the protector, the destroyer and the granter of liberation. Nobody can ever guide another person along a path which he has never trod himself. It is immaterial as to which caste, community, country, *varna* or sex a person belongs, in order to become a perfect guru.

The real, perfect *Satguru* is in constant communion with the Supreme Being and he alone can lead to man's redemption; the rest are agents of *Kal*, interested in exploiting man's quest for true spiritualism through worship of temples, pilgrimages, fasts, *yajnas* and the rest (para 36, Part II, *infra*). Even Lord Krishna found it impossible to emancipate his dear disciple Udhava at his own and advised him to resort to yoga.

As it is, how can the idol of Krishna be the source of redemption today? It is only *Surat-Shabd-Yoga* or *Sahaj Yoga* and devotion to the living *Sant Satguru* which can lead the disciple to the final abode. The resort to pilgrimages is useless for they have now become the seats of fairs and *tamashas* and the days of fasting are used for consuming delicacies and catering the palate or gambling (para 37, Part II, *infra*). Temples and mosques have become places of decorations. It is in view of this degradation and compounded ignorance that Radhasoami *Dayal* became manifest in human form to help man redeem.

*Sar Bachan, Prose, Part II* 249

The hallmark of a true saint is that he would divert man inward, towards the Supreme Being, away from idols, pilgrimages and scriptures and the worship of avatars and prophets. He will reveal the *Sahaj Yoga* (*Surat-Shabd-Yoga*) as the only one path towards salvation. He will exhort his disciples to render service, love and obeisance to the *Satguru* of his age (Soamiji Maharaj does not refer here to *Satgurus* but to the “*Satguru* of the age”).

He will gradually cut asunder the disciple's bonds with his wife, children, wealth and desire for name and fame and replace these attachments (*asaktis*) with the love of the Supreme Father (see paras 40-42, Part II, *infra*). He himself is ever engaged in contemplation and meditation and will also engage his disciples in the same occupation. He will cleanse his disciples of the dirt of anachronistic *dharmas*, karmas, illusions, doubts and apprehensions. He will gradually cut off the roots of all the bonds, inner and outer (i.e. *tabarra*), and will reunite the *jiva* with the Supreme Being in this very form.

The only condition is that the disciple must persist in his love and devotion to the *Satguru*, follow his directions and enhance his love and devotion to the feet of the guru.

27. Whatever we say and instruct, that is in accordance with the entitlement (qualification) of the *jivas*. Presently, no fully qualified person is in sight. They who are styled as great *paramarthis* (spiritualists), enlist hundreds of disciples and whether they are householders or mendicants, they make them into erudite scholars (*jnani*s) by turning them around the garland of thoughts and ideas. As it is, such masters and disciples are both victims of delusion. They will not attain to anything save hubris.

And those who belong to the school of Guru Nanak, are reduced to such straits that they have wrapped up the Granth Saheb, turning it into a heap (*pout*) and perform its *aarti* (a ceremony performed in the worship of gods and goddesses by moving a lighted lamp or camphor circularly round the idol, and rendering obeisance). They have repeated this practice for many, many days but there was no word (from that heap) directing their (*chitt*) to the Name and wishing happiness.

They do not realise that in the Granth Saheb, greatness of *Sant Satguru* is portrayed and they just wonder if one should look for

## 250 *Sar Bachan, Prose, Part II*

him (the *Satguru*) or not. But they do not accept the command issued by the guru for the present time. Think of it that when Guru Nanak appeared where was the Granth, and he (Nanak) must have explained (spiritual mysteries) by his own discourses.

This makes it abundantly clear that the Granth is powerless in transmuting a person into a saint and the saint does not depend upon the Granth, and the saints have the power to transmute one into a saint and create a Granth whenever they so desire.

There are many who have recited the Granth hundreds of times over again but it did not strike them as to what was written in the Granth; that by reciting the Granth nothing will be accomplished, that it is absolutely essential to look for the *Sant Satguru* who may dispel all delusion, and that except for this device, there was no escape from *chaurasi*.

(a) Granth Saheb: It was in 1609 that Arjun Dev compiled the Granth by collecting the writings of his predecessors and of some Hindu and Muslim saints and three other gurus, adding to them some hymns of his own. The Granth was scribed by Bhai Gur Das and “enthroned” in Harmandir Sahib (The Golden Temple) and became known as *Pothi* or Granth Saheb (Mr. Book).

When the tenth guru, Govind Singh, invested the guruship in the *Gurbani* (guru's words), the *Pothi Saheb* became known as *Adi Guru Granth Saheb*. The term *adi* means “first”, so that Arjun Dev's “Granth Saheb” began to be termed as *Adi Guru Granth Saheb* to distinguish it from another Granth called *Dasam* (Tenth) *Granth Saheb* composed and compiled by the tenth guru.

The *Dasam Granth Saheb* is not treated as guru. It is not one book and the whole of it is not a religious scripture. It is a compilation of philosophical, historical and other secular writings of Govind Singh compiled in one volume by his disciples like Maan Singh and Baba Binod Singh. It seeks to explain the historical and mythological references found in the *Adi Granth* and contains Puranic myths relating to Ram and Krishna and battles among the devils and gods.

The *Adi Guru Granth Saheb* has some 6,000 hymns the major portions being from Nanak and Arjun Dev himself. The *Gurbani* is divided into 31 *ragas*, each *raga* being subdivided into *chowpadey*, the *ashtpadi* and the *chhand*. There are three sets of compositions – *Japu* (for morning), *Sodar* (for evening) and *Sohila* (bed time). In the beginning of the *Japu* there is

Sar Bachan, Prose, Part II 251

the *Mool Mantra* which is also repeated at the beginning of each *raga* and is repeated within the *raga* whenever there is a change in the musical code.

The *Gurbani* is followed by *Bhagat* (Devotee) *Bani*. Hymns of Kabir (who in my view was Nanak's own teacher), Baba Farid, Naam Dev, Ravi Das, Dhanna, Jaidev, Trilochan, Ramanand, Pipa, Sain and Surdas. Even the hymns of Sundar, a relative of Amar Das, are included in the *Gurbani*.

Two other parts of the *Gurbani* are the *Var* – an account of the lives of the first five gurus, written by two singers, Satta and Balwand, and the *Bhatt Bani*, written by a set of *bhatts* or professional singers of hymns of praises. They are reported to have visited Goindwal when Arjun Dev was there and were impressed by him.

At the end of the *Adi Granth* there are two concluding *shabdas* by Arjun Dev the first of which explains that the compilation contains the praise of the Lord, and the second thanks Him for having got the compilation done through the medium of Arjun Dev. To establish a separate ethnic identity of the Sikhs (something which Nanak would never admit), the *Adi Granth Saheb* is written in the Gurumukhi script.

The Sikhs keep the Granth Saheb in silken cloth and adore it like an idol. Ripley's *Believe It or Not* has this to say about it, under the caption "Mr. Book":

"The most revered book in the world is the Granth Saheb (literally Mr. Book). It is the holy book of the Sikhs, a religious sect of India. This book is treated as though it were a living, oriental king. It has a retinue of servants who fan it all day with golden handled fans of peacock feathers. An orchestra plays sweet music before it to banish boredom. Sweets are offered to it continuously for its sustenance.

"The famous Golden Temple of Amritsar, centre of the Sikh religious worship, was built for the express purpose of housing this book. The Temple is of marble encased in heavily gilt copper and cost \$40,000,000 to build. It is the costliest book cover in the world."

**28.** The *satsang* of saints is such a Tree of Life (*kalp taru*) that it removes every craving, and it is said that *kalp taru* fulfils all cravings, but no body has found it so far. The *satsang*, however, is your own *kalp taru* so that you must attend the *satsang* time and again. If you cannot attend it a great deal, attend it now and then but do it with sincerity, not by masquerade, for that is of no avail.

(a) *Kalp Taru*: Sanskrit *kalp* = wish + *taru* = fulfilling; "a wish fulfilling tree". Also called in English as the Tree of Life. In Old Testament, it is a

252 Sar Bachan, Prose, Part II

tree in the Garden of Eden, the fruit of which had the power of conferring eternal life (Genesis 2:9, 3:22); in the New Testament, a tree in the heavenly Jerusalem for the healing of nations (Revelation 22.2).

Also see Yggdrasil, the world tree of Scandinavian mythology that with its roots and branches, binds together heaven, earth and hell. It is an ash, and at the root is a fountain of wonderful virtues. In the tree, which drops honey, sit an eagle, a squirrel, and four stags.

(b) Cf. *Diwan-i-Hafiz*, op.cit., Lyric 255, Verses 1-8, p. 251. Also refer to paras 86, 87, 90, 92, 119, 122, 141, 142, 151 and 262 infra. See *Maulana Rum's Masnawi*, op.cit., Volume V, p. 319; and Volume VI, p. 299.

29. Just as a diamond pierces a pearl and does not pierce a stone or a rock, likewise, the utterances of saints affect the rightful seeker (*adhikari*); they do not benefit those without credentials. But if even the one without entitlement (*un-adhikari*), regularly attends the *satsang*, one day he will become worthy of it. But the problem is that he will not be able to persist in the *satsang*.

30. In the beginning (before creation) there was haziness (characterised by reduced visibility, mistiness – *dhundhukar*). At that stage, the Supreme Lord (*Purush*) was in a state of eternal polarisation and his primary characteristic was love and bliss (*sunm samadhi*). (He was alone, the limitless reservoir of love and bliss, with none to adore or exchange love with Him. He was in the highest degree concentrated.) There was no creation then.

When he wished (to create and correlate) the Sound was put forth and that led to the whole creation – first *Satt Khand*, and then from the power and arts of *Satt Purush* came forth the three *loks* and the rest of expansion (*vistaar*).

(a) In the beginning, the spirit (*surat*) was merged in and with the Lord: *sunu surat tum apna bhed, tum hum mein thhee sadaa abdhed* (“O Surat, hear your secret! You were, in the beginning, absorbed in Me”). The *surat* referred to here is the current (*dhara*) of the sound (*shabd*) that flowed from the sound through which the Lord manifested Himself. “Sound” therefore is “Soami” while the current that issued forth from it is *dhara* which is called as the *Adi Surat*.

This current, starting from the Radhasoami *Dhaam*, created and stopped at the next spiritual region, *Agam Lok*. From there it released yet another

*Sar Bachan, Prose, Part II 253*

current which came down and created the next region, namely, *Alakh*, where it stayed. From there it issued forth yet another current of *Adi Surat*, i.e. “Radha” that created the next region, viz. *Satt Lok* and stopped there. From here, yet another current issued forth that came down and created the next lower region, namely, *Bhanwar Gupha* (Rotating Cave), where it halted, releasing the next current of *Adi Surat*, and so on.

Thus, the *Adi Surat*, commencing from the Radhasoami region, went on and on, creating all the lower regions, halting at the next lower station and releasing its own current for the next station, eventually descending down and creating the *Pind Desh*.

31. That *Paar* Brahman (Transcendental God or Universal Mind) is close to all *jivas* (he is all-pervasive and immanent) but he cannot take anyone across the ocean of this phenomenal world. Instead of extricating (the *jiva*), he goes on engrossing him. And when that *Paar* Brahman God instructs in the form of *Satguru*, then he can release the *jiva* from the bonds of *samsara* (literally, the “world in a state of flux”). But the people are so blinded that they do not grasp the form that can liberate and meditate on that which is evanescent.

But that meditation of theirs is not acceptable (to the Lord), for the Supreme Lord has laid down the rule that “he who comes to meet me through the medium of the *Satguru*, I will meet him but the one without the guru cannot gain entrance in my court”. And if now someone argues that why do the *jivas* not accept the saints’ ordainment, the reply is that it is because they have neither fear of nor love for the Lord. He who has fear of the Lord will also have the keenness (*shauq*) to meet Him. But first there should be fear.

(a) Here Soamiji Maharaj refers to the severe limitations of the immanent God as the agent of emancipation. The reader may turn to paras 92, 185, 188, 192, 208 and 247, infra, and also refer to the Hindi *Discourses of Babuji Maharaj*, Volume I, Discourse 76, 1979, Soami Bagh, Agra.

The concept of the Universal Mind or *Paar* Brahman figures prominently in Vedas, Upanishads and Puranas. The Vishnu Purana defines Him as the Abstract Supreme Spirit. But in *Sant Mat* he is called as the *Kaal Purush* with downward and outward orientation and failing to respond to the magnetic force of the Supreme Radhasoami *Dayal* and was therefore expelled for good from the *Satt Desh*.

The term *samsara* in Sanskrit means literally “wandering”. In Hinduism and Buddhism, this is a concept concerning the fluidity and impermanence

## 254 *Sar Bachan, Prose, Part II*

of all that is living, a single chain of transitions from one corporeal form to another, a cycle of births and deaths, transmigration, metempsychosis. A soul can dwell within the body of a man, animal or in a plant and its migration takes place in accordance with the law of karma (retribution).

The Radhasoami Faith agrees that from the phenomenal point of view, the *samsara* is quite real; it cannot be dismissed as illusion. It is a practical reality. It is as real as a dream, but things seen in a dream last as long as the dream lasts. They begin to look dream-like only when we are awake. Similarly, the world is quite real so long as true knowledge through *Surat-Shabd-Yoga* does not dawn. But, then, dreams are private – mine and yours; they are not public; they are the creations of the dreamer who is the *swapnsrshsta*.

But this *samsara* is public. It is the creation of *Kaal* and *Maya*; *Ishwar* is here the *srhsta*. But the *jiva* has forgotten (*bhool*) that his *surat* does not belong to *Kaal* and that he can only live as an alien in the *Kaal Desh* which he must leave sooner, rather than later. As soon as this realisation comes, his *bhool* or forgetfulness vanishes and he takes the shelter of the living master who knocks this forgetfulness out of him.

Along with forgetfulness, *bhram* (taking the shell for the silver) also vanishes, and so are driven away his false dharmas and vicious karmas and his state of dream (*ghaflat*). The world of diversity or innumerability (*anekta ka bhram*) falls asunder; duality recedes, the covers of *avidya* (*avarana*) which concealed his unity with Radhasoami *Dayal* begin to tear apart; the universe of artificial names and outer forms (*vikshep*) gets blasted. Radhasoami *Dayal* becomes his locus or *ashraya*.

(b) The reader may also refer to *Maulana Rum's Masnawi*, op.cit., Volume VI, Verses 3458-61, pp. 305-05.

32. These days the gurus enlist the disciples but they engage them in (the worship of) stones (idols) and water (rivers like Ganga and Yamuna). What was required of them (the gurus) was to engage the (disciples) in developing love for them (the gurus). But how can they do it, for if they (the contemporary gurus) had inculcated love for their own guru, they could have promoted love for themselves also. Such gurus are there but are miscalled gurus.

(a) Guruship is not determined by heredity. A man may be a saint and his wife sage-like, but their sons can be thugs and dacoits, drunkards and freebooters, even though physically and in appearance they may look like their parents. Conversely, there may be a sharper, a cheat, and a swindler who may have a saint as his son.

## *Sar Bachan, Prose, Part II* 255

The *surat* that embodies may be born anywhere, in any family, but its temper and habits will not at all be affected by the principle of heredity. The factor of heredity is most effective in lower forms like vegetables; comparatively less effective in the case of animals and man. The *surats* that descend from higher spiritual regions bring along with them their own principles and temper and the *surats* of the saints mostly function from the sixth ganglion.

(b) For other aspects of the perfect guru see the Introduction, supra “ Hallmarks of Perfect Guru”. Also see para 26 of Part II, supra.

33. To one who has pangs (*dard*, pain, hunger, craving) of *paramartha* (spiritual pursuit), and is afraid of (the vicious circle of) transmigration (*chaurasi*), it is proper that he should, at first, find out and grasp (the hand of) the perfect guru (master). This is because so long as he has no (ardent) love (*preet*) for the *Satguru*, his *antehkaran* (inner motor of mind, attention, intellect and egotism) will not become purified.

And so long as the *antehkaran* does not become pure, the Name (recitation of the Great Name) will do no good. Just as when the farmer sprinkles the seeds, he first digs up and seasons the earth (removing the weeds etc. from the soil with a spade), and if he sows the seed without first digging and seasoning the earth, nothing can be produced, likewise, for cleaning and seasoning the earth-like heart (*hridai*), love for the guru is the instrument.

And so long as there is no love for the guru, the (recitation of) Name will do no good. And these days, it has become customary for people to recite the Name sitting at home, having nothing to do with the guru. Such a lot would remain bereft of both – the Name as well as the guru – for the Name is in the custody of the guru and therefore if there is no love for the guru, how can anyone get at the Name?

(a) Some gentlemen have only interpreted this to mean agriculture and horticulture. Materialism and spiritualism, we are advised by them, must go hand in hand. Materialism explains the production of material goods, commodities and gadgets; idealism is recognised as offering obeisance to the master, doing *satsang* for the prescribed period and the holding of *bhandaras* on socialistic terms – from each according to his ability to each according to his need!

## 256 Sar Bachan, Prose, Part II

Idealism goads them to respect art; but materialism drives them to despise the artist. Idealism insists that formal university education is essential; but materialism directs that a university is not a particularly nice place. And if someone may persist in asking uncomfortable questions, he could be snubbed and thrown out, for the man who rings the bell cannot march in the procession.

On this logic then, the gracious Lord, who sows the seed of *bhakti* (see para 182, *infra*), who alone sustains the flower-beds as a gardener, can hardly be interpreted as encouraging agriculture and horticulture! The concept of *Satguru seva*, in my view, stands for internal repetition of the supreme Name (*ajapa jaap*); it cannot mean only running errands and doing manual labour. One may be clinically, intellectually and emotionally clean and “alive” but spiritually putrid and dead. And it is only such “live corpses” who often distort the mystic truth (see Paul Brunton, *The Spiritual Crisis of Man*, Chapter X, London, 1952).

(b) Soamiji Maharaj has ordained that *naam* (Name) will be useful only when one has the purest love for the guru of the day, for *naam* is a gift from the guru. If one sticks to *naam* but ignores the guru, he will miss both, *naam* as well as the guru who is the custodian of *naam*. In para 52, *infra*, he has said that *naam* is the most precious *padartha* but nobody seems to realise its worth. *Naam* is the functional instrument, for if you try to awaken a sleeping person by calling his name, he will be roused.

If, therefore, you call the Ever Awake Being (the Supreme Lord) by His Name, why will He not heed your call? But He only looks for your sincerity and maturity and when He becomes convinced that your eyes are capable of seeing Him and your heart is worthy of receiving Him, He unhesitatingly manifests Himself. If, however, you become tired of the struggle for making your eyes and heart fit instruments for His reception, He also gives up.

The one who is totally committed to the Name (*naam*) and resolutely adheres to it so long as there is the spark of life in him, such a persistent seeker always succeeds in comprehending and figuring out

that Name. And, therefore, one who has searched for the guru who by His grace has revealed to him the mystery of *naam*, he must assiduously practise its recitation (para 53, *infra*). In para 62, *infra*, he says:

“There is no alchemy like that of *naam*. One who has made out this alchemy, to him all other alchemies become thralls at his beck and call. When you have taken possession of the husband (*naam*), where can the wife (the *naami* or the Lord) go?”

*Sar Bachan, Prose, Part II* 257

34. The rank of all gods from Brahman onward and all the avatars from Ram and Krishna etc. onward is much lower than that of the saints, and the rank of the saints is of the highest order. All of them (gods and avatars etc.) are managing officers and ministers (servants) while the saints are kings.

(a) The saints are like the current coins. They are the representatives of the Supreme Lord on earth and it is their commands which have the force of law.

35. *Satsang* is the thing that counts (the latest device or means or instrument of deliverance). By being in it one derives numerous benefits. As the stone that lies in water remains cool, although coolness does not affect it from inside, but nonetheless it is better than the stones that are outside the water.

Likewise, the *jivas* who come from outside and participate in the *satsang*, even if nothing penetrates deep into them, it does not matter for they are yet superior to the worldlings (who are outside the *satsang*), for gradually the effect (of *satsang*) will percolate and penetrate into the inside also.

(a) Cf. *Maulana Rum's Masnawi*, op.cit., Volume II, Verse 1505, p. 134.

36. So long as you breathe, continue your devotion to the guru. The devotion to the guru is ipso facto the devotion to the Supreme Lord (whose plenipotentiary the guru is). And do not ask him for anything. When he will find you qualified and fit, in his discretion, he would confer upon you whatever (honour and gift) he chooses.

37. It is *deenta* (humility) which *Satguru* likes. If humility is true, then one should not very much bother about the fickleness (*chanchalta*) of the mind, nor worry about the viaticum for the journey (the final journey, the end of life). Only reinforce your refuge of the *Satguru* and take the cover of his protection which will take your boat (*bera* or barge) across (the tumultuous sea of *samsara*).

(a) Cf. *Maulana Rum's Masnawi*, op. cit., Volume II, pp. 304-05. Also see Volume VI, Verses 243-50, p. 20 of the same work. Refer to paras 90, 111, 117 and 242 *infra*.

## 258 *Sar Bachan, Prose, Part II*

38. Those who carry the knot of *jada* (gross matter) and primal energy (*jada-chetan-ki-gaanth*), they deal in lust, anger, delusion or infatuation and *ahamkar*. Once in a blue moon (very rarely) they may conduct with forbearance, forgiveness and patience but that too is superficial, for inside they chew the cud (reflect and draw comfort from lust, anger etc.). And those in whose case the knot of *jada* and *chaitanyata* is loosened, in their case lust, anger, delusion and hubris never come to pass.

(a) *Jada-chetan-ki-gaanth*: The knot of bondage. This bondage is threefold: that of *avidya*, *kama* and *karma* (nescience, desire and deed). Sons and brothers and parents and friends can help one in everything but no one can cut out the *jada-chetan-ki-gaanth* without the active aid of the living *Satguru*.

(b) The first knot is tied at *Trikuti* wherefrom three *gunas*, and five elements or *tattvas* have

sprouted; the second knot is tied at the sixth ganglion which is the end of the *pind* or body; and the third knot is tied at the *anteakaran* (solar plexus) which is the seat of the mind.

As a result of these three knots the *surat* has become bonded to mind, and the mind to body and *indriyas* (instruments of action and senses) and all of them have become bonded to the outside *jivas* and objects of pleasures (see Huzur Maharaj, *Prem Patra*, Part V, Bachan 32, 1954, Soami Bagh, Agra, pp. 211-12).

**39.** The Supreme Lord is with all, all the time (omnipresent). Whosoever performs good or bad deeds, He stands for it all. He will not permit any wrong act by anyone whenever He so chooses. And nobody will acquiesce to anyone else's bidding; so, why hurt anyone in vain? One who has faith and confidence in you, there is no harm in your explaining things to him and he alone will acquiesce to your wishes.

(a) *Prateet*: What is *prateet* (confidence or trust)? If someone tells you that there is a snake hidden in the hole of a wall in your room and asks you to become careful, and if you at his suggestion have the hole dug up and you do find a snake coming out of it, you will have confidence in his word. And if this experience is repeated and he says that in a particular part of the floor of your room, there is a treasure buried, and at his suggestion you have it dug up and you find the treasure buried there, your confidence in him will multiply. This is called *prateet* which eventually flowers into *preet* or love.

*Sar Bachan, Prose, Part II 259*

**40.** Those that follow the *Karmakand* and sharia, and those who are erudite scholars, they will never accept the mandates or pronouncements (*bachan*) of the saints. These fellows are those that crave for the world and bask and feel secure in the benevolent and benign influence of intellect. It is not proper for them even to come to the *satsang* of the saints.

And this category also includes the *nirmaley sanyasis*, *jnanis*, Vedantists and *Nihangs*, as well as the idol-worshippers, the adherents of *tirthas* and fasts, and all those who are prisoners of Vedas, *shastras*, Puranas and Koran and have no burning feeling (*dard*) for *paramartha* (true spiritual pursuit). From them, the saints will get nothing except trouble for they have no quest for *Satguru*; they are merely traditionalists (*teki*).

(a) *Nirmaley Sanyasis*: They do not deem the rite of initiation of vital importance though they are baptised Sikhs. Many do not wear long hair, and for underwear (*kachh*) they substitute the loosely tied *langota* or loin-cloth of the Hindu fakir. Above all they wear the ochre-coloured *bhagwa* – a colour forbidden to all true followers of Guru Govind Singh.

(b) *Nihangs*: Some Akalis call themselves *Nihangs*, from *nihang* “a crocodile”. Their high-peaked turbans are said to have earned them this title from Guru Govind Singh, but another version has it that during one of Zaman Shah's marauding inroads they donned the high-peaked turbans of the Turki soldiers and so disguised attacked his force at night and destroyed it.

Yet a third account is that the lofty turban or *dumbala* (high-tailed) was not adopted by them till Ranjit Singh's time when the example of Bhola Singh, a gigantic Akali whose height was enhanced by his high-peaked turban, induced them to adopt a similar headgear.

(c) Vedantists: Those who know the four parts of the Vedas. The first part is called *Adhikari*, the second *Vishaya*, the third is *Sambandh* and the fourth, *Prajyjan*.

*Adhikari*: One who is qualified, or the one who has four *sadhanas*, viz.

- *vivek* or discriminating wisdom which can distinguish the perishable from the permanent;
- *vairag* which means a distaste of all sensual pleasure and of the happiness enjoyed with the gods;



- *shat sampatti*, viz. *sama*, *dama*, *uparti*, *titiksha*, *shraddha* and *samadhanta*, i.e. unruffled mind; subjugation of passions; not to

260 *Sar Bachan, Prose, Part II*

- be affected by the duality of opposites; continuous generosity and forgiveness; unwavering faith in the revealed Word, in the guru and in one's own *atma*; treating everyone alike with a mind that is tranquil and steady; and
- the burning desire for emancipation (*mumukshatva*).

*Vishaya:* The second part of Vedanta is *Vishaya* the core of which is that Brahman (Universal Mind) and *jiva* (the individuated spirit) are one. The reasoning is this: that which pervading all the members of the body is the cause of life or motion is called the *jiva*. And that which, pervading the whole universe, gives life or motion to all, is Brahman. Therefore that which pervades the *lingas* (members) of the body and that which pervades the universe, imparting motion to all are one. The vacuum between the separate trees in a forest and universal space is of the same nature – they are both pure ether. And so both Brahman and individual spirits (*jivas*) are one. They are both pure life.

*Sambandh:* The third part is called *Sambandh* (Union) which teaches that the Vedanta contains the knowledge of Brahman and that through the Vedanta the knowledge of Brahman may be obtained.

*Prayojan:* The fourth part is called *Prayojan* (Plan for Liberation) and its import is that this part of the Vedanta was written to eradicate that illusion by which this body and this organised world were formed and to point out the means of obtaining reunion with the ever blessed Brahman. This they called liberation.

41. During this *Kaliyuga*, three means alone would lead to *jiva*'s (living entity's) emancipation: first, seeking sanctuary of the *Satguru* or total or unconditional submission to the guru; second, the company of the *sadh*; and third, the recitation and hearing of the (Great) Name (*Ism-i-Azam*). All the rest is wrangling (argument and controversy). During this age, except for these three devices, all the rest is harmful to the cause of the *jiva* (i.e. obstructs his emancipation).

42. This *jiva* was sent here to saunter and watch the (sensual) *tamasha* but after reaching here he forgot his Maker and became engrossed in the *tamasha*, like the child who had gone to the fare along with his father holding his hand but on reaching there he broke loose and left his hand and became engrossed in the fare. And then he neither can trace his father nor even can he enjoy the fare; he keeps on wandering here and there.

*Sar Bachan, Prose, Part II* 261

In this manner, he who firmly clings to the finger of his *Satguru*, he enjoys the pleasure of this world and he makes good his spiritual lot also. But those who are not devoted to the master of the age, they remain in wilderness here and, at the end, they would rotate (around the axis of their carnal mind) in the vicious circle (*chakra*) of births-rebirths (*chaurasi*).

(a) *Chaurasi:* See comments on para 25, Part II, supra and para 135, infra.

(b) *Chakra of Chaurasi:* There are three grand divisions of creation: Spiritual (*Satt Desh*), Spiritual-Material (*Brahmand*), and Material-Spiritual (*Pind*). In the first division, spirituality is complete by virtue of union of the currents of spirit (*surat*) and sound (*shabd*). The denizens of this division do not stand in need of any further spiritualisation. In the second division, the spirituality is very great but not so complete as to enable it to work independently, without assistance or reinforcement.

As it is, every subdivision of the *Brahmand* has to appear before the purely spiritual regions to

receive the required reinforcement of spirituality. This explains the revolution or circumambulation (*parikrama*) of *Brahmand* around *Satt Lok*. But it must be noted that the proper distance between *Brahmand* and *Satt Desh* is maintained during the course of the revolution as a result of the contrary influence exercised by the nether regions below it.

The same type of relationship prevails between the *Brahmand* and the *Pind Desh* so that the *Pind Desh* is circumambulating around *Brahmand* in order to receive spiritual reinforcement exactly as the *Brahmand* revolves around the *Satt Desh* to derive spiritual succour.

But, then, both *Brahmand* and *Pind Desh* tend to go down towards the extreme nether pole. This is because *Brahmand* is situated in that portion of the pre-creational neutral zone (*Mahasunn*) which adjoined the original nether pole. The continued action of this tendency is constantly resulting in a downward flow of spirituality which is eagerly imbibed by the nether regions which are dry as dust.

However, those regions, as a result of their precreational constitution, are unfit to retain for any considerable length of time, spirituality of an order higher than that originally allotted to them. This means that the spirituality which has been collecting, so to say, from the continuous downward flow, evaporates, as it were, and another upward current (*dhara*) is established.

This upward current serves an extremely positive purpose specially for the *Pind Desh*, because along with it denizens of the infernal regions (hell-

## 262 *Sar Bachan, Prose, Part II*

ish creatures) and of the lower spheres of the *Pind Desh* ascend to the higher planes. But, then, this upward current cannot go beyond the topmost ganglion of the *Pind Desh* (the sixth ganglion).

The result is that the highest point to which an individual entity can reach by this natural process of elevation is the sixth ganglion (the moon-sphere or the seat of spirit). There the circle is completed by the two currents (one going upward and the other going downward) and the downward course commences again.

This circle is called as the *chakra* of *chaurasi* and none can get beyond it unless specially trained for access into higher regions. This *chakra* releases the entities into the four categories of creatures: *jeraj*, *andaj*, *svedaj* and *udbhij*. The operative formula of this fall into different categories is that people of a particular turn of mind or taste invariably associate with and find pleasure in the company of the people of the same sort.

So the transmigration of spirit from one form to another is determined by the bond of attraction under which everyone will be drawn and attracted to the sphere and join company of those with whom he has had sympathy or affinity owing to the common object of their desire and affection, and he will assume similar or different bodies according to the degree of his affinity and result of his past actions or karmas.

As for the four species of four *khaans*, *akash* (ether) is the vehicle of higher forces in the economy of creation. The other four *tattvas* supply constituents for the corporeal frame (*deh*) of the spirit. The entire existence, inanimate or animate, in *Pind Desh* is under the sway of the five spheres of *tattvas* and is divisible into four categories. As the founder of the Radhasoami Faith says in *Sar Bachan*, Poetry, Volume II, Discourse 22, Verse 1:

“*Chaar khaan* (four classes) *chaupad* (an ancient Indian game akin to chess) *jag rachi* (created the universe) – *und*, *jer*, *svedaj*, *udbhiji*.”

Of these four, the first three classes are animate; the fourth includes minerals etc. that come out of the earth and are inanimate.

In the case of *jer* or *jeraj* (literally, that which comes out of film), *agni* (fire) *tattva* is the predominant constituent of the bodies. In the case of *undaj* (that which comes out of *und* or egg), *vayu* or wind is the predominant element. In the case of *svedaj* (that which comes out of water and perspiration) *jal* or water is the most predominant constituent. In the case of *udbhij* (that which comes out of the earth), *prithvi* is the most predominant.

The stellar (solar) creation in the macrocosm of the third grand division (*Pind Desh*) is specially endowed with the creational function of the body. Their material constituents are like the material constituents of the nerve-

*Sar Bachan, Prose, Part II 263*

centres. Like the nerves, they furnish vitality to the entire system and serve as props (*takia*) to those systems.

The presiding deities of these orbs are not available in the material constituents thereof, but are located in higher subtle planes. Their regulation of the orbs subordinate to them is similar to the regulation exercised upon nerve-centres by the peculiar imperceptible spiritual plane associated with each. In the lowest part of the third grand division of creation, these orbs are so much devoid of spirituality that their action becomes almost similar to the creational action of the vegetable existence.

(c) *Lakh Chaurasi*: “Eighty-four lakh or eight million, four hundred thousand, species of life” on earth. According to Puranas, and Ramayan and Mahabharat, these eighty-four lakh (1 lakh = 100,000) species comprise of 1,000,000 aquatic creatures; 2,700,000 terrestrial creatures other than human beings; 1,000,000 types of insects; 1,000,000 kinds of birds; 2,300,000 species of quadrupeds; and 400,000 genetic types of human beings (total = 8,400,000).

(For more details on “*lakh chaurasi*” see comments on para 25, Part II, supra.)

43. If one desires ecstatic sap (*rasa*) of *shabd* (unstruck melody or *anhad shabd*) it will be necessary for him to take only one meal a day. And if one takes food twice or thrice, one will never get at the serene, blissful sap of *shabd*.

(a) *Rasa*: *Rasa* is “ideal beauty”, a tincture essence, flavour, aesthetic experience being described as the tasting of flavour. It is life-giving and rejuvenating and it is a complex of juice, relish, sentiments, enjoyment, bliss, ecstasy and serene joy, taste, mood and flavour. *Rasa* is a unique combination of earth and water. Sap is a solution of mineral salts, sugars etc. that circulates in a plant. It implies vital body fluid, energy and vigour.

44. That life alone is fruitful (*saphal*) which remains engaged in service to the *Satguru* and meditation on the Supreme Lord; and that wealth alone is fruitful which is expended on the service of the *Satguru* and *sadh*; and only those can be called his kinsfolk who remain with him for the attainment of *paramartha* [realisation of the first objective, *param* + *artha* i.e. emancipation of the soul from the jaws of mind and claws of Maya (matter) and its merger unto the Supreme Lord, Radhasoami *Dayal*].

264 *Sar Bachan, Prose, Part II*

45. One who loves the *Satguru* and has firm faith (*nishchai*) in him, he will also get at the *shabd* (inner unspoken word), and one who has no trust or confidence (*prateet*) in the *Satguru* he will remain devoid (empty) of *shabd* also.

46. The root of lust, anger, greed, delusion and hubris as well as the dirt of hopes and hankerings is anchored in the subsoil of *antehkaran* (the interior motor or constitution). As it is, it is only the force of attachment with the *Satguru* (*preeti*) that will eradicate and obliterate it (disencumber the *antehkaran*) and that will usher in love. And when love ensues, the (spiritual) mission is fully accomplished.

(a) *Antehkaran*: Literally, it means “internal motor or constitution”. It is that mind which has four functions:

- responses at the mental plane which gives rise to thought. This is mind or *manas*;
- the attention currents by means of which thoughts are projected to their objectives and are associated with them. This is *chitt* or *tawajjeh* or attention;
- intelligence which is the source of comprehension and which is the lustre shed by the convergence of the spiritual current. This is called *buddhi* or intellect; and
- ego or *ahamkar* which decides and determines to act as directed by the mind.

Thus the constituents of *antehkaran* are *manas*, *chitt*, *buddhi* and *ahamkar*. They are all the facets of mind, and they are one and the same. *Manas* or mind doubts; *chitt* is fickle and unsteady; *buddhi* is the settling agent that tries to resolve mind’s doubts; and *ahamkar* then takes over the task of execution.

The seat of the *manas* is the root of the throat, the point where *aughat* (reverse pitcher) joins the *ghat* (upright pitcher). The seat of *buddhi* is the face; that of *chitt* is umbilicus (navel) and that of *ahamkar* is the breast or the ganglion of solar plexus.

(b) Cleansing of *antehkaran*: The *antehkaran* has four constituents, and the Radhasoami Name also has four parts. The constituents of *antehkaran* are *manas* (mind), *chitt* (attention), *buddhi* (intellect) and *ahamkar* (ego). By pronouncing *RA* at the navel *chakra*, the *chitt* will be purged of evil; by articulating *DHA* at the heart centre, ego will begin to disinte-

*Sar Bachan, Prose, Part II 265*

grate; by reciting *SOA* at the throat centre, the mind (doubting part of it) will be annihilated; and by articulating *MI* at the *Sahasdal Kanwal* (One Thousand-Petalled Lotus), going over the face and the sixth ganglion, *buddhi* will be purified.

Thus, by this technique of *japa* or recitation of *RA-DHA-SOA-MI* the whole *antehkaran* will become cleansed and the *surat* will start moving up towards its own seat, the sixth ganglion or *Brahmarandhra* and towards *Brahmand*.

47. The bounden duty (dharma, something morally obligatory) of the disciple (*sevak*, servant, devotee) is to break off (end relationship and association) everybody’s protection (*sharan*) and to grasp the *Satguru* in the main. In the case of a devotee who does not do so, the *Satguru*, by his grace, himself will catch him but then that will irk him a bit (the disciple).

(a) It is part of the credo of Radhasoami *Dayal* that He will not leave anyone in the lurch once he catches hold of him.

48. By serving the spiritually kinetic and the conscious (*chaitanya*, Primal Energy), one will get the *chaitanya* and by serving the gross matter (*jada* or inert), one will gain access to the inert mass. And save the *Satguru* all else is gross matter; only the *Sant Satguru* in this *samsara* (creation) is spiritually live. For this reason, all those *jivas* who wish to do good to themselves and wish to meet the *chaitanya*, must serve him (the *Satguru*).

(a) The service to the *Satguru* will loosen and eliminate the knot of gross matter and the primal energy (*jada-chetan-ki-gaanth*) at the *Trikuti*, the sixth ganglion and the ganglion of solar plexus, and will

release the soul from the grip of *Kaal* and *Maya*.

49. The first essential is to develop guru-orientation, i.e. one should seek alignment of oneself to the will of the guru (*guru-mukhta*); afterwards, one will get at the (Great Name). So long one is not orientated to the guru, one will never gain access to the Name. For this reason one must assiduously strive to become guru-oriented (*gurumukh*).

(a) For *gurumukh* and his traits see Part II, paras 14 and 22, supra, and 58, 78, 152, 179, 187, 200, 207, 242, 262, infra, especially para 14, supra, and paras 152 and 262, infra. In para 262, fifteen traits of the *gurumukh* are listed in contrast to those of the one with mind-orientation (*manamukh*).

## 266 *Sar Bachan, Prose, Part II*

50. The worldlings that waste away all their years (life) in (the affairs of) this (phenomenal) world, depart (bid adieu) all alone at the end of the span of their lives. Up to the cremation or burial ground, all (their relatives, kith and kin) accompany the dead but none can proceed yonder. But in the case of those who are *satsangis*, the *Satguru* always accompanies them.

And evidently, when one is alone one feels afflicted and depressed, that is to say, without there being two both in this (phenomenal) world and the world beyond, one feels lonely and bored. Here (in this world) one lives in comfort in the company of wife and children, and at the end of the span of years, the guru acts as the rescuer.

Everybody should therefore attend the company of the *Satguru* time and again, so that his life here as a human being may be fruitful, and at the end of that life, he may not be in distress. If one cannot attend the guru's company externally, he should always keep to him internally.

(a) Cf. *Maulana Rum's Masnawi*, op.cit., Volume I, 1997, p. 414.

(b) Also see para 163, infra.

51. As popinjays (conceited, foppish and excessively talkative, erudite, *vachak jnanis* devoid of real knowledge) devoid of love, wander empty-handed, likewise, the self-styled devotee of *Satguru* without love (for him) roams and walks about empty-handed (having gained nothing). Until love sprouts, nothing will be gained. The only difference between the two (a popinjay and a *Satguru* devotee) is that while the popinjays have uprooted love altogether, and they will get at nothing, the *Satguru's* devotee, some day or the other, will definitely be blessed with love.

(a) For *vachak jnanis*, refer to Part I, paras 2, 58, 60, 61, 62, 63 and 64; and also paras 83, 104, 180, 194, 195, 203, 205, 206, 234 and 258, infra. They are referred to as *jnanis* and Brahman *Jnanis* also.

52. *Naam* (Name) is a great (precious) *padarth* (category) but no body seems to realise its worth. (*Naam* is the functional instrument) for if you call a sleeping person (by name) he becomes roused. If,

## *Sar Bachan, Prose, Part II* 267

therefore, you call the Ever Awake Being (the Supreme Lord) by calling His Name, why will He not heed your call? But He only looks for (is concerned with) your maturity and sincerity. If He becomes convinced that your eyes are capable of seeing Him and your heart is worthy of seating (receiving) Him, He (unhesitatingly) becomes manifest Himself.

If, however, you become tired (of the struggle for making your eyes and heart fit instruments for His reception) He also becomes silent (unresponsive and indifferent). And the one who has realised that so long as he breathes he will not abandon the Name, he (i.e. such a persistent seeker) will definitely get at it (the Name).

(a) Also see para 62, infra.

(b) Vaishesika: In the Vaishesika school of philosophy this universe is characterised by atomistic pluralism and has numerous categories. It holds that true individuality is found in the particulars (*visheshas*) of the world: souls and atoms. It deals with the categories. A category is called a *padartha* and the entire universe is reduced to six or seven *padarthas*.

*Padartha* literally means “the meaning (*arth*) of a word (*pada*) or the object signified by a word. All objects of knowledge or all reals come under *padartha* which means an object which can be thought (*jneya*) and named (*abhidheya*). It divides all existent reals which are all objects of knowledge, into two classes, viz. *bhava*, being and *abhava*, non-being. Six categories come under *bhava* and the seventh is *abhava*. The seven *padarthas* are:

- substance (*dravya*);
- quality (*guna*);
- action (*karma*);
- generality (*samaanya*);
- particularity (*vishesh*);
- inherence (*samavaya*); and
- non-being or non-existence (*abhava*).

The *dravyas* are nine of which five are material: earth (*prithvi*), water (*ap* or *jal*); fire or light (*tejas* or *taijas*); air (*vayu* or *pavan*); and ether (*akash*), and four are spiritual or incorporeal, namely, time (*kaal*), space (*dik*), spirit or soul or self (*atman*), and internal organ or mind (or *antehkaran* or *manas*).

The first five are material although the first four are atomic, ether being infinite and eternal. But all the five – earth, water, fire, air and ether – are

## 268 Sar Bachan, Prose, Part II

elements (*bhutas*) and are physical. Each of them possesses a peculiar quality which distinguishes it from the rest. The peculiar quality of earth is “smell”, that of water is “taste”, that of fire is “colour”, that of air is “touch”, and that of ether is “sound”.

These are expressed by the five external senses. The external senses are constituted by the respective elements whose specific qualities are sensed by them: the sense of smell is constituted by the element of earth, taste by water, colour by fire, touch by air, and sound by ether. The five elements are the substance of these five qualities.

53. He who gains access to the *Satguru* who by his grace has bestowed upon him the (Great) Name and its mystery, should see to it that he practises recitation of that Name and intensifies love for and faith in the *Satguru*. If in this he fails, then he should resort to attrition (repentance for sin based on fear rather than love of God, as contrasted from contrition which is repentance for sin based on love of God rather than fear).

He should continue to strive and should have no intention to go about persuading and instructing others. The Instructor (Radhasoami *Dayal*) would take care of His work, while the seeker should engage himself in minding his own business.

(a) Repentance is often followed by penance. Forgiveness or release from punishment, as after sincere repentance, is called absolution. Making good atonement, reparation or compensation, as after repentance, is called restitution, expiation and redemption. Public show of repentance is called as “sack cloth and ashes”.

(b) Cf. *Maulana Rum's Masnawi*, op.cit., Volume V, Verses 951-60, pp. 74-75.

54. During this *Kaliyuga*, the saints, in place of old *tirthas* (centres of pilgrimage) and fasts, have fixed the following *tirthas* and fasts:

- to conduct oneself in accordance with the directives of the saints (i.e. to confine oneself within the framework of saints' commandments) is fast, and
- the company of *Satguru* and *sadhs* is the *tirtha*.

This rule will benefit the *jivas*, for nothing shall be gained by observing the fasts of earlier times and undertaking pilgrimages to old *tirthas*.

*Sar Bachan, Prose, Part II* 269

(a) *Kaliyuga*: *Kali*, in dice games, is the ace, and a symbol of ill luck; the “Dark Age” following *Krta*, *Treta* and *Dwapar*. Their lengths are respectively 4800, 3600, 2400 and 1200 years of the gods, each of which equals 360 human years. Each *yuga* represents a progressive decline in piety, morality, strength, stature and longevity and happiness.

We are at present in *Kaliyuga* which began, according to tradition, at midnight of February 17, 3102 BC, immediately at the end of the *Dwapar* when Abhimanyu's son Parikshit was crowned king of Hastinapur. The *Kaliyuga* is to last 3,60,000 years and its chief characteristic is lack of dharma, truth and forbearance.

In the *Satyuga*, procreation came by pure wishing; in *Treta*, by thinking; in *Dwapar*, by touch; and in *Kaliyuga* by sexual intercourse. At the end of this dark age, Vishnu will appear in the form of a man mounted on a white horse, with a flaming sword in his hand. He, as the Kalki (avatar), will judge the wicked, reward the good and restore the age of gold. By one calculation, *Kaliyuga* completed 5,000 years of its life in 1999.

(b) *Tirthas*: *Tirthas* are sacred locales, groves, sites and the pilgrimage thereof, that is *tirtha-kshetra* and *tirtha yatra*, integral to cultural and spiritual ethos of India. The word is derived from the Sanskrit *tir*, “to traverse” or “go across” + *tha*, “sin”, i.e. “that which confers salvation from sin is *tirtha*” (*tarati papadikam yasmat tirtha*). Among the ancient religious centres are Mathura, Kashi (Varanasi), Prayag (Allahabad), Haridwar, Kedarnath, Badrinath, Jagannath, Dwarika, Kurukshetra, Ujjaini etc.

Most of the *tirthas* are associated with water: seas, rivers, brooks, ponds or tanks. One of the most sacred rituals at *tirtha* is to take holy dip in water which is sacred. As Taittiriya Upanishad says: “Water in all forms is divine.” In the Vedas we have *apodevata* (water-god) and *apodevi* (water-goddess).

However, the concept of *tirtha* did not remain confined to certain sacred locales. Spiritually elevated souls too are *tirthas*, according to Upanishads and Puranas. The Skand Purana says that pure mind is the best among the *tirthas*, so that any saint is a *tirtha*. In this sense, all the 24 spiritually advanced Jain apostles are called “Tirthankaras”.

According to Indian thought, the guru is *tirtha*, the father is *tirtha*, the mother is *tirtha*. This is borne out by the Shiva Purana which says that once goddess Parvati asked her two sons, Skand and Ganesh, to perform circumambulation (*parikrama*) of the whole earth touching all the 68 *tirthas* (*athashatta*) therein. Swift moving Skand, astride his peacock, rushed to accomplish the mission but the clever and smart Ganesh stood his ground,

270 *Sar Bachan, Prose, Part II*

bowed to his parents and walked around them seven times. Surprised, Parvati asked him to explain his conduct. Ganesh replied that mother and father being *maha tirthas*, he had earned the merit of

circumambulation of the entire earth by going around them.

In the Radhasoami faith, the real fast (*vrata*) is to fasten one's attention to the command of the *Satguru* and carry it out, and the close company of the *Satguru* and sages is the real *tirtha*.

(c) Fasts: The major Hindu fasts are

- full moon day;
- moon-less day;
- Sundays, Mondays and Tuesdays;
- *ikadashi*, i.e. the eleventh day of the Hindu month;
- fourteenth day of the Hindu month;
- Shiva Ratri;
- *Janamashtmi*;
- Ganesh *Chaturthi*;
- thirteenth day of the Hindu month;
- Durga *Ashtmi* and *Naumi*;
- twelfth day of the Hindu month;
- *Karwa Chauth*;
- *Ahoi Ashtmi*;
- all lunar eclipses and solar eclipses; and
- *Chandrayan* (see comments on para 64, *infra*).

Among the Muslims there is the month long fast in *Ramadan*. The Koran says:

“The month of *Ramadan* in which was revealed the Koran, a guidance for mankind, and clear proofs of the guidance, and the criterion (of right and wrong). And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, let him fast the same number of other days. Allah desireth from you, ease; He desireth not hardship for you; and He desireth that ye should complete the period (of fasting) and that ye should magnify Allah for having guided you and that per adventure you may be thankful” (II, 185).

According to hadith, the Prophet said:

*“When there comes the month of Ramadan, the gates of mercy are opened, and the gates of hell are locked and the devils are chained.”*



In this month is generated an all-pervading atmosphere of piety and devotion to Allah, and the entire Koran is recited in congregational prayers of *tarawih* at night. Alms are distributed with added zeal. According to Islam, fasting inculcates in man a spirit to save himself from indulgence in all that is forbidden, all that is evil.

Secondly, fasting for one full month in a year involving abstinence from eating, drinking and other carnal desires is a long enough exercise for cultivating qualities of piety, temperance, austerity, fortitude and courage: qualities which serve spiritual life and prepare the person to take on the rigours of life with steadfastness.

Thirdly, this month-long fasting also tempts the faster to make fasting (restraint) as the major characteristic of life. The Prophet had asked his followers not to retaliate or protest even if someone abused them even without provocation but simply say: "I am observing fast and can pick up no quarrels." If fasting does not produce this tolerance and forbearance, but creates arrogance and pride, then take it that is not 'fast' but mere physical act of abstention from eating or drinking.

Fourthly, fasting is such a concealed form of worship that its performance is known only to God.

Even what is 'permissible' normally becomes prohibited during the prescribed hours of *Ramadan*. The self-denial imposed day in and day out for a month enables man to acquire control over his self. And, finally, fasting proclaims that since the faster abstains from lawful food, he doubtless avoids unlawful food.

55. The mind (of man) is like a wild, untamed, frenzied and unbridled elephant and roams whither it desires and carrying away the *jiva* along with it. For the elephant of the forest, a mahout is necessary to keep it on the right track, but for this elephant-like mind, the *Satguru* is indispensable. So long as the *Satguru*'s iron hook (with which an elephant is controlled by the mahout) is not applied to it, its wildness will not cease.

If this *jiva* (spirit-entity) has genuine desire for the Supreme Abode (*Param Pada*), to get at the *Satguru* is absolutely necessary. Without the (help, guidance and direction of the) *Satguru*, the Final Abode will never be attained. Treat this statement as true or else you will wander along the wheel of *chaurasi*.

(a) See also para 26, supra.

272 Sar Bachan, Prose, Part II

(b) The *surat* in the course of its descent to corporeal region, has been wrapped by the covers of mind and Maya which have created desires and cravings for material or fleshly objects of pleasures. These desires stimulate the organs and senses to accumulate these objects of pleasures. This induces *moh* or attachment with these objects erroneously regarding them as objects of delight and pleasure.

The pleasure does not lie in the objects but in the *surat* itself whose power strengthens both body and mind which collect and gather these objects which the desirer regards them as his own. This *moh* generates inebriation (*mada*) so that the mind becomes intoxicated and infatuated. This intoxication and infatuation makes the mind oblivious of its higher part and its destiny and keeps it asleep in ignorance (*ghaflat*). The *surat* itself begins to identify itself with body and mind.

This *ghaflat* or ignorance can be removed only by the one who is ever wakeful and has descended from *Satt Desh* and who knows the ultimate destiny of the *surat*. Only he can subdue and subjugate this unruly, wild and intoxicated mind which wanders about like a refractory elephant.

56. The path laid down by the *Satguru* (*Satguru ka mat*) is (fundamentally) different from that

prescribed for attaining the Brahman with attributes (*sagun*) and the Brahman without attributes (*nirgun*). The creation that exists in the *Satt Lok* is true (*Satt*, perennial) and its creator, *Satt Purush*, is also true (eternal, uncaused).

(a) Here the contrast is brought out between Brahman (*Kaal Purush* with form and that without attributes); and his creation (*Brahmand*, *Und* and *Pind*) on the one hand, and the *Satt Purush* (*Dayal*) and his creation (*Satt Lok* or *Sachch Khand*). The followers of Brahman remain perishable and eventually get into the *chaurasi*, while the adherents of *Dayal Purush* attain to permanent, eternal, imperishable abode.

57. The saints and *faqirs* are of a piece with the Divine Being, that is to say, they are the image of the Supreme Lord. He who serves them, and loves them and has (unflinching) faith in them will as well become of a piece with the Divine Being.

(a) *Faqir*: A Muslim saint. The word is a combination of *fe* = *faqqa* or fasting + *qaf* = *qanaat* or contentment + *ye* = remembrance of God or *yad-i-Ilahi* + *re* = *riyazat* or *tauba*, *tabarraah* and practice of *dhikr* and *fikr*.

A *faqir* is he who has truly surrendered himself to Allah and knows that no affliction can befall him save with His permission. And whatever comes

*Sar Bachan, Prose, Part II 273*

to him comes from his beloved Lord and he rejoices in it. He has died to his flesh, and therefore has died before he dies.

And yet, if and when he sees God's Creation in distress, he does not accept its distress in submission but awakens to action in compliance with the Koranic injunction: "Lend a helping hand in the cause of God" – by word and deed, consolation to the bereaved, anxious enquiry about the sick, food to the hungry and succour to the helpless.

(b) See *Maulana Rum's Masnawi*, op.cit., Volume VI, Verses 1668-74, pp. 150-51.

58. (As between the two achievements – to develop guru-orientation, and to have the Word disclosed) it is (very) difficult to become guru-oriented (*gurumukh*), while the disclosure of the *shabd* is not difficult. But even this will be achieved by the *Satguru's* sweet will (*mauj*). Without his grace and compassion, nothing can be achieved.

59. During this *Kaliyuga*, the saints have prescribed the mode of *shabd* (i.e. *Surat-Shabd-Yoga*) to open up the tenth orifice (*Dasam Dwar*) which is concealed in the body (as a secret). To open up the tenth orifice as conceived by other religions, by other devices, has gone into oblivion (i.e. has ceased to be effective).

(a) The tenth orifice of yogis and traditional faiths is the sixth ganglion or the third eye or the *Shiva Netra*, the other nine orifices being two of the eyes, two of the ears, two of the nose, one of the mouth, one of the reproductive organ, and one of the anus (see para 25, supra).

(b) The tenth orifice of the saints is *Sunn*, counting from the mouth, two nostrils, two eyes, two ears, one Thousand-Petalled Lotus, and the region of Three Prominences. The first seven orifices are the instruments of knowledge. They are supposed to be the reflectors of the seven *surats* created by the *Satt Purush* (see *Sar Bachan*, Poetry, Volume II, *Jeth Maas*, Verse 17, 1978, p. 413. Also see *Discourses of Babuji Maharaj*, Volume IV, Discourse no. 60).

The musical sound of *Sunn* resembles that of fiddle and violin (*kingri* and *sarangi*). The three

currents of *Purush*, *Prakriti* and *Akshar Purush* found in *Sunn* are called *Triveni*. *Mansarovar* is also in *Sunn*, directly below the seat of *Akshar Purush* – the deity of *Sunn*.

## 274 Sar Bachan, Prose, Part II

**60.** Both ends cannot be achieved. If you seek *bhakti* (devotion) of the guru, you will have to break off with the (phenomenal) world (*jagat*), and if you keep to the world, then *bhakti* will go short. (This formulation is followed by a caveat:) This matter does not admit of a hard and fast rule. (In the case of) those who have good (positively spiritual) *samskaras* (impressions of karmas) and are in the good graces of the guru, both of their works (the worldly business as well as the spiritual concerns) will come good, and they will have no obstruction. But those whose *samskaras* are of a low order (*nikrisht*) can achieve only one of the two worlds.

(a) This general formulation is first declared which means: “If you desire to attain God and as well as this despicable world you are entertaining a wild thought, a vain dream, something impossible; indeed you are being crazy.” But Soamiji Maharaj adds a rider to this to suggest that those who have good *samskaras* and are the receivers of the guru’s compassion, they will sail smoothly both, in respect of worldly affairs as well as spiritual matters.

Now, this has to be interpreted in the context of the general formulation. What he means to convey is that *bhakti* of the guru is incompatible with the love for this phenomenal world and therefore a devotee with good *samskaras* and in the good graces of the guru will have an easygoing pace of life and will not be attached to worldly possessions at all. (See *Discourses of Babuji Maharaj*, Volume I, 1985, Discourse No. 57, p. 318.)

(b) In the Upanishads there is the story of Yajnavalkya – the great idealist – going to King Janak who asked the sage whether he desired wealth and cattle, land and houses, or victory in the spiritual realm. Yajnavalkya asked for both, the material as well as the spiritual good, and in spite of his otherwise supremely idealistic teaching, his complete aversion for worldly riches and his total commitment to spiritual pursuits, he possibly wanted to set an example by showing that the consideration of external good cannot be entirely ignored even by idealists as constituting a moment in the conception of highest good. All of which goes to show that the concept of *artha* was a strong force until the 7<sup>th</sup> century BC when the major Upanishads were being finalised.

(c) Kabir’s general position was akin to the general formulation given above. He said:

“O Lord, give me so much as would be sufficient to adjust the needs of my family so that I may not remain hungry nor my *sadh* guests may go without food!”

Sar Bachan, Prose, Part II 275

**61.** One who (ardently) desires (to tread) the *surat-shabd marg* and he gains access to the saint conversant with its mystery, must surrender his body, mind and wealth to him without tarrying (i.e. without any reservation).

**62.** There is no alchemy like that of *naam*. One who has made out this alchemy, to him all other alchemies become thralls at his beck and call. When you have taken possession of the husband (*naam*), where can the wife (the *naami* or the Lord) go?

(a) See also *Discourses of Babuji Maharaj*, Volume I, 1992, Bachan No. 7, dated 05.02.1938.

**63.** There is a wide variety of concepts of *mukti* (redemption). Some hold that liberation lies in performing pilgrimages and observation of fasts; others deem doing *tapas* and *japas* as virtual emancipation.

Yet others consider abandonment (of the worldly objects and desires) as a form of deliverance. But all of them are errants (erring or straying from the right course). The saints affirm that till the *surat* (the essence of soul) gets at its own abode, attainment of liberation cannot be said to be real.

(a) The right way to emancipate must be comprehended by every seeker. According to *Sant Mat* or “*faqiri way*”, the human soul has five external and five internal senses which belong to the power of *Nur-i-Qahir* (Absolute Light). The human body has faculties or functions like growth, assimilation, digestion, production and reproduction which belong to the power of Not-Light (body and mind). Together they constitute the human organism. The human mind has three constituents:

- *sattva* or intelligence or “Reason” of Plato’s *Republic*;
- *rajasa* or balance or courage or ambition or “Spirit” of Plato’s *Republic*; and
- *tamas* or lust and passion or “Appetite” of Plato’s *Republic*.

When these elements of mind function under the supreme control of reason, harmony and virtue are produced so that when reason acts under Reason, wisdom is born; when spirit acts under the governance of Reason, courage is born; and when appetite operates under the whip of Reason, temperance or moderation is born. And when all the three parts of mind, thus act under the overall supervision of Reason, justice is born which, on the mental plane, is the highest virtue. But this virtue does not benefit the soul at all; it may even harm it.

## 276 *Sar Bachan, Prose, Part II*

The soul wishes to go back to the Supreme Being and has nothing to do with the secondary or contingent God, Brahman. The soul must leave the snares of body and mind. It must get out of the stage of “I”; it must give up even the stage of “thou art not” and the phase of “I am not” and reach the station of “thou art” (complete resignation to God) and eventually reach the fifth stage, “I am not” and “thou art not” – the state of cosmic consciousness, annihilation of all distinctions of subject and object. Thus alone, human soul can attain to the Absolute God – *Wajud-i-Mutlaq* – and obtain *ama* or ceceity after receiving His grace and forgiveness. As Iqbal puts it:

*na kahin jahaan mein amaan mili,  
jo amaan mili tau kahaan mili;  
mere jurm-i-khaana kharaab ko,  
tere uffu-i-banda-nawaaz mein.*

(Nowhere in this world was ataraxia found, and if ataraxia was indeed found anywhere, it was found by my pernicious transgression in thine forgiveness that sustains thine slave.)

(b) See also paras 95, 96, 206 and 246, *infra*.

(c) *Tapa*: It literally means “heating” and covers the ascetic practices and austerities designed to eradicate impurities from mind, speech and *indriyas* (sense organs and motor organs). These are covered by verses 14-16 of Chapter XVII of the Gita.

Austerity of the body includes the worship of the *devas* (gods), the twice-born, the gurus, the sages, and purity, straightforwardness, continence and non-violence (verse 14).

Austerity of speech means speech that is charming, felicitous, vivacious, lucid, elegant and mellifluous, causing no vexation to anyone and inspired by religious love, and beneficial and agreeable to all (verse 15).

Austerity of mind covers kindness, silence, self-control and honesty of motive. The term *mauna* refers to the control of thought and alludes to the state of *muni* – one who practices meditation (verse 16).

(d) *Japa*: The origin of the word *japa* is *jani*, the generating power, and *palanum*, “the protecting power”. The yogi can exercise his will through speech and so his *katha* (speech) is *japa*. In common parlance, *japa* is repetition of a mantra or name of the Lord, a letter, a syllable, word, phrase, sentence or sound considered to possess magical, occult, spiritual or mystical potency and called a mantra or just *naam*. *Japa* can be mental, or in a whisper or audible.

Thus, a word or mantra or mystical and incantatory sound can be voiced aloud (*dhikr-al-lassan*) or whispered or thought inwardly which the Sufi

Sar Bachan, Prose, Part II 277

saints have called *dhikr-al-qalb* or mentally repeated by the soul (*dhikr-ul-ruh*, *dhikr-al-khafi* or *ajapa japa*).

**64.** From Vedas onwards, all the *shastras* and the six *Darshans* [or sparks of the truth, i.e. (i) Nyaya, (ii) Vaishesika, (iii) Sankhya, (iv) Yoga, (v) Mimamsa, (vi) Vedanta] and from *chandrayan* onwards, all the fasts and all the rest that is diffused in this phenomenal world, will (eventually) perish. Only the saints and their disciples will be saved.

This makes it obligatory for a human being to reduce and diminish their mundane attachments and augment and intensify their love for the saints. Love for them is the giver of pleasure and the attachment with riches, honour (name and fame), and wife and children is the source (giver) of pain.

(a) *Chandrayan*: It is a fast starting with full moon day and ending the next full moon day. At the start, the faster takes 15 mouthfuls of food, reducing it daily for 15 days (up to *Amavasya* or the moonless night) by one mouthful, so that on the fifteenth day he eats nothing. Then as the moon waxes for 15 days until the full moon day, he raises the intake by one mouthful daily so that at the end of the month, he takes his full meal.

(b) Nyaya: The term literally means “argumentation”. It is one of the six ancient Indian schools of philosophy and was founded by the sage Gotam, also known as “Gautam” and “Akshapada”. The word “Nyaya” suggests that the system is predominantly intellectual, analytic, logical and epistemological. It offers a scheme of gaining knowledge, salvation through attendance at logic classes.

As an individual rises higher in intellectual understanding, the soul becomes indifferent and is no longer distracted by the fruits of past karmas. The highest state, freedom from the pain of rebirth can be reached only through death, whereupon presumably one can really become proficient at logic.

It is also called *tark-shastra* or the science of reasoning, *pramaan-shastra* or the science of logic and epistemology, *hetuvidya* or the science of causes, *vada-vidya* or the science of debate, and *anviksiki* or the science of critical study.

(c) Vaishesika: Also see comments on para 52, supra. The system is also called “Auluka” (from *uluka*, owl) because of its founder’s habit of meditating all day, and like an owl, eating at night. It was founded by the

278 Sar Bachan, Prose, Part II

legendary “atom-eater” Kanada, about 400 AD. Kanada is also known as Kanabhuk, Uluka and Kashyap. He was called “Kanada” because he used to live as an ascetic on the grains picked up from the fields.

The word *kana*, in addition to meaning “grain”, also means a particle or a particular and so the word

“Kanada” suggests one who lives on the philosophy of particularity or *vishesh*. Prashastapada wrote his classical *Padartha-dharma-sangrah* which is called a *Bhashya* or *Commentary on the Vaishesika-Sutra of Kanada* but which is really a very valuable independent treatise. It has been commented upon by Udayana and Shridhar.

Vaishesika philosophy is pluralistic realism which emphasises that diversity is the soul of the universe. It holds that true individuality is found in the particulars (*visheshas*) of the world: souls and atoms.

(d) Sankhya: The word “Sankhya” is derived from the Sanskrit *sankhya* which means “number” as well as “right knowledge”. The Gita uses this word in the sense of knowledge, and so does the Mahabharat at other places also. “Sankhya” means the philosophy of right knowledge (*samayak khyati* or *jnan*). The system is predominantly intellectual and theoretical.

The teaching was expounded in the *Sankhya Karika* and the *Sankhya Sutras*. In this philosophy it is held that the world has two primary causes: primordial matter (*Prakriti*) which has three intrinsic qualities or *gunas*, i.e. *sattva* (perfection, goodness and tranquillity), *tamas* (ignorance, spiritual darkness, inaction) and *rajasa* (passion, activity), and the spiritual principle *Purush* (pure spirit, consciousness). The interaction of *Prakriti* and *Purush* sets in motion the development of the universe and the individual.

The author of *Karika* is Isvarakrsna (fifth century AD). The *Karika* is the best exposition of the Sankhya system, the end of which is to discover the means of removing the threefold misery of the world: pain brought on us by ourselves, that brought by others, and that influenced by fate. It was translated into Chinese between 557 AD-583 AD. It deals with the doctrines of the Sankhya in 69 stanzas (composed in the complicated Arya metre) to which three others were subsequently added. It appears to have superseded the *Sutras* of Pancasikha, the second leading authority of the Sankhya philosophy.

There are two excellent commentaries on the *Sankhya Karika*: the one composed by Gaudapada (700 AD), and the other soon after AD 1100 by Vachaspati Mishra.

(e) Yoga: It is a Sanskrit word meaning “union”. It is one of the six orthodox systems of Indian philosophy. Yoga means union of the *jiva surat* with the Absolute Lord. The knowledge of a higher life than what is ordi-

*Sar Bachan, Prose, Part II 279*

narily presented to us cannot be attained until our general outlook is widened in consequence of the inner awakening due to yoga.

Yoga is really the paramount power which leads us not only to a knowledge of the higher life, which is spiritual, but also to its practical realisation by self. Through yoga, one can find the key to the solution of all the problems of life, body and mind and spirit, as well as to the realisation of the Supreme Lord of Existence.

Yoga is the establishment of identity, at least of communion, between the individual self (*jivatma*) and the Universal Self (*Param-atma*) which presupposes a corresponding relation on the lower planes of existence

- between the mind and the individual self;
- between the senses and the mind; and
- between the objects and senses.

So to say the individual self cannot realise its eternal affinity with the universal self, or merge itself in it, unless it can get over the influence of the mind with which it falsely identifies itself.

Again, the absorption of the mind in the quiet awareness of the self (*atman*) is not possible so long as through concentration (*yaksooi*) and consequent self-effacement (*fana*), it has not got rid of the distracting power of the senses over it (*nafs-i-ammara*). The senses cannot calm down and attain to unity with the mind until and unless they are free from the action of the objects of the world outside.

Thus all the principles of yoga are arranged in a concatenated series.

(f) *Mimamsa*: It is a Sanskrit word meaning “investigation”. It is one of the six *darshans*, or systems of Indian philosophy based on the authority of the Vedas. It is also referred to as *Karma-Mimamsa* (*Mimamsa* of ritual action) or *Purva-Mimamsa* (first *Mimamsa*) as distinguished from *Uttar-Mimamsa* (later *Mimamsa*) or the Vedanta.

Adherents of this school of philosophy, which emerged in the 3<sup>rd</sup> century, believed that the Vedas are not a revelation in the full sense of the word and that the religious and philosophical tenets contained in them required logical substantiation. The basis of the teaching was the conviction that the final liberation from the embodied state, or *moksh*, cannot be rationally explained or understood with the help of knowledge or any deliberate mental effort alone.

In this teaching, attention is focused on unswerving observance by man of his social and religious duty or dharma. From the viewpoint of this philosophy, man’s observance of his dharma in itself can bring him to final

280 *Sar Bachan, Prose, Part II*

liberation. *Mimamsa* philosophy also accepted the material principle that permeates the whole universe. Latter-day commentators emphasised the theological aspect of *Mimamsa*. Yet at the same time the extremely realistic and rationalist methodology of *Mimamsa* justifies attempts to represent it as related to materialism as found in ancient India.

(g) *Vedanta*: Also known as *Uttar Mimamsa*. This is the sixth and the most extensive of the orthodox schools of Indian philosophy after Nyaya (logic), Vaisheshika (particularity and atoms), Sankhya (enumeration of the stages of reality), Yoga (yoke or union) and *Purva Mimamsa* (critical investigation or revered thought).

The term Vedanta means “end (*anth*) of the Vedas”, referring to the last part of the Vedas – the Upanishads. Indeed the Upanishads, the *Brahma Sutra* and the Gita are called the *Prasthanatraya* or the three basic works of Vedanta on which almost every great *acharya* has commented.

The Upanishads are regarded as the *Shruti* by the Vedantins. Their teachings were summarised by Badarayana in his *Brahma Sutra* and were developed into the school of Advait Vedanta by its first systematic expounder, Gaudapada, whose work *Mandukya-Karika*, or *Gaudapada Karika*, or *Agam Shashtra* is the first systematic treatise on Advait Vedanta. Apart from the great Upanishads, Gaudapada was powerfully influenced by Mahayana Buddhism – its *shunyavad* and *vijnanvad*. Gaudapada was the guru of Govindapada who was the teacher of Shankaracharya.

The fundamental doctrine of Gaudapada is the doctrine of No-origination (*ajativad*). Negatively, it means that the world being only an appearance is, in fact, never created (*aja*). And, positively, it means that the Absolute, being self-existence, is never created (*aja*).

He rejects the view that (i) creation is the expansion (*vibhuti*) of God, or that (ii) it is like a dream (*svapn*) or an illusion (*Maya*), or that (iii) it is the outcome of the will of God, or that (iv) it proceeds

from Time (*Kaal*), or that (v) it is for God's enjoyment (*bhoga*), or that (vi) it is God's sport (*krida*).

Creation is but the very nature of God; it is his inherent nature; it flows from him or emanates from him. But it only appears to be so; in fact, there is no Creation at all. Gaudapada says that from the ultimate point of view there is neither death nor birth, neither disappearance nor appearance, neither destruction nor production, neither bondage nor liberation; there is none who works for freedom, who desires salvation and there is none who has been liberated; there is neither the aspirant nor the emancipated – this is the highest truth.

*Sar Bachan, Prose, Part II 281*

There is neither unity nor plurality. The world cannot be regarded as manifold by its very nature. It is neither one nor many – thus the wise know. The imagination of the *atma* as different things, and the imagination of different things themselves which, in fact, do not exist, depend on the non-dual Absolute or the Pure *Atma*, just as the imagination of a snake in the case of a rope-snake depends upon the rope. The Absolute, Alone, therefore is blissful.

*Jagat* is not different from *jiva* and *jiva* is not different from *atman* and *atman* is no different from Brahman. The non-dual Absolute appears as diverse only on account of illusion. The dualists want to prove the birth of the unknown. But the unborn is immortal and how can the immortal become mortal. The immortal can never become mortal and the mortal can never become immortal. Ultimate nature can never change.

Gaudapada, therefore, concludes that origination is impossible because neither the existent nor the non-existent can be produced either by the existent or by the non-existent. Secondly, he concludes that the world is ultimately unreal, for it cannot exist independently and outside of consciousness which is the only reality.

The world is unreal because it does not exist always as Reality must do. It is also unreal because the relations which constitute it are all unreal. It is again unreal because it consists of objects which are all unreal. The world is unreal also because essentially it is indescribable or unthinkable either as existent or as non-existent.

The most important contribution of Gaudapada is his theory of *turiya* which is squarely accepted by the Radhasoami faith as the initial step. This is his doctrine of *Vaisharadya* or *Asparsha yoga* or *Amanibhav*.

65. There will be no emancipation through the pandit or the mendicant; none can be instrumental in obtaining deliverance save the compassionate saint. As it is, as far as possible, look for the merciful saint and seek his shelter (refuge, i.e. surrender all that you are or have to him) so that you may attain to liberation just in one birth (i.e. during one lifetime).

66. Those saints who are householders are instruments of redemption of *jivas*, but those who live as recluses or anchorites do not act as redeemers. But those saints who are *dayal* (compassionate) live as householders.

282 *Sar Bachan, Prose, Part II*

67. The Supreme Lord has declared that *sadh* and His loving devotees are like His own body. As it is, "those who are keen to serve Me, they must serve My *sadhs* and My lovers". And look at these crass and crazy (*baavley*) fellows who worship water and stones (rivers like Ganga and Yamuna and idols made of stones).



Devotion to guru and *satsang* (company of saints) and service of *sadhs* which are primary and of capital importance (*mukhya*), go by default, i.e. no body feels concerned about them.

**68.** For the *jivas* of this age, what is required is devotion to guru and participation in *satsang*. Without these, the spiritual mission shall not be accomplished.

**69.** Merely coming to and sitting down in the *satsang* will not exhaust your karmas; these will be exhausted only if you do the *satsang* karma.

(a) *Satsang* Karma: This means reflection on the discourses of the saints and to practice their instructions and regularly practice meditation (*bhajan*), contemplation (*dhyan*) and *sumiran* (recitation of the Great Name “Radhasoami”), and to render service to the *Satguru* and his followers (*satsangis*).

(b) See also para 23, supra. The intense love for the *Satguru*’s outer form and inner form, i.e. *shabd*, is the karma of capital importance.

**70.** Everyone recites the Name but no part of his (nature) changes. The reason is that he recites the Name mentioned in the books (old scriptures). If he were to recite the Name as revealed by a (living) *sadh*, then alone he will get to know the delicious flavour of the sap of Name.

This is because the saints have implanted the (wondrous) tree of Name in the soil of their hearts and they taste its fruit (seasoned by their spiritual exertions). If any (earnest) seeker of the Name approaches them, they (the saints in their grace) would make a gift of that name to him (to the earnest seeker).

(a) All the worldlings are doing *japa* of the ‘name’ as advocated by *mana matas*, i.e. faiths advocated by *Kaal*, and they gain nothing because the ‘name’ they repeat is not the one as revealed by the true *Satguru* (paras 96

*Sar Bachan, Prose, Part II 283*

and 98, infra). It is only the *dhunyatmak* name that can be the instrument of redemption and, therefore, those who are anxious for liberation will actively search for the *Satguru* with awareness of the inarticulate Name. Those who remain confined to the *varnatmak* names are doomed to the vicious circle of eighty-four (metempsychosis) (para 115, infra).

**71.** Those who have gained access to *Satguru*, who is of a piece with the Sound (i.e. who remains engrossed in *Surat-Shabd-Yoga*), they alone have pricked up their ears to *anhad shabd* (i.e. heard the unstruck melody); none else has attained to this path. During this era, he alone is lucky who has developed faith in this path and has started treading it.

(a) See also para 161, infra.

(b) *Satguru Nadi*: The word *anhad* literally means “unbeaten” or “unstruck”. *Anhad* sound is so called because it is not the product of striking one thing against another like the raising of a note on the violin or the *vina*. In certain sounds, like the ringing of a bell, beating of a drum, the roar of thunder, the sound of laughing or crying, no letters are there or manifested; this sound is *dhvani*. In certain other sounds, like a man’s articulate speech, letters or *varnas* are manifested; this is *varnatmak shabd*.

Sound is always produced by the contact of one thing with another: of the hand and the drum in the case of unlettered sound and the vocal organs and ear in the case of uttered speech. But the *anhad shabd* is unstruck, unbeaten, uncreated and self-produced. It is not caused by the striking of one thing

against another.

While initiating a person into the Radhasoami Faith, it is explained that in *Alakh*, *Agam* and Radhasoami *Dhaam* there are Sounds of which there are no parallels here. What does that mean?

It appears that so long as the *anhad* Sounds are heard, there exists the *akash tattva* in subtle or very subtle form in the mind or in one's consciousness. So long as the *anhad* sound is heard, the mind – may be in its subtlest form – remains. When once the *anhad* sound ceases and a sphere becomes soundless (*Anami*), *surat-anubhuti* or Radhasoami *anubhuti* emerges.

The *Anami* is doubtless the “Soundless Sound”, the Supreme Father. This is the true state of *lai* from the point of view of *Sant Mat*. Such an adept is called “*Satguru Nadi*”.

## 284 Sar Bachan, Prose, Part II

72. If one attends the *satsang* and listens to the discourses, he should also contemplate and deliberate on the contents (*manan*) so that he may reach the stage of *nidhdhyasan*, i.e. arrive at the stage of practice. And if he does not reflect and meditate (on the discourses he hears), he will reap no benefit and will remain as he was.

(a) See also paras 161 and 164, *infra*.

(b) The terms *shravan*, *manan*, and *nidhdhyasan* have deep spiritual implications. As a crystal covered with diverse clothes is still pure, so the pure *surat* although enveloped by five sheaths of *annamaya*, *pranamaya*, *manomaya*, *vijnanamaya* and *anandmaya* – along with hunger, thirst, sorrow, love, decrepitude and death is still untouched by, unconnected with, and different from, any of these outer sheaths.

As you separate rice from husk and dust, so by means of *shravan*, *manan* and *nidhdhyasan* you have to ascertain what is *surat* and know her to be separate from this body composed of five sheaths and from the mind and all its ancillaries.

*Surat*, which is separate from body, senses, mind and intellect and who is an unconcerned witness of all the actions of *antehkaran* made up of *manas* (mind), *chitt* (concentration), *buddhi* (intellect) and *ahamkar* (ego), must be known as the sovereign who disinterestedly supervises every deed and action of the viziers in obedience to her orders.

As the moon screened by the passing clouds seems to move, so the *surat* covered with the objects of senses, seems to move and act with these senses etc. But the aspirant must understand the *surat* otherwise, i.e. unconnected with the action of senses. The attribute of object and subject are as falsely attributed to *surat* as the motion of water where the moon is reflected, to the moon itself. This is the outcome of the dirty, restless mind, soaked in nescience (*avidya*).

*Surat* is devoid of *raga* (lust), *ichcha* (desire), *sukh* (happiness) and *dukh* (misery) which qualities are the issues of intellect for they are present in the wakeful and the dreaming state alone, and absent in slumber when the intellect is absent.

(c) *Nidhdhyasan*: It is a combination of *nitya* + *dhyān* which means “incessant or constant meditation”. By this process *jnan* is created which like fire burns to ashes the whole universe of *avidya* or *ajnan* (nescience) so that now the *surat* shines like a glorious light.

Only then man will realise that his real core is not body or *indriyas* or mind but *surat* which is the same as *shabd* or sound, and which is the

scion of the *Satt Purush* and that he has no relation with the three *upadhis*, viz. gross body, subtle body and causal body and with *sattva*, *rajas* and *tamas*.

73. The *satsangis* should intercede on behalf of that *satsangi* who is admonished by the *Satguru*, and they should be well disposed towards that who is held in high regard by the *Satguru*.

(a) *Aadar*: To hold a person in high esteem, admiration and affection.

74. Anyone who feeds the *sadh* without any reverence or regard is the gainer, but the *sadh* concerned is the loser.

(a) Anyone who entertains the *sadh* without any regard or respect for him evidently attaches no value to *sadh* who is immersed in spiritual pursuits. If the one who has no reverence for *sadh*, feeds the *sadh*, the latter is at a disadvantage while the former has the advantage.

Whatever stuff we touch or posses, e.g. riches, clothes etc. is affected by our spirit. If anyone, therefore, uses somebody's personal effects, the user is affected by the spirit of that person. If a person is devoted to spiritual pursuits his personal effects are drenched in spiritualism and therefore anyone who uses them will be affected positively and gainfully; the effects of the user's spirit will inform the soul of the owner of these personal effects through them.

If therefore the feeder is a worldling his worldly spirit will adversely affect the one who is fed. This puts the *sadh* who is fed to disadvantage but puts the feeder at an advantage.

(b) See Maharaj Saheb's *Discourses* in Hindi, Discourse 103.

75. For worship in the outside, there is the timeless (eternal) form of the saints and the one whom the saints contemplate inwardly is the timeless *Purush* (the Eternal Absolute Lord). But the (phenomenal) world, ignoring the roots (i.e. the Absolute Lord) worships only the branches (i.e. the gross mind and the gross matter, *manas* and *Maya*). And so they (the worldlings) cannot lay their hands on the root, so that even the branches get dried up (i.e. both mind and matter decline and lose their vitality and attraction).

The objective of getting the branches worshipped was that from that stage, the worshipper will move down to the roots. But

## 286 Sar Bachan, Prose, Part II

the *jivas* have gripped the branches so tightly that they do not release them despite all efforts. So to say, misled by the pandits, they are offering worship in myriad forms and go on becoming engrossed in them.

The reason is that mind, which is a constant companion of the *jiva*, acts as a pleader of *Kaal*. Anyone who explains to him the path or faith of *Kaal* (Brahman), then the mind (as the pleader of *Kaal*) helps the *jiva* in comprehending that path or faith of *Kaal*, for the mind does not and cannot transcend the limits of *Kaal*. And when the saints instruct the *jiva* in the principles of the faith of the compassionate Lord (Radhasoami), then the advocate of *Kaal*, namely mind, leads the *jiva* astray (into error) and dissuades the *jiva* not to have faith in the teachings of the saints.

76. The root of desire must be struck out, for if any desire which one entertains remains unfulfilled, then one experiences intense pain. (As it is) whatever one may do, one should do it under His dispensation (will or *mauj*), and not on the basis of one's ego (*ahamkar*). But, then, one should comprehend the reconditeness of this statement or else he would lose the grip of his (spiritual) pursuit.

This achievement (extermination of desire) shall be possible only when one can perceive the Lord face to

face (directly). Without this perception (*darshan*) this state will not be attained. It is given to the saints alone that they perceive Him as the impulse in all and sundry. The *tamasha* of the (phenomenal) world is perceived well by the saints; others don't have this capacity.

(a) See paras 207 and 261, *infra*. Also see *Diwan-i-Hafiz*, op.cit., Lyric 371.

77. Those who use Guru Nanak or any other saint as a crutch and they also comply with their instructions assuming them to be at home with the guru and saint, the *Satguru* advises them to treat Guru Nanak or any other (past) saint as their father and comply with their directions.

The job of the father is to bring up and sustain (the children). The father brings up his daughter and takes care of her in every way

*Sar Bachan, Prose, Part II* 287

but when she attains puberty and develops desire for children, he finds for her a husband and entrusts her to his care, for children cannot be born at the parental home.

Likewise, Guru Nanak and other past saints ask you to search for the *Satguru* if you are keen to get to *Sachch Khand* and *Satt Naam* (i.e. the Supreme Abode and the Supreme Lord). Nowhere have they suggested that one should take the Granth and the holy books as a prop in order to gain access to the True Abode.

During this birth, they are called as though they are at home with the saints using them as a prop but if they do not comply with their instructions, i.e. do not look for the *Satguru* of their times, then they are in for *chaurasi*.

So much is being explained only to those *jivas* who are at home with the saints. And those who are the thralls of the pandits, they have ceased to be at home with the saints. One should not speak anything to them, whether they (seem to) pay heed or remain heedless.

(a) See paras 53 and 54 of Part I, *supra*, and paras 84, 88, 91, 119, 133, 140, 142, 143, 178, 205, 212, 246 and 256, *infra*.

78. The worldlings are engrossed in the affairs of their wife and wealth and they derive pleasure from them. That is why they are called *samsaris* (those who belong to the phenomenal world). But those who find that their deficiencies (*asaktis*) can be removed only by the sight and utterances of their *Satguru*, and they derive pleasure (literally, *sap* or *rasa*) from them, they are called *gurumukh* (guru-oriented).

Those who have the *Satguru* are few and far between while the worldlings are galore. But those who have come face to face with the *Satguru*, they will be transmuted by him into *gurumukh*.

(a) *Asakti*: The word literally means "deficiency". The three inherent *asaktis* in human nature are

- dirt (*mala*) caused by lust, anger, greed, attachment, *ahamkar*, envy, hatred, faultfinding and doubt;
- distraction (*vikshep*) caused by longings, yearnings and cravings (*vasna*, *trishna* and *ichcha*); and

288 *Sar Bachan, Prose, Part II*

- obstruction (*avarana* or veil) caused by ignorance, ego, avarice, *kama* or desire (nymphomania and satyriasis) and book-learning or obsession and mania for scriptures and *Karmakand* or sharia.

These *asaktis* can be removed only by rendering service to the guru, by loving him and relying on him and obeying his commandments and attending his company.

79. Some *jivas* tell the *Satguru*: “If you are a perfect *Satguru*, then we break a straw and you rejoin it.” To this the *Satguru* replies: “The one whom you accept as Brahman, ask him to rejoin the broken straw. If he rejoins it, we will also rejoin, for the *Satguru* and Brahman are one and the same.” But the Brahman does not have the power to rejoin the broken straw or to revive the dead.

And one who loves the *Satguru* and will have faith in him, the *Satguru* will rejoin his broken straw and will resuscitate the dead also. For those who are worldlings are (spiritually) dead, while those who love the *Satguru* are live and it is only their broken straw that becomes rejoined.

(a) See comments to para 9, Part II, *supra*.

(b) Brahman is called as Universal Mind. It is the supreme power of whom Brahma, Vishnu and Mahesh or Shiva are the manifestation. The Vishnu Purana defined Brahman as the “Abstract Supreme Spirit”. In *Sant Mat*, he is called as the *Kaal Purush* expelled by the Absolute Compassionate Lord from *Satt Lok*.

(c) Cf. *Maulana Rum’s Masnawi*, op.cit., Volume II, Verses 3641-46, p. 295.

80. *Murid* is the word for the dead, so that he acts strictly as the guru directs and does not bring forward his own (dianoetic) intellect. Hence, so long as this state is not attained, let him deem himself to be alive and a worldling, and not take himself to be dead or *murid*, but (on the contrary) go on exerting himself and obey his (master’s) instructions (*bachan*).

That is, he should continue to render service to the true master and attend the *satsang* and do meditation and should go on intensifying his love and cognition in the feet of his master, so that one day he will become a *murid* (disciple, or as pliant as a dead body).

*Sar Bachan, Prose, Part II* 289

(a) Cf. *Diwan-i-Hafiz*, op.cit., Lyric 149, Verses 1-6, p. 137 and Lyric 459, p. 431.

(b) Cf. *Maulana Rum’s Masnawi*, op.cit., Volume VI, Verses 653-57, and Verses 3420-25, p. 301. Also see *ibid.*, “Supplement to Volume VI”, Verses 348-55, p. 491.

81. If someone questions a *satsangi* as to how he became sure of the (genuineness of the) guru and how he rated the *Satguru* of the time as perfect, then the answer to it is that by virtue of the constellation of stars (earlier karmas or per chance) certainty or faith dawned; no great exertion (*sadhana*) had to be resorted to; by merely listening to the discourse (of the *Satguru*) faith emerged, even as the red-legged partridge (*chakor*) at mere sight falls for or becomes enamoured of the moon, and the moth, of the lamp (light).

(a) See para 219, *infra* for the similes of fish and water, *chakor* and moon, sound and deer, and lamp and moth.

82. The Maya (matter, illusion, *avidya*) which holds the phenomenal world (*jagat*) in its thralldom, that Maya has been subdued and subjugated by the saints alone.

Anyone who wishes to be dissociated from Maya, must attend the company of the saints and stand and bear with all chastisements, reprimands and rebukes, condemnation or commendation that may come to pass. Only then, one can become a *sadh*.

And one who cannot put up with these things – i.e. so long as one is treated with pleasant words he stays with great pleasure but the moment he is made to bear harsh words designed to correct his errors and remove his deficiencies, he girds up his loins to run away – such a one can never develop into a *sadh*. One can become a *sadh* only if he can endure everything that may occur.

(a) According to *Sant Mat*, broadly ten features of Maya can be noted:

- like *Prakriti* it is material and unconscious (*banjha*) as opposed to *Kaal Purush* who is almost pure consciousness;
- Maya is inherent power or potency (*Shakti*) of Brahman and is coequal with him. It is utterly dependent on, and inseparable from, Brahman. It is non-different (*ananya*) from him. The rela-

290 *Sar Bachan, Prose, Part II*

- tion of Maya and Brahman (*Kaal Purush*) is unique and is technically called *tadatmya* – it is neither identical, nor different, nor both. Maya is energised and acts as a medium of the projection of this world of plurality on the non-dual ground of Brahman;
- Maya is as beginning-less (*anadi*) as Brahman although both emerged as two currents from *Satt Lok*;
- Maya is something positive, though not real. It is called positive in order to stress the fact that it is not merely negative. In its negative aspect it conceals reality and acts as a screen to hide it. But in its positive aspect it projects the world of plurality on the Brahman-ground. It is both non-apprehension as well as misapprehension;
- Maya is indescribable and undefinable, for it is neither real, nor unreal, nor both. It is not real for it has no existence apart from Brahman (*Kaal Purush*). It is not unreal, for it projects the world of appearance. It is not real for it vanishes at the dawn of *tattva jnan* but it is not unreal for it is true as long as it lasts. It is not real for it cannot constitute a limit to Brahman but it is real enough to give rise to the world of appearance. And it is not both real and unreal for this conception is self-contradictory;
- it has a phenomenal and relative character. It is an appearance only;
- it is a superimposition; it is an error like that of a rope-snake or shell-silver. It is the superimposition of character of one thing upon the character of another thing. It is wrong cognition or misapprehension;
- Maya is removable by *vijnan* (science). When right *vidya* (guru jnan; knowledge) dawns, *avidya* vanishes. When the rope is known, the rope-snake vanishes;
- Maya's locus as well as object is Brahman and yet he keeps himself untouched by it even as a magician keeps himself unaffected by his magic or the colourless *akash* remains untouched by the dark colour attributed to it;
- Maya is an illusion but not delusion because something real is there but wrongly seen. A delusion is the case when nothing at all is present. However thickly veiled, reality is still behind the illusions of every day life. Maya is a sort of mirage created by reality.

Maya is a sub-psychological inhibition capped by positive “madness” or make-believe in action. This happens whenever we think of anything. We first choose the subject of our thoughts. This is a limiting act by the mind.

*Sar Bachan, Prose, Part II* 291

We select, we screen out other possibilities and concentrate on one thing. This is the veiling. Then, on the basis of these limitations, we make a plan and do something about it. This plan is called a “projection”. Through this process arises the world of action which is Maya. Some call it *mithya*.

*Mithya*: The word means false or imaginary (from Greek *mythos* = word of mouth, tradition or fable) and is used to describe the manifest *samsara* as false. It is that which the creative or projecting power builds upon the defects brought about by the veiling power. It refers to a wrong notion based

on careless or disordered perception, incorrect references, or mistaken considerations. It is a sort of second-order illusion, a false idea based upon illusion to begin with. Of course, the very notion of falseness is false. Only the experience in the *bhajan* of *Surat-Shabd-Yoga* or *Sultan-al-Azkaar* is truly true.

(b) Radhasoami Faith accepts the Vedantic concept that Maya, although fleeting and changing every moment, is not pure illusion. It is a cross of the real and the unreal. It is neither existent, nor non-existent, nor both. It is not existent for the existent is only Radhasoami *Dayal*. It is not non-existent for it is responsible for the expression of Brahman as this *samsara*. She accompanied *Kaal* in his egress from *Satt Desh* as *Adya* and was a great being allied to the current of *surat*, representing the feminine phase of the spirit. She also originated matter.

So long as the spirit had an edge over the covers, Maya did not appear. But when the intensity of spirituality diminished at the lower boundary of *Satt Desh*, she appears, first as a mist or *shuddh* Maya and subsequently as subtle particles which were ions, atoms and molecules in the making. *Kaal* and Maya gave birth to colours, *Kaal* being of bluish tint and Maya (*Adya*) a yellowish-green.

Thus, to Radhasoami faith, Maya is not non-existent. Nor can it be said to be both existent and non-existent for that would be self-contradictory. It is therefore neither real nor unreal; it is false (*mithya*). Not that it is a non-entity like a hare's horn. It is potency (*shakti*) and is yet the mother of lack of power (*ashakti*). It is superimposition, a shell mistaken as silver. But the shell is the ground on which the silver is superimposed. This is *bhram* or *bhranti* which can be destroyed only through the reality of *shabd*:

*bin shabd phiren bhramatiyan,  
nahin jaani gati mati shabd ki.*

(*Sar Bachan*, Poetry, Volume I, Discourse 9, Hymn 1, Verse 4)

[Without *shabd* one wanders about, deluded; unfortunately you do not know the dispensation (*gati-mati*) of Word.]

## 292 *Sar Bachan*, Prose, Part II

*shabd ki karni karo sadaa ree,  
shabd bin khudee na jaaye tumharee;  
shabd ka shaghal karo mana maree,  
shabd se Kaal karam sab haree.*

(*ibid.*, Hymn 2, Verse 11 and 12)

(O Seeker! Practice always, the *Surat-Shabd-Yoga*, for without the Word, your “I-ness” or pride will not leave you. After subduing your mind, practice the *Surat-Shabd-Yoga*; by and with the help of the Word, *Kaal* and karma both would lose the battle and retreat.)

The relation between the shell and the silver is neither that of identity nor that of difference, nor of both. It is *sui generis* and can be best described as “non-difference” or “adifference”.

Similarly, Brahman is the ground on which the world appears through Maya. When true knowledge dawns through *Surat-Shabd-Yoga*, both the ground (Brahman) and the superstructure (Maya) would collapse and the spirit-entity would return to its “vacant throne” and get back its “crown” which is lying uncapped in *Satt Desh* (*soona pada tera takht aur taaj*).

(c) The Radhasoami faith has used several expressions to describe Maya: *avidya*, *vidya*, *varna*, *anjana*, *bhranti*, *bhram*, *mulaprakriti*, *thagini*, *daayan*, *choorhee*, *chamaree*, *chhaliya* and *kapti*. Maya and *avidya* are used as interchangeable terms.

*Vidya*, in the sense of scholastic erudition and scriptural knowledge, itself becomes *avidya* for it hinders the path of devotion and shuts the learned person against the light of love, banishes him from the realm of verities of life, debars him from spiritual practices, makes him arrogant and keeps him confined to the world of printed word which in the process of interpretation he only succeeds in distorting (*hey vidya tu badi avidya: Sar Bachan*, Poetry, Volume II, p. 76).

Maya and *avidya* are identical in that Maya represents *avarana* (negative concealment) and *avidya* symbolises the positive aspect of projection. This is the import of the hymn just quoted. The Radhasoami faith therefore rejects the view that Maya and *avidya* are two distinct entities.

(d) A close study of the Radhasoami Faith literature (Soamiji Maharaj, Huzur Maharaj, Maharaj Saheb and Babuji Maharaj) would lead to the following broad conclusions regarding the Radhasoami concept of Maya or *avidya*:

- that like the *Prakriti* of Sankhya, Maya is “material” and unconscious;

*Sar Bachan, Prose, Part II 293*

- that it is neither real nor independent. All motion needs a motor, and this motor is the same spirit or word-current issuing forth like rays from the sun, from various centres or spiritual-material suns, and diffused over all the space comprised in the second and third grand divisions;
- that it is the spirit-power or force, not Maya, which is the efficient factor behind all creation;
- that Maya is the inherent power or potency (*Shakti*) of Brahman and is coequal with him; it is absolutely dependent and inseparable from him. Maya and Brahman are related;
- that it is not *anaadi* (without beginning); it had a beginning and it accompanied *Kaal* in his exit from *Satt Desh*;
- that although unreal, it is positive like a dream;
- that it has two aspects – in its negative aspect it conceals reality and acts as a screen to hide it; in its positive aspect it projects the One as the many. It is therefore not only “non-apprehension” but also “misapprehension”. Its most vocal expression is the pseudo guru who both “conceals” reality and “projects” the unreal as the real;
- that it is indescribable and no amount of adverse epithets can really depict its true colours, because it is neither real, nor unreal, nor both. It is not real because it has no existence apart from Brahman; it is not unreal, for it does project this *samsara* of appearance. Again, it is not real, for it is dark and the darkness vanishes with the dawn of light from Radhasoami *Dayal*. And it is not unreal for it is there, not *mithya* or false, as long as it lasts and it may indeed last a good length of time, over many births and deaths. It is not real, once again, for it is not real enough to constitute a limit on Brahman; and yet it is real enough to give rise to this world of appearance, this innumerability (from which Radhasoami *Dayal* alone can redeem us to the world of oneness or *ekta*). And it is not both real and unreal, for this conception would be self-contradictory. It is, so to say, a rigmarole, a snare, a puzzle covered in a riddle inside an enigma – an *enfant terrible* who says one thing, does another, and who says and does awkward things at the most inconvenient times;
- that it is both phenomenal and relative and it is yet a mere appearance;
- that it is of the nature of superimposition. It is an error like that of a rope-snake or shell-silver. It is the superimposition upon one thing of the character of another thing. It is therefore wrong cognition or misapprehension;



- that it is removable by the divine or esoteric knowledge of Radhasoami Faith. When the real *vidya* or the consciousness of *Satt Desh* dawns, *avidya* or deceptive *vidya* vanishes. When the rope is known, the rope-snake vanishes;
- its locus as well as object is Brahman and yet Brahman remains untouched by it even as a magician is unaffected by his magic or the colourless *akash* is untouched by the dark colour in which it looks.

**83.** So long as a person does not perform karmas in accordance with the commandments of the saints, his mind cannot become cleansed or uncontaminated. And so long as he does not contemplate on *Satguru* and *shabd*, his attention (*chitt*) shall not become unflinching (*nishchal*). When he has attained to these two grades (i.e. purification of mind and perfect concentration on *Satguru* and *shabd*) then alone he will become entitled to receive (true) *jnan* (knowledge). As this pure knowledge dawns, all screens (veiling reality) will be lifted.

The contemporary *jnanis* (men of learning and erudition) are reduced to such dire straits that they are not even aware of whether their mind has become uncontaminated (*nirmal*) and their concentration unflinching. They have become *jnanis* through bookishness. And that *jiva* who approaches them, they instruct him in bookish knowledge. They do not realise that in this *Kaliyuga*, nobody has the credentials to imbibe the true knowledge (i.e. knowledge not gained through reading books but by direct personal experience or perception by intuition).

This demonstrates that they are blind (i.e. unable or unwilling to discern or understand and deprived of good sense, reason or judgement). They will themselves enter the vicious circle of *chaurasi* as also those that come under their spell. Anyone who is set about to escape the *chaurasi*, he must acquiesce to the words of the saints and make his human form (*nara dehi*) fruitful, for it has come to hand with great difficulty. It should not be wasted away. And if one does not accept this discourse, then he may do whatever he chooses.

(a) Cf. *Maulana Rum's Masnawi*, op.cit., Volume VI, Verses 1857-64. Also refer to the opening lines of *Sar Bachan*, Prose, Part I, para 35, supra; and Part II, paras 85, 95, 135, 151, 190, 208, 215, 230, 233, 236 and 258, infra.

*Sar Bachan, Prose, Part II* 295

**84.** Nothing shall be achieved without the aid, supervision, care and guidance of the *Satguru* of the time. It is only when he (the seeker) renders service to him (the *Satguru*) and pleases him, that he will attain to something (positive). And the Name that he is so keen to get at, will never be accessible to him, however hard he may try to get it. It is only when the *Satguru* becomes pleased (that is when he finds favour with the *Satguru*) that the Name will be gifted to him.

(a) For comments on various aspects of *naam* refer to paras 33, 52, 62, 70 of Part II, supra; and paras 98, 115, 122, 186, 204, 218 and 228, infra.

**85.** Even as glass does not but melt away if put on fire, likewise this human body keeps on melting away day and night in the fire of worldly objects of pleasure. The lucky ones are those who have gained access to the perfect guru and who are expending their body, mind and wealth in his company.

(a) *Deh* or *Sharir*: The term *sharir* (body) is derived from the root *sri* = “to shrink”, and it is so called because it shrinks with age, or when the full knowledge (*jnan*) of identity of *surat* with the *Satt Purush* has been realised.

The term *deh* (body) is from the root *dah* = “to burn”, so called on account of its being burnt up or consumed after death, or at all events when you are alive, by the *triya taap* – the threefold pain in life –

and the fire of pleasures of objects of senses.

(b) For *nara dehi* see para 35 of Part I, supra and para 83, supra and paras 85, 88, 95, 135, 151, 190, 208, 215, 230, 233, 236 and 258 of Part II, infra.

**86.** About half-an-hour's participation in the *satsang* of *sadh* exhausts the sinful acts of a crore of births, provided that the *sadh* concerned is perfect. To begin with, it is difficult to gain access to the *sadh*. And if one does get at the *sadh* by sheer good luck, it is hard to persist in his company. So long as his company is not regularly attended, confidence and faith (in him) will not be generated; and without trust and confidence (in him) wherefrom shall love ensue?

And when these two things are missing (i.e. availability of a perfect *sadh*, and trust and confidence in and love for him) whence shall his charity (*daya*) emerge? And if one does not receive the mercy and charity of the *sadh*, then the seeker's (spiritual) task also shall not be accomplished.

## 296 *Sar Bachan, Prose, Part II*

Evidently, then, it is the (*Sant Satguru's*) company that is of paramount importance. Even if one's entire lifespan is spent on searching for the *Satguru*, there is no harm in this. On the contrary, it is extremely profitable, for this quest makes him qualified to secure human form (once again).

And in case he falls into the error of going to *tirthas*, observing fasts, idol worship, indulgence in skulduggery, sleight-of-hand, and dramatic conjuring tricks, acquisition of the power of *siddhis*, rules of conduct and *niyam* (self-restraint of Patanjali's *Ashtang* yoga), code of karmas (of the Vedas) and Brahman jnan (knowledge of Brahman) and such other involvements, then he will lose the rare opportunity afforded by his present birth in human form, and will get into the mess (sufferings and afflictions) of *chaurasi*.

This is because when Brahma (the procreator), Vishnu (the sustainer) and Mahadev (the destroyer) and 33 crores (one crore is equal to ten million) of gods who have spread out this network (of the phenomenal world), are enmeshed in the trap of birth-death-rebirth, then how can the *jiva*, who is so helpless and feckless, escape it? But, if by good luck, he gains access to the perfect *Satguru*, then all those mentioned above will continue to hover between birth and death but that *jiva* will get at his original abode by the grace of the *Satguru*.

If you do not trust this statement, then verify it by the testimony of the saints. But if you neither have any confidence in this statement nor any trust in the statements of saints, then the path to *chaurasi* is wide open and get on to it.

(a) *Ghari*: There are 64 *gharis* in a day and night of 24 hours. Quarter of *ghari* would work out to be about 25-30 minutes.

(b) *Siddhi Shakti*: For *Siddhis* refer to "*Siddhis*" in Introduction.

(c) *Janam-maran*: According to Radhasoami Faith, in its descent from the highest region, the spirit becomes enveloped in various coverings of matter or bodies. And as long as it remains in the second and third grand division where matter exists (i.e. *Brahmand* and *Pind*), it cannot be freed from rebirth in the lower or higher regions. It is only in the first or the highest division where there is no matter (*Satt Desh*) that there is no rebirth.

*Sar Bachan, Prose, Part II* 297

So long therefore as the spirit remains confined to the regions of body and matter it must remain enchained to some sort of covering or body. And when one body is worn out, it must, of necessity, assume another in the higher or lower spheres or species (*yoni*), according to its acts and predominant passion or desire.

The human form is the karma *bhoomi* or karma *yoni* (field of action), and all others are *phal yonis* in

which the *jiva* has to suffer retribution or enjoy reward earned by its acts done in the human form. Even in this world, people of a peculiar turn of mind or taste invariably associate with, and find pleasure in, the company of the same sort. As Hazrat Maulana Mufti Ilahi Bakhsh of Kandhla (district Muzaffarnagar, Uttar Pradesh, India) says:

“Everyone seeks his like; one species attracts the same species. The day is in love with day, as night falls for night. The believer (*momin*) is drawn towards the believer and the non-believer is pulled by the non-believer. The positivists (*saalihan*) meet the positivists while the negativists (*jaalihan*) merge into the negative. The crow flies with the crows, while the nightingale sings with the birds of her own species. It is for this reason that prophets and saints appear as men so that they could communicate the divine secrets to other men with felicity and ease, for angels cannot have normal discourse and concourse with men.”

(Epilogue to *Maulana Rum's Masnawi*, op.cit., Volume VI, Verses 466-72)

Similarly, in the world to come, everyone will be drawn or attracted to the sphere and the company of those with whom he has sympathy or affinity owing to the common object of their desires and affections, and assume similar or different bodies according to the degree of their affinity and result of their past actions or karmas.

Until, therefore, man's spirit closes its account of karmas, it cannot rise to the highest sphere of purely spiritual region and will remain subject to transmigration or metempsychosis, as the Greeks termed it.

**87.** By recitation and repetition of the name that is recorded in the *granthas* and holy books, nothing shall be gained. The way to the Name shall be procured from the company of the *sadh*. But this prescription is meant for those who are the (true spiritual) seekers; this instruction is not for the worldlings.

**88.** The root of the bonds with the *samsara* (phenomenal world that is fleeting) lies in egotism (*ahamkar* or “I-ness”). The fulcrum

## 298 *Sar Bachan, Prose, Part II*

(focal point) in the rosary (a garland of 108 beads, used for repeating the Lord's name) is Sumeru so that if someone takes hold of the Sumeru, then all the beads of the rosary get into the hand. And if the thread (which strings all the 108 beads) from the rosary is pulled out, then all the beads become separated.

Likewise, those who bask in the sunshine of the grace of the *Satguru*, they have extirpated egotism (arrogance) and they have become related to the *Satguru* of the time, having removed all longings and yearnings for the worldly objects of pleasure. And it is only they whose human form has become fruitful. And those who have not been able to attain to this, they remain beasts even though their form is human.

These words are meant for *satsangis* (only) and the worldlings, instead of accepting them for compliance, will readily fall foul with them.

(a) The rosary or *japa* or *mala* or *tasbeeha* has 108 beads and is used for the purpose of repeating the Lord's name. A normal man breathes 21,600 times daily. If one does 200 *malas* a day, it will come to 21,600, i.e. one *japa* for every breath.

The main bead in the *mala* is called Sumeru or Meru and it indicates that the repetition of the name has been done 108 times. It also denotes that once you capture Sumeru (the guru of the age) the rest of the beads (duties unto past gurus) don't really count.

**89.** What shall we say about the *jivas* of this world and what shall we speak to them when both amongst the masters (gurus) and the servants (disciples or *shishyas*) there would be a rare master and a rare

disciple who will be greedless (*nirlobhi*). This dictum is worth remembering so that one may constantly keep a watch on one's own propensities.

**90.** It is by (the abstergent of) meditation on *shabd* and by (the detergent of) service to the guru that the dirt of "I-ness" can be scoured (from the mind). Only then the Lord will be pleased. In sum and substance, one has to purge hubris and cultivate humility.

This is because He (the Supreme Lord) is compassionate to the humble (unpretentious and the lowly). The moment the *jiva* be-

*Sar Bachan, Prose, Part II 299*

comes meek, He becomes merciful and the (spiritual) task is instantaneously accomplished. But the attainment of humility is rather difficult.

(a) For *deenta* (humility) see paras 37, supra and 111, 117, 211 and 242, infra.

**91.** One who performs karmas (deeds and actions like attendance at the *Satsang* of the *Satguru*, rendering of service to him and meeting him face to face) and *upasana* (contemplation on the form of the guru and meditation of the unstruck melody or *Saut-i-Sarmadi*) in accordance with the directions of the *Satguru* of his times, he will make some (spiritual) gain. But one who is beguiled by the pandits and takes to the karmas prescribed by the Vedas and Puranas, will come to harm (i.e. will face spiritual ruin).

(a) For details of karma and *upasana* as prescribed by the saints, see para 212, infra.

**92.** The adoration (*puja*) of the guru is, as it were, the adoration of the Supreme Lord. This is because the Supreme Lord says: "Anyone who adores me through the medium of the guru, I will accept his adoration, but those who leaving the guru alone go about worshipping others and yet others, I will not meet him."

Now if one insists, "tell me the hallmark of the guru so that I may believe him, and then alone I will adore him", then the question is put to him: "You do worship the Supreme Lord, don't you? Now disclose His mark and tell us how, after all, you have recognised Him. That which distinguishes the Absolute Lord, that very mark distinguishes the guru as well, for He and the guru are one and the same; there is no difference between them. However, by adoring Him, you will not get to *Hari* (God) but by adoring the *Satguru*, you will gain access to *Hari*. So much you must deliberate upon, and consider deeply."

And if someone were to argue: "When *Hari* and guru are one and the same, why should we not revere *Hari* and why should the adoration of guru be deemed necessary?"

Now, this is ruled out as unfeasible. First of all, you will have to devote yourself to the *Satguru*; only then He (the Supreme

**300** *Sar Bachan, Prose, Part II*

Lord) will meet you. This is because this rule He has himself framed and prescribed, saying: "Anyone who meets me through the medium of the guru, I will meet him. The one without a guru (*nigura*) can have no admittance in my abode. And the guru must, of course, be perfect."

(a) See also para 31, Part II, supra and para 106 and 117, infra.

(b) Cf. *Maulana Rum's Masnawi*, op.cit., Volume V, Verses 932-36, pp. 73-74.

**93.** If only the *jiva* gets at the perfect guru and develops confidence and trust in him and conducts himself with humility with him, then straightway the *jiva* can attain to that (spiritual) position and abode which has not fallen and cannot fall to the lot of anyone right from Brahma, Vishnu and Mahadev and the rest.

94. There is sin involved both in criticism (condemnation, speaking ill of others or backbiting) and commendation (praise or adulation) for nobody can be actually described as he really is (i.e. no one knows another as much as one knows himself).

As it is, it is proper that if one were to adulate anyone, one should adulate his *Satguru* (for no amount of adulation can be said to be adequate for Him) and if one were to condemn and criticise or malign anyone, he should condemn and criticise or malign his own self (for all the faults you find in others, and many more which are innumerable, are deeply embedded in you). By doing this, one accomplishes his (spiritual) task.

It is a sheer waste of time to get involved in condemning or commending anyone else. Of course, there is no prohibition in plain-speaking to anyone who is your own (kith and kin), but who has been seduced or is about to be allured by someone, to him you can warn: "From that place you will make no gain for it is deceptive (designed to deceive)." In this, there is no sin involved. But such plain-speaking is not necessary in all cases.

95. So long as the *surat* does not gain access to its own original abode (*nij asthan*, Radhasoami *Dhaam*), it will not be happy (restful

*Sar Bachan, Prose, Part II* 301

and satisfied). As it is, it is proper that leaving aside all tangles and wrangles (conflicts and controversies) the *surat* takes care of repairing (returning) to its abode because it is in this human form that the way to that abode can be discovered. If this opportunity goes by default it will not be right (i.e. it will be disastrous).

(a) As Shakespeare has put it:

"There is a tide in the affairs of men which taken at the flood leads on to fortune; omitted, all the voyage of their life is bound in shallows and in miseries; and we must take the current when it serves, or lose our ventures."

The secret of success in life is for a man to be ready for his opportunity when it comes; as it is, a wise person will never let it go by him or her.

96. So long as the *jiva* will not render service to the guru of the time, and will not recite and meditate on the Name (as revealed by him), he will not get at the Name by any other means. As it is, it is proper that as far as possible, he must render service to the guru of the time by his body, mind and wealth, so that one day by his grace he will be able to forsake his love for all else except for the *Satguru*.

That will land him in a state where whatever affliction and calamity befall him, he will not be hurt or pained, and whatever good fortune inducing happiness visits him, he will not be pleased or rejoice. With the advent of such a state, he attains *jivan mukti* (liberation while alive) so that nothing is left now to be done by him.

(a) Refer to comments under para 61 of Part II, supra.

(b) *Moksh*: According to *Sant Mat*, *moksh* requires the *jiva* to follow that spiritual technique by which the *surat* can reach its real abode – Radhasoami *Dhaam*. For this, he has to examine the essential nature of this phenomenal world and finding it imaginary, illusory and mythical (*mithya*) become convinced of its ephemerality and devote himself heart and soul to the remembrance of the Absolute Lord (Radhasoami).

He has got the human form after a prolonged struggle and this chance he cannot afford to allow to go waste. He must use all the opportunities which this human form has afforded to him and taking fullest advantage of them he must see that his priceless treasure, i.e. *surat*, goes to her original abode.

302 *Sar Bachan, Prose, Part II*

The *surat*, on descent from Radhasoami *Dhaam*, has got into his body and has become intimately

engaged with the three *gunas*, five *tattvas*, ten *indriyas* (sensory and motor organs), mind, intellect, *chitt* and *ahamkar*. This engagement of *surat* with the body and mind has given rise to carnal desires which, in turn, have gripped the *surat* in a tight bondage with body and senses and with innumerable sense objects.

So tight are these bonds that it has become insurmountably difficult for her to get released. Then, there are inner bonds with desires and longings, yearnings and cravings pertaining to the sensory and motor organs, and interplay of *tattvas* and *gunas* with which mind and its allies like intellect, attention and ego constantly play.

The outer bonds relate to name and fame etc. The *jivatma*, i.e. *surat*, has become so much involved and entangled that she has become completely oblivious of her original abode from which it has become so removed that the possibility of its return to that abode without the kind intervention of a perfect master has become remote.

*Moksh*, therefore, means the cutting asunder of the strings of bonds referred to above and getting released from them to get back to its fountain-spring, viz. the abode of *Sattnaam* and Radhasoami. As long as this destination is not reached the *surat* cannot be emancipated from the pains of pleasure and pain, grief and gaiety. This emancipation is called *moksh* or *mukti*.

(c) Implications of *jivatma* returning to its original abode: The implications of the *jivatma* (*surat*) returning to its original abode, i.e. Radhasoami *Dhaam* are that the *surat* has to

- wind up its attachment with the material effects of this phenomenal world – property, relations, family and friends;
- give up desire, anger, greed, attachments and “I-ness” and transcend the gross body, the subtle body and the causal body and rise above the gross or individual mind (*pindi manas*) and subtle mind (*Brahmandi manas* or the Universal Mind); and
- escape both aspects of Maya – *vikshep* as well as *avarana*.

This done, the *jiva* will remain in this world, functioning only formally and for performing the necessary duties, and will have the discretion to break loose even of such formal restrictions. So to say, so long as the knot of *jada-chaitanya* is not resolved and the *surat* does not transcend the *Brahmand*, it cannot be said to have attained *moksh*.

The knot of *jada-chaitanya* means the bias that the *surat* (*chaitanya* or *chetan*) has acquired for the gross sensual objects desired by the mind, in-

*Sar Bachan, Prose, Part II 303*

*driyas* and body, all of which are gross matter. The tie between the *chaitanya surat* and the gross material objects is called as the knot of *jada-chaitanya* and so long as this tie is not ripped up, there can be no *moksh*, for with this tie intact the seed of worldly expectation (*jag ki aas*) and longing (*trishna*) will not be rooted out (para 8 of Part I, supra).

(For a detailed explanation of *moksh* see comments under para 1 of Part I, supra.)

97. Anyone who is apprehensive (fearful and anxious) of death, and desirous of deliverance, will alone hold the *satsang* and *Satguru* as dear to him. And the one who is desirous of this (phenomenal) world and has no fear or anxiety of death, he will not be able to make it to the *satsang* and to love the *Satguru*.

(a) It is the fear (*khauf*) of death and of hell that will make the *jiva* incline to fondness and tenderesse (*shauq*) for the *Satguru*.

98. The Name is being repeated (*japa*) by the (whole) world and none is devoid of it but nobody is benefited (by this repetition). The reason is that they (the worldlings) repeat the name commended by the religions of mind and not the Name as revealed or gifted by the *Satguru*.

(a) See para 33, Part II, *supra*.

99. The *jiva* who has gained entry in the *satsang* and who has also taken initiation into the mysteries of the saintly way (i.e. the *Surat-Shabd-Yoga*) has not gained anything worthwhile for all this amounts to nothing more than reading out (or listening) to the contents of a bill of payment or indent, or a ticket tied to goods to mark their contents and prices etc. (but not to the goods or articles shown in the bill). So long as he does not come to be owned (accepted) by the *Satguru*, he will not receive the bounty (generous gift) of the Name.

100. When a *jiva* enters the *satsang*, the saint watches him to find out how much he is indebted to *Kaal*. If he finds that the debt he owns is very little, and can be redeemed during his lifespan (birth), he is taken over by the saint under the protection of his holy feet.

### 304 *Sar Bachan, Prose, Part II*

But if the saint notices that the debt is so enormous that he is like a fodder or forage of *Kaal*, he is not accepted and is left alone. But by merely appearing before the saint, his innumerable past karmas get exhausted and the saints make him a candidate for future acceptance.

(a) The spirit-entities had to descend downward into the lower regions for they were weighed down by the covers with layers of *Kaal* (mind) and Maya (body). This in fact is the *Adi Karma* which caused the descent of the spirit-entities to the lower regions. These half-asleep spirits had to assume body and mind which alone could have roused them to become kinetic and perform certain acts through which these layers could be exhausted. Of course, *Kaal* and Maya are themselves inert and cannot move the spirit even a step forward.

The source of all energy is spirit (*surat*) which enlivens both body and mind. Yet without the body, the spirit can have no abode, and unaided by mind, the body cannot find a direction in which to move. The spirit, therefore, becomes indebted to both *Kaal* and Maya for making it conscious and making it possible for it to exhaust and remove the covers, so that it becomes fit to ascend.

Now, this debt cannot be redeemed by the *jiva* himself. This is because in the process of exhausting the covers, the *jiva* “acts” and performs karmas, and these karmas then constitute a vicious circle in which the debt of *Kaal* and Maya goes on multiplying. It is only when the *jiva* takes shelter of the perfect master (*Satguru sharan*) that the forest of the karmas of *jiva* which keeps on accumulating in *manakash* (mind-sky) can be burnt.

Secondly, the *jiva* has to shed off the layers of *Kaal* and Maya and while he does so, both of them fight a pitched battle against the *jiva* who has to struggle hard and then gradually realise that alone, single-handedly and unaided by the *Satguru*, he will not be able to survive this battle of redemption of old debt laid on his back by the *Adi Karma*. Then alone he will surrender his ego to the *Satguru* who then takes over his battle, reinforces him and makes him vanquish *Kaal* and Maya. This is what is meant by the verse:

*Satguru sharan gaho mere pyaare,  
karam jugaat chukaaye.*

(Seek the protection of *Satguru*, my love,  
after paying the taxes of karma.)

The fact is that the *surat*, leaving *Satt Desh*, has come here with a credit balance. But with demand of pronotes of *Kaal* and *Maya* against it, or so many IOU vouchers (*Adi Karma*) against it, the spirit is nonplussed and puzzled. When demands of payment of these IOUs is made, the credit balance shrinks and reaches the point of blank, and indebtedness sets in. At this stage, so to say, the Court of Wards enters the scene with a bang and takes the entire responsibility for payment of debts.

In other words, at this crucial juncture, the *Sant Satguru* steps in putting a check to future indebtedness and takes all the liabilities upon himself. The credit balance of the spirit-entity facing bankruptcy increases and after paying the balance of debts, the spirit is redeemed and is taken back to *Satt Desh*, free of all demands and liabilities of *Kaal* and *Maya*.

(b) Indebtedness to *Kaal*: Burden of desires and the load of such propensities as lust, anger, greed, delusion, egotism, hatred, revenge, envy, jealousy and so on.

(c) Cf. *Maulana Rum's Masnawi*, op.cit., Volume I, Verses 2863-64.

**101.** It is essential (for spiritual progress) and (upward) ascent of the spirit to purge the dirt of hubris. These days, many *jivas* according to their lights, act in a way so as to get at the (Great) Name, and to dispel the filth of arrogance, but they act independently (of the *Satguru*) and by dint of their superciliousness. They don't act strictly with the support, control and guidance of the *Satguru*. This goes on intensifying (the heat of) conceit and vanity. So to say, they indulge in mind-orientation and do not keep the *Satguru* in the forefront (as the paramount factor in ascesis).

(a) *Mahat* (self) produces *ahamkar* – the principle of individuation. Its function is to generate self-sense or *abhimān*. It produces the notion of “I” and the “mine” – the individual ego-sense. *Ahamkar* is of three kinds:

- It is *vaikarika* or *sattvika* when *sattva* predominates. Viewed as cosmic, it produces *manas* and five sensory organs and five motor organs. Viewed as psychological, it produces good deeds.
- It is called *bhutadi* or *tamsic* when *tamas* predominates. Viewed as cosmic it produces the five subtle elements (*tanmatras*) but viewed as psychological it leads to indifferent acts or to idleness, inertia and sloth.
- It is called *tejas* or *rajasa* when *rajasa* predominates. Viewed as cosmic, it supplies the energy by which *sattvic* and the *tamas* produce their respective evolutes. Viewed as psychological, it produces evil deeds.

### 306 Sar Bachan, Prose, Part II

(b) The *ruh* or *surat* is that principle which enters into the composition of man (with body and mind). It is distinct from mind – lower and higher both; distinct from the three bodies; distinct from egoism; distinct from the five *koshas* (sheaths); distinct from the five *praans*; being *satt* (existence), *chitt* (consciousness) and *anand* (bliss); and witness of the three states of *jagrat*, *svapn* and *sushupati* (wakefulness, dream and deep slumber).

The *ruh* or *surat* never appears or disappears; never waxes or wanes. It shines by its own light and enlightens the world without any external help. That which does not shine by its own light is subject to transformation as is the case of *ahamkar*. But *ruh* or *surat* enlightens the whole as *saakshi drishta* (witness who has seen) and is therefore not subject to change. That which does not shine independently of visible matter (*jada*) can never be free from change or *vikaar*, i.e. it cannot be *nirvikaar* as is the case of egoism.



This *surat*, being beyond all change (*nirvikaar*) and shining by its own lustre (*swayam prakash* or *svarat*), ever remains the subject (*drishta*) of all knowledge and can never be the object of any ultimate perception. *Surat* therefore, like its source, Soami, is *anubhav roop* (experience), i.e. can only be known by experience.

**102.** While Vedanta acknowledge only the existence of Brahman and the *jiva* as non-existent, the *Sant Mat* holds that the *jiva* is the drop (*ansh*) of the Ocean (*anshi*, the Supreme Lord). (In other words, *jiva* is not just a part of creation but a part of the Creator Himself.)

(a) Thus the Lord's breath has made man enlivened, makes man share in His creativity. Thus belonging to the realm of command, man is asked to work helpfully with Him for His cause. It is again man who is privileged to serve God and while serving God and working for the realisation of His purpose, he is called upon to implement in the world of Creation the imperatives of God.

(b) The basic argument of the Vedantists is that the individual soul is not and cannot be "active" (*karma-sheel*). The activity of self or soul is due to its limiting adjuncts and not to its own fundamental nature. For, if activity were the nature of the individual soul, it would be impossible for the soul to be liberated from it because you cannot escape your "nature".

All activity is essentially limited and painful and if the individual soul were to be conceived as "acting", its release would be impossible. Release cannot depend upon karma, for all karma is finite, and finite karma cannot result in release which is infinite. In other words, the finite cannot produce the infinite.

*Sar Bachan, Prose, Part II 307*

On this reasoning, there can be no individual soul apart from the highest soul, i.e. Brahman and all the conditions of activity belong only to the realm of Maya (see *Shankar Bhashya*, II, 3-33-40). Shankar therefore holds that the individual soul has no reality, no existence, apart from the highest soul. He further adds:

"That same highest Brahman constitutes, as we know from such passages as 'thou art thou', the real nature of the individual soul, while its second nature, i.e. that aspect of it which depends on fictitious limiting condition, is not its real nature."  
(*ibid.*, I, 3-19)

Elsewhere he spells out the doctrine of *bhedabhedvad* (different-non-differentism) and says:

"Just as the sparks issuing from the fire are not absolutely different from fire (because they participate in the nature of fire), but are also not absolutely non-different from the fire (because in that case they could neither be distinguished from the fire, nor from each other), similarly the individual souls which are effects of Brahman, are neither wholly different from Brahman (for that would mean that they are not of the nature of intelligence) nor absolutely non-different from Brahman" (because in that case they would not be distinguished from each other, and also because if they were identical with Brahman they would be omniscient and it would be utterly useless to give them any instruction).

(*ibid.*, I, 4-20)

[According to Radhasoami Faith, the individual souls are not effects of Brahman but effects of the creator of Brahman himself, i.e. Radhasoami *Dayal*. Soamiji Maharaj says that the *jivas* and Brahman are brothers, the only difference between them being that the Brahman is the work-in-charge and the *jivas* are put under his control (see para 170, *infra*). This shows that according to Radhasoami Faith both the *jivas* and Brahman are created by Radhasoami *Dayal*.]

(c) Thus the Vedantist position appears to be that the individual souls are somehow different from Brahman and somehow non-different also. Auditomi tries to clarify this rigmarole through his doctrine of *satyabhedavad*. He says that the individual soul is absolutely different from the highest self (Brahman) and that it is contaminated by the contact with its different limiting adjuncts. He argues that the soul is spoken of in the Upanishads as non-different from the higher self, because after having purified itself by means of jnan and *dhyan* it may pass out of the body and become one with the highest self (Brahman). But Shankar insists that the individual soul is the non-modified highest Brahman himself, not anything else.

### 308 *Sar Bachan, Prose, Part II*

This is the Vedantist position of “self” to which the founder of Radhasoami Faith refers in this para (102) and against which he places his own view that the individual soul is only a part of the Whole.

(d) While the Vedantist position is open to several objections, there can be no sustainable objection to the Radhasoamist position. If Brahman is omnipresent like ether it would follow that Brahman also has the same need of pleasure, pain and so on, as the individual soul. The same result would follow from the Vedantist theory of the unity of self.

Moreover, if we admit that the souls are nothing and Brahman is everything, why should there be any motif for liberation? Will this position not reduce the individual soul to the level of an object? And if it becomes an object, how can it be identical with the absolute subject – Brahman? If the soul becomes an object, it ceases to be subject. But an object without a subject is an impossible proposition.

(e) As against this impossible position, the position of the Radhasoami Faith would be that the *surat* is a part of the Absolute Lord and by virtue of the *Adi Karma* and the resultant karmas, it has become an object which has the potentiality of becoming the subject (the part going into the whole). During the period that the *surat* is not pure subject, it is in a state of less than the original state of pure self-consciousness. This explains the mystery of creation as is unfolded in *Sar Bachan*, Poetry, Volume II, Discourse 26, *Surat Samvaad*, wherein the master says:

“O *surat*! Listen to me about your mysterious origin. You were ever part of me, indistinguishable from me ...”

The entire process of creation is explained in this discourse to which the reader may refer. It also explains why the *surat* (subject) surrendered its own state of pure subjectness, became its own object and forgot its origin. But its redemption is its destiny and once it comes into contact with the accredited representative of the Supreme Being (*Sant Satguru*), its layers of *Adi Karma* would be wiped off and it will recover its lost glory, its subjectness. The approach of Radhasoami Faith is therefore poles apart from that of Vedanta and in basics there is no common point between them.

(f) Cf. *Maulana Rum's Masnawi*, op.cit., Volume V, Verses 2140-45, p. 71 and Verses 4443-47, p. 359.

**103.** One who loves the *Satguru* and has desire only for him, one day he will definitely reach his original abode. And one who yearns for *Satt Naam* and *Satt Lok* but does not long for the *Satguru*, he will neither attain the *Satguru* nor the *Satt Naam*, and he will not even be able to keep company of the *Satguru*.

*Sar Bachan, Prose, Part II* 309

**104.** The saints do not condemn knowledge (jnan) but they insist that to begin with, *antehkaran* [internal motor or constitution comprising mind (*manas*), attention (*chitt*), intellect (*buddhi*) and ego (*ahamkar*) must be cleansed; only thereafter one will become qualified to receive jnan (divine wisdom and knowledge).

For this reason, it is necessary that one escapes the popinjays (*vachak jnanis*) and remains devoted to the *Satguru* and adheres to the path of the *Surat-Shabd-Yoga*. By this (detergent), the *antehkaran* will be purified and the Name will also be attained.

(a) *Antehkaran*: For *antehkaran* and the way to its purification see commentary under para 46 of Part II, supra.

(b) Also see para 143, infra.

**105.** When an earnest striver speaks of something beyond his spiritual capability, other strivers ought to help him and not slander or malign him, for what he has claimed may come to pass if the living master so wills.

(a) Cf. *Maulana Rum's Masnawi*, op.cit., Volume VI, Verses 4342-47, pp. 379-80.

**106.** Even as a sparrow-hawk (*cuculus melanoleucos*, or the Indian *papiha*) squirms for a drop of the rain that falls under *svati nakshatra* (lunar asterisms) and the Absolute Lord, hearing its throes, orders the nimbus to go and rain and quieten its throes, and then the nimbus arrives and rains, likewise, those who are pining for the Name that is like ambrosia and are squirming to obtain it, for them the Supreme Lord, who is omniscient, hearing their throes orders the *Satguru* to descend and pacify their throes by the ambrosia of their discourses.

Thus it is that the *Satguru* manifests and by delivering his ambrosial discourses pacifies and calms their throbs. The Supreme Lord cannot himself, quench at his own, their fire. For this reason, the importance of *Satguru* is of a capital nature (paramount) and blessed (very lucky) are those who have gained access to the *Satguru* of the time and have developed trust and faith in him. It is only they whose human form can be said to have been fruitful.

### 310 *Sar Bachan, Prose, Part II*

(a) *Svati* drop: According to fable the *papiha* is supposed never to drink water except such drops of divine rain as fall in the month of March-April during full moon, such occurrence of rain being very rare. For this fabulous quality, the bird is considered symbolic of deep devotion.

(b) *Nakshatra*: The following table provides relevant information on the *nakshatras*:

| Solar Month            | Equivalent Zodiacal House             | Lunar Month       | Western Month | Equivalent Lunar Asterism Month      | Nakshatra or       |
|------------------------|---------------------------------------|-------------------|---------------|--------------------------------------|--------------------|
| <i>Mesh</i> (Ram)      | Aries                                 | <i>Chaitra</i>    | March-April   | 15 <sup>th</sup>                     | <i>Chaitra</i>     |
|                        | 14 <sup>th</sup> <i>Svati</i>         |                   |               |                                      |                    |
| <i>Vishabha</i> (Bull) | Taurus                                | <i>Vaishakha</i>  | April-May     | 16 <sup>th</sup>                     | <i>Vaishakha</i>   |
|                        | 17 <sup>th</sup> <i>Anuradha</i>      |                   |               |                                      |                    |
| <i>Mithuna</i> (Twins) | Gemini                                | <i>Jyeshtha</i>   | May-June      | 18 <sup>th</sup>                     | <i>Jyeshtha</i>    |
|                        | 19 <sup>th</sup> <i>Mula</i>          |                   |               |                                      |                    |
| <i>Karka</i> (Crab)    | Cancer                                | <i>Ashadha</i>    | June-July     | 20 <sup>th</sup> <i>Purv Ashadha</i> |                    |
|                        | 21 <sup>st</sup> <i>Uttar Ashadha</i> |                   |               |                                      |                    |
|                        | <i>Abhijit</i> . "Balance"            |                   |               |                                      |                    |
| <i>Simha</i> (Lion)    | Leo                                   | <i>Shravan</i>    | July-August   |                                      | <i>Abhijit</i>     |
|                        | 22 <sup>nd</sup> <i>Shravan</i>       |                   |               |                                      |                    |
|                        | 23 <sup>rd</sup> <i>Dhanishtha</i>    |                   |               |                                      |                    |
| <i>Kanya</i> (Virgin)  | Virgo                                 | <i>Bhadrapada</i> | Aug.-Sept.    | 24 <sup>th</sup>                     | <i>Shatataraka</i> |
|                        | <i>Purvabhadrapada</i>                |                   |               |                                      | 25 <sup>th</sup>   |
| <i>Tula</i> (Balance)  | Libra                                 | <i>Ashvina</i>    | Sept.-Oct.    | 27 <sup>th</sup>                     | <i>Revati</i>      |
|                        | <i>Ashvini</i>                        |                   |               |                                      | 1 <sup>st</sup>    |

|                                      |                       |              |                    |                 |                  |                       |                  |
|--------------------------------------|-----------------------|--------------|--------------------|-----------------|------------------|-----------------------|------------------|
|                                      |                       |              | 2 <sup>nd</sup>    | <i>Bharani</i>  |                  |                       |                  |
| <b><i>Vrishika</i></b><br>(Scorpion) | Scorpio               |              | <i>Karttika</i>    | Oct.-Nov.       | 3 <sup>rd</sup>  | <i>Krittika</i>       |                  |
| 4 <sup>th</sup>                      | <i>Rohini</i>         |              |                    |                 |                  |                       |                  |
| <i>Dhanu</i><br>(Bow)                | Sagittarius           |              | <i>Margasirsha</i> | Nov.-Dec.       | 5 <sup>th</sup>  | <i>Mrigashiras</i>    |                  |
| 6 <sup>th</sup>                      | <i>Ardra</i>          |              |                    |                 |                  |                       |                  |
| <i>Makara</i><br>(Sea monster)       | Capricorn             |              | <i>Pausha</i>      | Dec.-Jan.       | 7 <sup>th</sup>  | <i>Punarvasu</i>      | 8 <sup>th</sup>  |
| <i>Pushya</i>                        |                       |              |                    |                 |                  |                       |                  |
| <i>Kumbha</i><br>(Pitcher)           | Aquarius              | <i>Magha</i> | Jan.-Feb.          | 9 <sup>th</sup> | <i>Ashtesha</i>  |                       | 10 <sup>th</sup> |
| <i>Magha</i>                         |                       |              |                    |                 |                  |                       |                  |
| <i>Mina</i><br>(Fish)                | Pisces                |              | <i>Phalguna</i>    | Feb.-Mar.       | 11 <sup>th</sup> | <i>Purva Phalguni</i> |                  |
| 12 <sup>th</sup>                     | <i>Uttar Phalguni</i> |              |                    |                 |                  |                       |                  |
| 13 <sup>th</sup>                     | <i>Hasta</i>          |              |                    |                 |                  |                       |                  |

(c) See also para 241, *infra*.

**107.** *It is through the medium of shabd (sound) that this jiva has fallen into bondage; until and unless the guru conversant with the*

mystery of *shabd* makes his way to him, he will not be able to proceed to his original abode (*nij sthaan*). There is no other way out of this bondage.

**108.** Some people do come to *satsang* but they come with hypocrisy and as masqueraders. They are very effusive and extravagant in speech but inside of them, there is no trace of devotion. So, this is unbecoming (of a *satsangi*) and improper.

In the world one may dissimulate (conceal one's real feelings of pretence) but in the company of the *Satguru*, one should conduct oneself unpretentiously. One may have just a little love but it must be sincere so that one day it will grow and mature and the Absolute Lord will become pleased. And one may have any amount of hypocritical love and devotion, but it is not accepted.

**109.** When there is a dust storm, nothing is visible. Likewise, inside of the pandits and mendicants, whom this world deems to be spiritualists and noble, the (blinding) dust storm of greed is blowing and overhanging. They are totally unaware of what (true) spiritualism (*paramartha*, primary object of life) is. How can the Supreme Lord be pleased with them? For this reason, they and all their attendants will set off into *chaurasi*.

**110.** To impart instruction is correct but it must be imparted impartially, without bias. This is because prior to it, it cannot be discerned as to who is fit for the saint's instructions. It is only after imparting instruction that one can locate the person who is qualified. For, one who is qualified and has credentials will acquiesce to the instruction (*bachan*) and the one who is not qualified, will only argue and wrangle. This will be the acid test. To impart instructions is not forbidden in its entirety, for if there is no instruction, how can the *Sant Mat* be revealed?

**111.** To the Supreme Lord, humility (born of love for the *Satguru* and consciousness of one's own failings and deficiencies) is dear. It is proper that first of all one should so act as to generate humility; and this would come about only through the medium of the company of saints. Through the company of pandits and mendicants

### 312 Sar Bachan, Prose, Part II

who desire nothing save wealth and food, neither humility will accrue, nor will the Supreme Lord be pleased.

Anyone who wishes to realise this (i.e. who wishes to secure the Lord's pleasure), he must look for the *Satguru* of his time and devote himself to him. Only then will the Supreme Lord be pleased. And until and unless one gets at the merciful saint, one should not go about accepting anyone as his guru.

(a) See paras 37 and 90 of Part II, supra, and paras 117, 211 and 242, infra.

**112.** Whosoever is admonished (i.e. advised to do or against doing something, or warned) takes it amiss. For this reason, one should speak taking the occasion into account (i.e. any advice must be opportune, suitable to the occasion and advantageous). And if one does not accept (the advice tendered), it is not proper to insist on him and attempt to carry conviction (i.e. to persuade him to accept it).

**113.** He alone will be able to locate (to perceive or discern) the *Satguru* who is burning in the fires (afflictions) of this phenomenal world (the three afflictions are mental, physical and agonising disputes and controversies – *aadhi*, *vyaadhi* and *upaadhi*). And one who regards these afflictions as satisfying and pleasure-giving, he can never notice and identify the *Satguru*.

Of course, the most reliable cognition is the one which the *Satguru* himself bestows (i.e. when he chooses to reveal himself, at his own); there can be no surer way of recognising the *Satguru*.

(a) See Part I, paras 40, 41-42, 53, 56, 67 supra; Part II paras 81, 92 supra, and paras 156, 162, 167, 175, 182, 186, 200, 224 and 229 infra.

(b) One who has an unusual interest in death or enjoys unpleasant events and afflictions is pathologically considered to be morbid. Psychologically, he is called a “sadist”, “algolagnic” or “masochist” (psychiatry).

**114.** The saints state that it is not wholly necessary that that which has a beginning must also have an end, for the saints, in their discretion (*mauj*) have created some (higher) regions (absolutely uncontaminated by mind and matter) which has had a beginning but have no end.

*Sar Bachan, Prose, Part II* 313

(a) See *Diwan-i-Hafiz*, op.cit., Lyric 485, pp. 449-50.

(b) Such regions are *Satt Lok*, *Alakh Lok*, *Agam Lok*.

**115.** There are two types of names: *varnatmak* (uttered or articulated by the tongue), and *dhunyatmak* (automatic, unstruck melody, or *anhad*, i.e. unlimited or illimitable *shabd* peculiar to each spiritual subdivision). The effect of the *dhunyatmak* name is far greater than that of *varnatmak* name. One who is afraid of getting into the vortex of transmigration (*chaurasi*) will do well to trace (discover) a *Satguru* who has got at the *dhunyatmak* name so that he may escape the vicious circle of eighty-four (*chaurasi*). And those who remain stuck at the *varnatmak* name will not escape the circle of eighty-four.

(a) *Varna and Dhvani*: According to the Radhasoami doctrine of *varna* and *dhvani*, a *varna* is an articular (literal) sound, wholly different from its basic sound (*dhvani*) and from its symbolic form (*roop*). The eternal *varna* is Radhasoami *Dayal* and the sounds and symbols are only the vehicles of the manifestation of the eternal *varna*.

When Radhasoami *Dayal*, the eternal *varna*, is pronounced in five or six different ways, i.e. *Niranjan*, *OM*, *Rarang*, *Sohang*, *Satt*, these are not five or six different *varnas* but only five or six different manifestations of the same *varna*. The word *OM* includes the word *Niranjan*, *Rarang* includes *OM*, *Sohang* includes *Rarang*, *Satt* includes *Sohang* and *Radhasoami* includes each one of them, all the five.

The Radhasoami Name is like “100” which includes all the finites and the Infinite. That name is the universal of all universals. Nobody can change the meaning of a word; the relation between the two is not conventional. The *dhunyatmak* name, which is the core of Radhasoami faith, represents the essence of that whose Name it is, and this relationship is eternal and natural (paras 216 and 218, infra). It is its own proof (*pramana*).

The Radhasoami faith rejects the traditional doctrine of *artha pati* as an independent means of knowledge. It rejects presumption, postulation or implication. Its postulate, the only one it makes, is that nothing can come out of nothing (*gigni de nihilo nihilum, nil passe reverti*, i.e. “from nothing, nothing can come; into nothing, nothing can return”: *Persius*, III, 84) and it is the only natural postulation which can explain any and everything.

The Radhasoami Faith rejects Ramanuj’s theory that error is non-apprehension, not misapprehension; it affirms that it is both, in that truth

**314** *Sar Bachan, Prose, Part II*

cancels error. But it cancels it only for the truth-seeker; the pseudos revel in errors. Their tragedy, however, is that error is right so far as it goes; only it does not go far enough, and all the pseudos

sooner or later get exposed, stripped of their masks.

The basic duty of *jiva* therefore is to get back to its source, i.e. Radhasoami *Dayal*. He has said that the *surat* is, as it were, married to *Kaal* since creation (see para 227, *infra*). But every *jiva* is the son of *Satt Purush* (para 150, *infra*) and his basic duty is to follow his Father, not his kidnapper or jailer (Brahman). The lock of Brahman's jail can be opened only by one master-key and that is Radhasoami Name which He graciously revealed Himself (see para 67 of Part I, *supra*).

The recitation of that Name will make him *neeh-karma*. And this abstention from karma automatically leads to the dissolution of the marital tie of the *surat* with *Kaal* just referred to, and will lead to the return of the *surat* to its pure nature as a substance rid of all qualities and modes including even consciousness. It will be landed in the state of *hairat*.

(b) The sound that is automatic, unstruck melody or *anhad shabd* peculiar to each subdivision and which is explained to a novice at the time of initiation, and through which he has to lift his spirit (*surat*) upwards is called *dhunyatmak* name. The names that are uttered by tongue such as Shyam, Ram, Gopal and so on are *varnatmak* names (*varna* means "outer garb" or "word to articulate a name").

The Radhasoami Name is *varnatmak* only in the sense that the letters RADHASOAMI are used just to convey what is basically and essentially a *dhunyatmak* name. It is indicative (*lakhayak*) of the real, inner *nida* (sound). The *tun-tun* or *ding-dong* is the sound produced by the bell; that sound is essentially related to the bell and its function – a musical ringing sound. That sound is its *dhunyatmak* name.

But if you wish to explain it in words, you will have to use some letters which most approximately convey the sense of that viz. *tun-tun*. That *tun-tun*, one may say is *varnatmak*, but it is not; at best it is only its approximation in letters.

**116.** Leaving every business aside, one should comply with the command of the *Satguru* and act in accordance with it. By doing this, his (spiritual) task will be accomplished – this is the sum and substance of everything.

**117.** As this *jiva* is in dire need of worldly objects of pleasure, he is not to that extent in need of spiritualism (*paramartha*). And as he

*Sar Bachan, Prose, Part II 315*

becomes submissive and humble for the sake of procuring worldly objects of pleasure, he never feels so humble for the sake of getting at the (Great) Name. And if per chance, he happens to feel humble, then too it is with the pretence of virtue. But the *Satguru* is omniscient and when will he bestow the Name this way (i.e. to one who is a hypocrite)?

And the reason why true humility does not come about is that this *jiva* is unconcerned and uninterested (*be-gharz* with the pursuit of spiritualism). The truth is that until and unless this *jiva* does not become truly humble and deferential, even if the Supreme Lord were to wish to deliver him, He will not be able to do so!

(a) Cf. *Maulana Rum's Masnawi*, op.cit., Volume II, Verses 3209-12, p. 263.

**118.** The *jivas* that are outwardly (in outlook) they are unaware of the inner state. And until and unless there is the inward meditation (*upasana*) on the *shabd* (*Saut-i-Sarmadi*, unstruck melody) the (spiritual) mission will not be accomplished. Externally, the worship of the *Satguru* and participation in his *satsang*, and internally the meditation on *shabd* are both indispensable in equal measure.

**119.** Even those who adhere to the Veda *mat* (the faith of the Vedas) will not be able to achieve their target as laid down by the Vedas unaided by the *Satguru* of the time. That is why it is necessary to look for the perfect *Satguru* of the age. And one may adulate him as much as one may, all that is in order. And when by sheer luck,

one gets at him, there can be no limit to the narration of his majesty and glory (*mahima*).

And if we call him as the greatest of the great ones starting from Brahman onwards, there can be no objection to this, and no reservation, for in all possible ways, there is the majesty and greatness of the *Satguru* of the time. Those who are no more were undoubtedly perfect but we (of today) can gain nothing out of them. Whatever can be gained (today) will be gained from the *Satguru* of the day.

(a) Cf. *Maulana Rum's Masnawi*, op.cit., Volume I, Verse 4553, p. 422.

**120.** Karma it is that deludes and karma it is that disillusion. Just as a couple of (two-four) boys can trick a lad into some game or

### 316 *Sar Bachan, Prose, Part II*

sport and after they are through, they may lead him back home, similarly, karma makes us oblivious and karma also recalls and retraces us.

(a) The “two-four boys” that are stated here to have deluded a boy and engrossed him in sport, imply the mind and three major *indriyas*: ears, eyes and mouth, which entice the *jiva surat* and make it engaged in sensual sport.

This act is the outcome of pressure of karma which is termed here as a “deluder”, but when the other karma, which acts as the admonisher or monitor, becomes operative and functional, *jiva surat* comes into contact with the *Satguru*, and under his teachings those very “two-four boys” (i.e. the mind, and three major *indriyas*) disengage the *jiva surat* of the deluded boy from sensual sport and take him home – the Eternal Abode.

The inference is that it is under the stress of the karma that the *jiva* becomes deluded and is misled; and it is under the impulse of the karma again that the *jiva* becomes aware of his spiritual destiny, and is thus put on the right track which takes him home.

(b) In discourse No. 21, dated 10<sup>th</sup> September, 1936 (*Discourses of Babuji Maharaj*, Volume III, Soami Bagh, Agra, 1981, pp. 99-100) Babuji Maharaj has interpreted this para and has said that while before coming unto the refuge of *Satguru*, the *jiva* used to wander about here and there under the pressure of karmas, going astray now and coming back to the track later, but now after getting into the shelter of the master, the ebb and tide of karmas would not shake him from his firm devotion which would release him from the vicious circle of *chaurasi* (transmigration).

In this sense, Soamiji Maharaj has said that after seeking the Lord's shelter, the karmas would be performed but they would not lead to other karmas. On the contrary, they would expedite his liberation from the vortex of transmigration.

**121.** During this age (*Kaliyuga*), except for devotion to the guru (of the time) and practice of *Surat-Shabd-Yoga*, the *jiva* cannot accomplish anything. And those who resort to any other remedy or method, that is like hammering at the snake tumulus (*bambi* or serpent's barrow) by which the serpent (ego or *aham*) will not be crushed.

What is called for is catching the snake (to subdue the mind) but that could be handled only by the worship (*upasana*, “to sit close by

*Sar Bachan, Prose, Part II* 317

or near”) of the *Satguru* and *shabd*. It will not be caught (and crushed) by any other means. Those who do not accept this formulation (*bachan*), will remain empty-handed and they will get nothing. And those *jivas* (entities) who follow their teaching (*upadesh*), they too will be spoiled.



(a) Here *manas* or mind is compared to the perilous and venomous snake for which the Sanskrit root is *aham* or *ahi*. This ego is the origin of all sin or *mool paap* and from this sprout lust, anger, greed, attachment or bewilderment and self-pride.

**122.** The saints observe that the sap (*rasa* or flavour) of name is sweet but nobody takes it. However, if you offer sweetmeat (to anyone), he promptly takes it. The explanation (of this) is that if you feed the sick person on sweetmeat it tastes bitter. Not that the sweetmeat is bitter; it tastes bitter (to the sick person) on account of sickness. It is thus clear that the world is sick (i.e. the worldlings are ill).

Now, the remedy by which the sweetmeat may taste sweet must be sought, and that remedy is taking the refuge of the (living) physician. One of these days, he (the physician or the guru by his treatment) will remove his (patient's) sickness and then that sweetmeat (i.e. the Name) which used to taste bitter, will taste sweet. And for those who in the process of spiritual pursuits (*paramartha*) desire delicious sap (*rasa*) of the Name, it would be appropriate to abandon all other remedies except to reaffirm their faith in the refuge of the *Satguru*.

He is omnipotent (*samarth*) and he would cleanse and cure the *jiva* (of all his ailments); that is to say, he would cleanse the *antehkaran* (inner motor) of all the yearnings (cravings or *vasnas*) for the objects of pleasure (*bhogas*) and the mud of lust, anger, greed and attachments which has besmirched it.

And he (the *Satguru*) would remove all the dirt and filth and disease that had fouled the taste of the aspirant and had obstructed the flow of delicious sap (*rasa*) of the Name and would confer the sap on him (i.e. the *Satguru* will ensure that the aspirant gets the sweet experience of the Name). And if this remedy (taking resort to *Satguru* of the age) is not adopted, the aspirant would become a candidate for the vicious circle of *chaurasi* (incessant transmigration).

### 318 *Sar Bachan, Prose, Part II*

(a) *Antehkaran*: See commentary under para 46 of Part II, supra.

**123.** The anger of the guru and father is like (boiling) water. Whenever it occurs, it will be for the good. Whenever the water, howsoever hot, falls upon the fire (negative traits) it will extinguish it. And the anger of worldlings is like the spark which sets afire anything on which it falls and will burn it. (As Kabir has said: "The praise by charlatans is bad, while the torture inflicted by the saints is good, for when the sun shines hot, rains are expected.")

(a) Cf. *Maulana Rum's Masnawi*, op.cit., Volume I, Verse 912, p. 82, and Verse 4340, p. 402. See also *ibid.*, Volume VI, Verses 1668-74, pp. 150-51. The reader may also refer to paras 57 of Part II, supra, and paras 128 and 196, *infra*.

**124.** One should love the guru of his time, as the child loves his mother. When he sucks his mother's breast for milk, if at that time anyone weans him, he feels so restless that no effort succeeds in mollifying him. And those who leave the guru and go away and do not even bother to think of him, but cannot leave their wife and children even for a day although they desert the guru for months, then what can one make of such love? And how shall such fellows get at the Name? And how can they be liberated from this (phenomenal) world?

As it is, on anyone who is resolute in obtaining release (from this world) it is incumbent to love the *Satguru* fully well so that his (spiritual) mission could be accomplished.

**125.** Those *satsangis* and *sadhus* (those who leave their hearth and home for spiritual work) who remaining at the holy feet of the *Satguru* participate in *satsang*, are supposed by all the worldlings to be there for the sake of eating bread (i.e. only for taking food and wearing clothes, gratis). But they do not realise that they participate in the *satsang* for 4-6 hours daily, that they perform meditation (*bhajan*) to the extent possible for them, that they do not have their full quota of sleep, and that they depend merely on the *charanamrit* and *prasad* as their mainstay.

What a good fortune it is? And the worldlings eat their fill, and they sleep well (i.e. sleep longer than usual), and they do not even know what spiritualism (*paramartha*) indeed is!

(a) *Charanamrit* and *Prasad*: During the life of a master, articles of food left in the dishes after he has finished his meals, clothes and garments worn by him, and the water used for the ablution of his feet are considered to be highly spiritualised and are used by such of the disciples as get an opportunity to obtain them. Rai Saligram (Huzur Maharaj) in *Prem Patra*, Volume I, Discourse 50, has stated the position of the Radhasoami Faith on the question of *prasad* and *charanamrit* (pp. 365-73).

The Radhasoami doctrine of distribution of articles sanctified by touch points to the relativity theory which has forced us to conceive of particles in terms of space-time – as four dimensional patterns, as processes rather than objects. The S-matrix approach establishes an intimate link between particles and processes. Each reaction involves particles which link it to other reaction, and this builds up a whole network of processes. The Radhasoami theory of touching the feet of the master is based on the scientific doctrine of vibrations and resonances. Maharaj Saheb says:

“A devotee whose spiritual power is developed to some extent can realise the effects produced by sanctified objects almost immediately he uses them, even when he is not aware that the object he is using is sanctified.”

One may say that objects are not “things”; they are “events”. The basic concern of Radhasoami science is not with the particles but with their reactions. And such a shift from “objects” to “events” is required both by quantum theory and by relativity theory. On the one hand, quantum theory has made it clear that a subatomic particle can only be understood as a manifestation of the interaction between various processes of measurement.

It is not “an isolated object” but rather an “occurrence” or “event” which interconnects other events in a particular way. On the other hand, relativity theory has forced us to think of particles in terms of space-time, as four-dimensional patterns, as processes rather than objects. And the S-matrix approach combines both these viewpoints.

Using the four-dimensional mathematical formulation of relativity theory, it describes all properties of hadrons in terms of reactions (Maharaj Saheb calls them “effects”) or more precisely in terms of reaction probabilities, and thus establishes an intimate link between particles and processes, as mentioned above.

### 320 Sar Bachan, Prose, Part II

The reactions of taking *prasad* or *charanamrit* or touching the feet of the master would therefore differ from devotee to devotee, depending upon the extent of his spiritual advancement. The probability of two colliding hadrons to undergo a reaction – to interact with one another – depends on the energy involved in the collision. If the amount of this energy is modified, the probability will also change; it may increase or decrease with increasing energy, depending on the details of the reaction.

At certain values of energy, the reaction is much more likely to increase sharply than at others. This will become clearer if we bear in mind the resonance phenomenon encountered in connection with vibrations. In the case of sound, for instance, the air in a cavity will, in general, respond only weakly to a sound wave coming from outside but will begin to “resonate” or “vibrate” very strongly, when the sound wave reaches a certain frequency called the resonance frequency. The channel of a hadron reaction can be compared to such a resonant cavity, since the energy of the colliding hadron is related to the frequency of the corresponding wave.

The important point is that the reaction of *prasad* or *charanamrit* or “gazing intently into the eyes of the master” or using the objects touched by him, on a particular devotee would be determined by his capacity to correspond with the force released by the master. More importantly, these “objects” are not “things” or “substance” but they are “events”.

**126.** The one who has such a love for the feet of the *Satguru* that so long as he is remote from him he is far away, but the moment he comes to him face to face his mind becomes steady and becomes engrossed and adheres to the guru as closely as a bee that goes about fluttering but when it gets into the honey it clings together with it and does not lose its grip. It is only to such a lover that the fruit of love is gifted. Of course, many people come to, and go away from *satsang*; they also derive some benefit but that is just a little.

**127.** The *satsangis* must love each other but if jealousy or envy persists, no pleasure would result from *satsang*. If there is mutual love, only then one will experience the joy accruing from *satsang* and meditation.

(a) If the members of the congregation are envious or jealous of one another, they will find fault amongst each other and there will be no trust or confidence and no mutual understanding and mutual correction. If they love each other, the positive force of love would lead to self-correction or correction by loving persuasion and would accordingly reinforce the positive pleasure of *satsang* and meditation.

*Sar Bachan, Prose, Part II* 321

**128.** The anger of saints is paying (positive or life-giving) while the anger of worldlings is punitive (negative and killing) but this mystery the worldlings don't know, for they believe that the saints are an angry lot. They have no awareness that even in the anger of saints there is a gift (*daat*), while in the charity (*daya*) of the ignoramuses (*moorkh*) there is gimmickry and skulduggery (*ghaat*, a clever device or stratagem or trickery used for deception).

(a) See para 123 supra, and 196 infra.

(b) Cf. *Maulana Rum's Masnawi*, op.cit., Volume I, Verses 912, p. 81; Verses 4340, p. 402; Volume VI, Verses 1668-74, pp. 150-51.

**129.** The Supreme Lord is seated (as a stimulant) in the bosom of friends and foes alike. As it is, no attention should be paid to the friendliness of the friend and the enmity of the enemy. He is the moving impulse (*prerak*) in both. But this cannot be the viewpoint of all. They who can perceive the Lord inside of them, they have such a viewpoint.

And since you participate in the *satsang*, you must also cultivate such a habit as would preclude hostility (*virodh*) in your consciousness (*chitt*). But this cannot be attained quickly. When you attend the *satsang* daily and even practice contemplation and meditation and recitation ever and anon, then in course of time this attainment will be possible.

(a) Cf. *Maulana Rum's Masnawi*, op.cit., Volume I, Verse 4378, p. 405. Also see *ibid.*, Volume VI (Supplement), Verses 1010-14, p. 540.

**130.** All this evolved *samsara* (vast expanse) from the beginning to the end, is made up of matter (*maans* or flesh) but in this, *Naam* (Name or Word or *anhad shabd*) is excellent. So those who have accepted the *Satguru* as the chief category, they will be saved or else their flesh, like the others, will be baked in the fire of *chaurasi*.

(a) The Radhasoami Faith treats this *samsara* as perishable but having the imperishable principle incorporated in it. The Radhasoami Faith therefore cannot be attacked for treating this world as unreal. The metaphors are metaphors, and stories, stories; they should be not stretched beyond the breaking point.

The position of the Radhasoami Faith is that the world is only an appearance; it is not ultimately real. It becomes sublated when knowledge dawns. But so long as it does not happen and as long as we live in this world, we cannot take it to be unreal. It is a practical reality, indeed a necessity, or else Radhasoami *Dayal* would not have launched on this creation and would not have created *Kaal* which he did “deliberately”. This *samsara* then is a workable hypothesis. The Radhasoami Faith does not ask you to become a recluse or a hermit dwelling in caves or forests.

This world is absolutely necessary, and every seeker must live as a householder. Even the saints who descend for deliverance live as householders. This because it is only as an ordinary householder that the master can really correspond with the ordinary mortals who live in this world, looking after their hearth and home.

As a householder, the master’s language can be easily understood by the ordinary human beings and they can manage to develop that intimacy with him without which their spiritual journey would not even commence. After all, the Radhasoami Faith is *Sahaj Marg*, involving no ascetic practices, no penances, no rituals and ceremonies, no *yajnas*, no fasts, no pilgrimages, no complicated mantras.

As it is, the master must live in the simple style of an ordinary householder. But even this world, in the end, is indefensible. It is incompatible with *paramartha*. One cannot have both – the world of matter and mind, and the *Satt Desh*. Even when Radhasoami *Dayal* said that the lucky ones will have both *swarth* and *paramartha*, he never meant to suggest that you could cross this ocean of *samsara* on a boat of gold and silver. That boat will have to be of *shabd* and the oarsman will have to be the perfect living master, not the pseudo or the “hidden” guru, or a Vedantist and what have you.

(b) See comments under para 19 of Part II, *supra*.

(c) Cf. *Maulana Rum’s Masnawi*, op.cit. Volume V, Verses 372-77, pp. 28-29 and Verses 3509-11, pp. 286-87.

**131.** The mind is readily drawn by the love for the sensual objects which time and again drags one into hell, and it rushes towards them with glee but it runs away from the love for the (Great) Name and for the *Satguru* which is ever blissful

**132.** The saints do not demonstrate miracles but they live in secrecy through the medium of the sweet will of their Lord (Radha-

*Sar Bachan, Prose, Part II* 323

soami *Dayal*). If the master were inclined to make Him manifest then, of course, they (the saints) would display miracles but if they desire to keep Him unmanifested, then they do not show miracles, for by showing miracles the saints will have to become evanescent (i.e. depart from the world), leaving the true devotees out in the cold.

The miracles only gather and draw the multitude of the fake and the false (and drive out the honest and genuine seekers for whose liberation alone the saints descend, in the first place). During this age, there is no warrant for showing of miracles and those who are desirous to see (them) are indeed not true spiritualists.

(a) See paras 31, 42, 43 of Part I, *supra*, and paras 167, 175 and 195 of Part II, *infra*.

(b) If the saints show miracles they have to leave this world early because miracles only pull the crowd of the fake and false, and the masqueraders and hypocrites. The true seekers are averse to miracles which repel them. In such a situation, the saints find their spiritual mission going awry and they choose

to repair to their original abode.

The spiritual instructions are not designed for the hypocrites who want vulgar display of lower powers. They are not seekers of true salvation and they will not be able to stomach the jerks and jolts administered in true *satsang* to the haughty, the popinjays and the pseudo-seekers. In the absence of the genuine seekers, the saints prefer to go back to their abode.

133. For those who are blind, both amongst Hindus and Muslims, (lacking insight and perception), the worship of *tirthas* (pilgrim centres), observance of *vrat* (fasts), trips to *mandirs* (temples) and *masjids* (mosques) are in vogue, but for those who have (the inner) eyes, the worship of *Satguru* is in order. It is however not meant for all and sundry. Only the *satsangis* and those who have the (inner) eyes, will value the *Satguru*.

Witness the epigram. There is a person who lauds Luqman physician (a famous Iranian physician) but runs down (denigrates and decries) the physician of his time. This (conduct) shows that he does not suffer from any ailment, affliction or pain. For if he had had pain, he would have held the physician of his time in high esteem. This is because Luqman might have been an excellent physi-

### 324 *Sar Bachan, Prose, Part II*

cian (of his time) but if an ailing person now were to imagine that by reciting his name, he would be rid of his disease, then he is living in moonshine. His disease will not be cured till he approaches the physician of his time (i.e. a living physician).

Likewise, he who is pining for *paramartha* and who looks down upon worldly pleasures as deadly poison and is yearning for *moksh*, he will not be satisfied and comforted till he reaches the perfect *Satguru* of his time. He alone will value the living *Satguru*. And those that are false and fake, will be stranded and will wander about *tirthas*, fasts and idol worship and will resort to traditional devices as props and will not realise the importance of the living *Satguru*.

(a) *Moksh*: Engagement of *surat* with the body and mind has given rise to carnal desires which, in turn, have gripped the *surat* in a tight bondage with body and senses and with innumerable sense objects. So tight are these bonds that it has become insurmountably difficult for her to get released.

Then, there are inner bonds with desires and longings, yearnings and cravings pertaining to the sensory and motor organs, and interplay of *tattvas* and the *gunas* (*prapanch*) with which mind and its allies like intellect, attention and ego constantly play.

The real *jnan* is that which enables the person concerned to have a direct encounter (*saakshaatkaar*) with Brahman. The tincture, essence, flavour, the sap of aesthetic experience (*rasa*) of that sight (*drishya*) is such as would put to shame the pleasure of ruling the seven realms, let alone the pleasure of living the life of a householder. Of course, one must have the sap of that summit of *Brahmand* which is beyond *laksh swarup* and *vach*, in both of which subtle *Maya* inheres (para 65 of Part II, supra).

But the path of the *Sant Satguru* goes straight to Radhasoami who is far above Brahman and *Paar* Brahman and beyond the range of *Kaal* and *Maya*. One who follows the *surat shabd* path and listens to the reverberation of the sound “Radhasoami” will be redeemed from the debt of *Kaal* and *Maya* and obtain *moksh* (para 67 of Part II, supra).

This, then, is the Radhasoami view of *moksh*, the key to which is called *prem marg* or *millat-i-ishq*. It is entirely different from all the yogas.

(For a detailed discussion on *moksh*, refer to para 1 of Part I, supra, and para 96 of Part II, supra.)

(b) Traditionalism: It is a trend in theology which rejects attempts to review religious dogma or socio-moral conceptions of the Church with regard to the development of science, changes in social life and the consciousness of believers. In contrast to the modernists, who count on saving the authority of religion by abandoning those of its conceptions which looked outdated from the contemporary angle, the traditionalists insist upon the eternal and unchanging character of the content of religious teachings, fearful lest renunciation of some religious dogmas might undermine the whole edifice of their particular religion.

**134.** Endeavour (spiritual activity or *karni*) and grace (*daya*) go together. Without grace, endeavour would not be possible and without endeavour (spiritual exertion) grace will not ensue. And if you keep grace in the forefront (i.e. if you rely entirely on grace) you would become an idler (indolent) and then exertion will not be possible.

(a) See *Sar Bachan*, Poetry, Volume II, Soami Bagh, Agra, 1968, p. 71 and *ibid.*, *Poos Maas*, p. 395. Also refer to *Diwan-i-Hafiz*, op.cit., Lyric 380, p. 362.

(b) The Radhasoami Faith condemns theoretical knowledge unaided by experience or practice, as mere sophistry (*vachak*) and misleading. It is nothing but hearsay (*kathni*). It insists on practical work (*karni*) which alone will enable the individual to live and truly believe in what he talks (*rehni-gehni*). It discourages reliance only on grace and compassion of Radhasoami *Dayal*. Only those will obtain grace who deserve it, who act and work for it.

The Radhasoami Faith is not and cannot be an exercise in inertia, laziness, lassitude and sloth. The disciple is directed to act but to act under His dispensation and compassion. It is His grace that will oblige the disciple to practice meditation, that will reinforce his love for the Lord and it is the disciple's activity that will induce more and yet more grace of the Lord.

The disciple's own activity and the compassion of Radhasoami *Dayal* will march together arm-in-arm. But such a conjunction is also determined by His will, the way to which is the disciple's search for a true saint and a true living master who may be condemned, jeered at and criticised by worldly people. That search must go on incessantly.

This is a frontal attack on the entire Quietist approach which is alien to Radhasoami Faith.

## 326 *Sar Bachan, Prose, Part II*

(c) Cf. *Maulana Rum's Masnawi*, op.cit., Volume V, Verses 3318-23, p. 269.

**135.** After undergoing eighty-four lakhs of *yonis* (species), the *jiva* obtains the body of cow, after which he gets the human form. If in this form the *jiva* performs positive spiritual activity then he will continually get the human form so long as his spiritual task is not fully accomplished.

Now, the positive spiritual activity is that the *jiva* must engage himself in the remembrance of his lineage (*Kul*, i.e. *Satt Purush*) for it is only the form of birth (*yonis*) which changes but the lineage of the *jiva* does not change. It remains the same, for all the *jivas* belong to the lineage of *Satt Naam*. But this quality (remembrance of the lineage) cannot be attained without devotion to the *Satguru*.

(a) It appears that this statement has a mystical meaning and that it seeks to emphasise the need for performing righteous acts so that the spiritual capital of the *jiva* may not dwindle and decline, and he may remain fit for human form. In ancient Indian literature, cow is held not only to be holy but exceedingly useful from the functional point of view.

The word *gai* is from the Sanskrit *gau* which refers to man's ten *indriyas*. If these ten instruments of action and knowledge are kept under restraint and employed in the service of the spirit, man will be guaranteed human form from which he can scale the spiritual heights.

According to the legend of the churning of the ocean, the cow Surabhi – the mother of all cows – was one of the treasures churned from the cosmic ocean. The “five products of the cow”, namely milk, curd, butter, urine and dung, were held to be having great purifying potency especially when combined in a single mixture called as *panchamrit*. Despite her sanctity, there is no cow-goddess in India and the various “wishing cows” of legend (*Kamadhenu*, by milking which all desires are supposed to be fulfilled) had no temples built in their honour.

The living beast was revered not as representation of any deity, but in her own right. The bull, on the other hand, received honour as the mount of Shiva, so that the visage of Nandi is found in most Shaivite temples and honoured with occasional offerings.

(b) *Lakh Chaurasi*:

See comments to paras 25 and 42 of Part II, supra.

*Sar Bachan, Prose, Part II* 327

**136.** At the fag end one that gets settled in the ultimate abode, for him that is *bas-ant* (literally, “settling down at the ultimate”). And that alone is excellent *Basant*. And for them alone it is eternal *Basant* who have ascended the highest stage and have settled down there.

(a) *Basant*: The festival of *Basant Panchami*; it falls on the fifth day of the bright fortnight of the month of *Magh* (January-February). In 2001, it fell on 29<sup>th</sup> Janaury. *Basant* marks the first day of spring.

It is said that on this day Shiva burnt the god of love, Kamadeva (Indian Cupid). The gods had requisitioned Kamadeva's services to tempt Shiva while he was absorbed in *samadhi* in order to beget a powerful son competent to destroy the wicked demon Tarakasura. Kamadeva discharged an arrow at Shiva from behind a tree which greatly enraged Shiva who at once opened his third eye (Shiva *netra*) and reduced Kamadeva to ashes. The Bengalis call this festival as “Saraswati *Puja*” during which they take the image of the goddess in procession and immerse it in the Ganga.

In Radhasoami faith, by *Basant* they mean the setting of the process which leads the seeker to get absorbed or immersed in the ultimate (*ant*) Reality that is Radhasoami *Dayal*. This is one of the four major festivals observed in Radhasoami establishments, the others being *Holi*, *Guru Purnima* and the *Asadh Badi Parwa*, the day of departure of the revealer of the Radhasoami faith (15<sup>th</sup> June).

This day, the *Basant* portions from the *Sar Bachan*, Poetry, Volume II and from *Prem Bani* of Huzur Maharaj (the second preceptor of the Radhasoami faith) are recited in all the four *satsangs*. *Prasad* is distributed at the end of the *satsang*.

Some ardent followers of the faith come to Soami Bagh and Dayal Bagh, Agra. At Dayal Bagh they illumine the entire Dayal Bagh and wherever their *satsangis* reside they put on illumination on their dwellings.

**137.** Abandoning the three *gunas* (qualities or properties of *Prakriti*), i.e. *satogun* (oxygen), *rajogun* (hydrogen) and *tamogun* (nitrogen) one should take to the quintessential *guna* (quality) – devotion (to the living *Satguru*). Only then true knowledge (*jnan*) will be attained. The knowledge imbibed from the books is not reliable. The knowledge that will be achieved through devotion to the *Satguru* and the spiritual practices (prescribed by him) is the true and genuine *jnan* (knowledge on wisdom).

(a) Three *gunas*: The three currents that issued forth from the *Purush*, *Prakriti* and the *Akshar Purush* and converged at *Trikuti* – the Region of Three Prominences (*Musalassi*), viz. Meru, Sumeru and Kailash. These three currents united in their course downwards from *Trikuti*, and two fresh main currents from Maya and Brahman also started downwards. The centre where these two currents took their third location is *Sahasdal Kanwal*. Maya and Brahman here assumed the form of *Jyoti Niranjan* or *Niranjan* (Spotless).

As the three currents referred to had started from the Region of Three Prominences (*Musalassi*), the impress of the form of their location was imparted to the path carved out by them in their descent to *Sahasdal Kanwal*. This path is known as *Bunknaal* or the “Crooked Tunnel”. From the point from which the united three currents started their journey downwards, the path goes up first and is then followed by a descent.

These three currents are the subtlest latent forms of the three *gunas* (qualities) – *sattva*, *rajas* and *tamas*. The first is highly charged with spirituality (Vishnu); the second with generative functions (Brahma); and the third with the destructive function (Shiva). The word *guna* means “quality”, “secondary” or “strand of a rope”.

After the formation of *Sahasdal Kanwal*, the two currents of Maya and Brahman took their final abode there. They could not go further down because the negative strata below *Sahasdal Kanwal* was not suitable for their energy. The three *gunas* which had hitherto remained concealed within the sphere of *Sahasdal Kanwal* now issued forth as the three sons of *Niranjan* and became the deities of their respective spheres which are located one below the other.

These deities are known as Vishnu (A), Brahma (U) and Shiva or Mahesh (M). They are held responsible for running the affairs of the *Pind Desh*. These three constitute what is called *Prakriti*.

*Sattva* literally means “real” or “existent” and is responsible for the manifestation of objects in consciousness. It is called goodness and it produces pleasure. It is light and bright, buoyant and illuminating. It is the source of luminescence, reflection, ascent, pleasure, contentment and bliss. Its colour is white.

*Rajasa* literally means “foulness” and means the principle of motion. It produces pain and its major traits are restless activity, feverish effort and wild stimulation. It is mobile and stimulating. Its colour is red.

*Tamas* literally means “darkness” and it is the principle of inertia and sloth. It generates apathy, ignorance, confusion, bewilderment (*moh*), passivity and indifference. It is heavy and enveloping and as such is opposed to *sattva*. It is also opposed to *rajas* as it arrests activity. Its colour is dark.

Sar Bachan, Prose, Part II 329

The three *gunas* act as three strands of a rope, distinct and yet united. They are never separated from each other. They conflict and yet they co-operate with each other and are ever intermingled. They act as the oil, wick and the flame of a lamp which though opposed, yet co-operate to produce light. They are imperceptible and are inferred from their effects.

The nature of any object or thing is determined by the preponderance of a particular *guna* so that things are called good, bad or indifferent; intelligent, active or sluggish; pure, impure or natural on account of the predominance of *sattva*, *rajas* or *tamas* respectively.

Unlike substance, *guna* cannot exist independently by itself and possesses no quality or action. It inheres in a substance and it depends for its existence on the substance and is not a constitutive cause of anything. It is called an independent reality because it can be conceived



(*prameya*), thought (*jneya*) and named (*abhidheya*), independent of a substance where it inheres.

The *gunas* are, therefore, called objective entities. They are a static or permanent feature of a substance, while action is a dynamic and transient feature of a substance. A *guna*, therefore, is different from both substance and action and is not the cause of conjunction or disjunction like an action.

**138.** The disciple questions the *Satguru*: “Why does the *surat* not grasp the *shabd* (Sound) for the Sound is immanent (present throughout the universe), and the saints hold that all that is spread out (i.e. the entire creation) has woven out of *shabd* (i.e. has been constructed by *shabd* by combining separate elements into a whole), and the *surat* is part (*ansh*) of the *shabd*.”

The *Satguru* replies: “Indeed, the *shabd* is immanent, but since the *surat* has descended into the (corporeal) body, it has turned outward and has become absorbed in the outward sound. Had it not been engrossed in *shabd*, how could the (phenomenal) world function?”

Now, until and unless the *Satguru* comes her way and she takes to his refuge (i.e. surrenders herself to him), it cannot get at the inward *shabd*. Even as by getting under the protection of father and mother, it has become entangled in the *samsara* (the phenomenal world), likewise by taking to the shelter of the *Satguru* and his *satsang*, it can be released from the snares of this world.

### 330 *Sar Bachan, Prose, Part II*

(a) *Samsara*: This Sanskrit word literally means “wandering”. In Hinduism and Buddhism this is a concept concerning the fluidity and impermanence of all that is living, a single chain of transitions from one corporeal form to another, a cycle of births and deaths, transmigration, metempsychosis. A soul can dwell within the body of a man, an animal or in a plant and its migration takes place in accordance with the law of karma (retribution).

The aim of human salvation is the liberation from reincarnations and the attainment of *moksh* (realisation by the soul of the fact that it is a part of the divine soul) and nirvana. Escape from the cycle of reincarnations can be secured through dharma, i.e. fulfilment by man of spiritual duties like repetition of Name, contemplation and meditation (*sumiran*, *dhyān* and *bhajan*).

(b) *Surat, Birat and Nirat*: The word *surat* is a combination of the Sanskrit *sva*, “self”, and *rat*, “absorbed”, i.e. “that which is absorbed in itself”. It is the quintessence of the stream of consciousness directly flowing from Radhasoami *Dayal*, the Compassionate Lord. It is the same as sound (*shabd*); it is experience or *anubhav*. It is, for the time being, wedded to *manas* and *Maya* so that it could come into its own. Before descending into the body, it was unconscious, made dormant by the layers of *Kaal* (mind) and *Maya* (matter).

The purpose of its descent is to enable it to shed off these layers, in the company of *Kaal* and *Maya*. This is possible only when the *surat* (*jiva surat*) comes into intimate contact with the one who embodies the *Adi Surat*, viz. the *Satguru* of the Age. Through him, the *jiva surat* will get access to *Adi Shabd* or Soami.

*Birat and Nirat*: The *Adi Surat* is a current from the *Adi Shabd* and is in constant communion with the *Adi Shabd* or Soami. Thus Radha gets merged with Soami. An attribute of *surat* is to become fixed up and turned to a higher spiritual region through its journey upward. It has to be disjointed from that intermediate region by a force which is called as *vi-rat* or *bi-rat* (that which separates). And, then, the *surat* is driven forth to a higher region; that force is called as *nirat* (the force that discriminates).

139. During the present age, in order to cleanse the mind, there is no way out except devotion to *Satguru* and the Name (revealed by him). And the people who, in order to purge their mind of the dirt and filth (of longings and yearnings of all sorts), are resorting to *tirthas* and fasts and other devices (like penances, *japa* and mantras

*Sar Bachan, Prose, Part II* 331

and yogas of all sorts) would achieve nothing worthwhile. Of course, it is true that to get at the perfect *Satguru* is rather difficult, but, then, the one who is a true seeker and has (spiritual) credentials would easily gain access to him.

(a) For *tirthas* and fasts, see commentary under para 54 of Part II, supra.

140. Some unknowledgeable Muslims assert: “The *murshid* (i.e. the *Satguru*) should not accept anybody’s obeisance or submission (*sijdah* or bowing down) because the *murshid* perceives God (*Khuda*) in all and sundry. As it is, to make God prostrate is not proper.”

Now, this statement reflects their poor understanding. The God of *murshid* is knowledgeable and the God of *murid* is unknowledgeable. As it is, it is proper for the unknowledgeable God to submit before the knowledgeable God. And, of course, the *murshid* (i.e. the *Satguru*) does not regard himself as God but insists on his being a bond-servant (of God). But, then, it is obligatory for the disciple (*murid*) to look upon his *murshid* (*Satguru*) as God. Until and unless he regards him as God, his (spiritual) mission will not be accomplished.

As Maulana Rum has said: “In as much as you have accepted the Being of the preceptor (*Satguru*) that amounts to your acceptance of him as God as also His messenger (pervaded in the being of the preceptor). So to say, in the being of the *murshid*, God, as also His messenger, are included.

This instruction is meant for those who adhere to the path or *tariqa*, not for those who follow the sharia. And let it be known that at the time when the Prophet (Mohammed) appeared, he could have bestowed the deliverance of the level from which he himself descended but now he can do nothing. Presently, the spiritual task of a person who gets at the perfect preceptor and who accepts him as God, alone could be accomplished.

By following any other course, nothing will be achieved. One may tread the path laid down in scriptures and pick it up from the *maulvis* (Muslim clerics), but this will not lead to the sprouting of ardent love (*ishq*) in his heart. And until ardent love sprouts, union

332 *Sar Bachan, Prose, Part II*

(*wisaaal*) is difficult to achieve. And this ardent love can be cultivated by rendering service to the *Satguru* and by having complete faith in him. There is no other way of its attainment.

(a) *Tariqa* or *tariqat*: An Arabic word meaning “path” or “way”; its figurative meaning is “path to truth”. Moral-psychological methods of self-improvement in Sufism are called *tariqa*. They involve renunciation of logical, rational cognition of the world, “mortification” of the will and the flesh on the part of a pupil (*murid*) in keeping with the behest of a mentor (*pir*, *ishan*, *murshid*).

(b) *Sharia*: It is an Arabic word meaning “clear path”; a code of rules of Islamic law and morality, religious prescriptions and rituals designed to embrace the whole of Muslim life from the cradle to the grave. The sharia is based on the Koran and the Sunna. Its compilation was completed in the 11<sup>th</sup>-12<sup>th</sup> centuries, during the period of advanced feudalism in the Near and Middle East. The sharia acknowledges private property as an immutable principle established by Allah.

The spread of capitalist social relations in the East lead to a decrease in the influence of the legal rules of the sharia and their eventual replacement by bourgeois law. In the 1970s, Muslim theologians and legal experts stepped up their appeals for the reintroduction of the legal rules of the sharia as the official

norm in those countries where Islam was the state religion, presenting this as a way to ensure social justice and prosperity for the people.

**141.** To begin with, man must get at the right, straight track; only then he can reach the destination. And the straight road cannot be found unaided by the *Satguru*. So (the tragedy is that) nobody seeks the *Satguru*, but instead people labour (strive or work hard) for *tirthas*, idol worship, fasts, *namaaz*, *rozah* (one month's fast in *Ramadan*), hadj and acquisition of (theoretical or bookish) knowledge. By such activities (karmas) nothing is gained saved arrogance. And the clue to the straight path and the true destination can be received only from the perfect *Satguru*.

(a) *Namaaz*: Persian and Turkish word meaning “prayer”; the Arabic equivalent is *salat*; compulsory prayers in Islam to be recited five times every day, including reading of the *Fatiha* and excerpts from other *Surahs* of the Koran, recitation of the exact version of established formulae for prayers during which the faithful bow down, kneel, prostrate themselves, sit crossed-legged etc.

*Sar Bachan, Prose, Part II 333*

The *namaaz* can be executed in any clean place where the believer spreads out a small mat or some outer garment on which to stand, sit or kneel. On Fridays it is recommended in the sharia that the *namaaz* should be performed in a mosque.

Literally, *namaaz* means “to come before the Lord as humble and lowly”. The word is derived from the Sanskrit *namah* which means “under”, “obeisance” or “bowing down”.

(b) Hadj: In order to be spiritually meaningful hadj, must

- discipline the devotees by curbing their flesh;
- make them oblivious of the material comforts of life;
- instil in them the spirit to abstain from everything for the sake of God;
- surrender their body, mind and soul at His feet so as to emancipate themselves.

When you go to the House of God (Kaaba) you have to die to your flesh (*mutwa qibl un tamutwa*: see *Maulana Rum's Masnawi*, op.cit., Volume VI, Section 22) and get rid of all ties of attachment with your parents, your sons, your brothers, your wife, your tribe, your wealth, property, business and merchandise and throw them away by the side of the Path to God.

(c) *Ramadan*: It is an Arabic word literally meaning “hot month”. It is the ninth month in the Muslim lunar calendar. During the month of *Ramadan*, Muslims, according to Koran, have to observe the fast known as *Saum*.

(d) Straight Road: The straight road to the Lord lies in the middle, or *aitdal*, which means the “middle course”. Like the *Sant Mat*, the core of Islam and Buddhism is the middle path. Islam does not preach either asceticism or luxury. It does not acknowledge morality without religion. In ascetic morality there is abstention from food, sleep, sexual intercourse etc., while in luxury, there is extravagant pursuit after the objects of carnal pleasure. The former seeks to subjugate the body; the latter seeks to overfeed it with wanton pleasure.

Even Buddha, after pursuing prolonged extreme asceticism, abandoned it and found it inconsistent with his goal – nirvana. Islam sanctions a middle path which contains the best elements of asceticism and worldly life – the golden mean of life. The desires are not entirely burnt at the altar of asceticism but they are regulated and kept in proper perspective, keeping in mind what is due and what is undue, what is permissible and what is impermissible (*jaaiz* and *najaaiz*, *munasib* and *ghair munasib*).

The reader may refer to the concepts of *ida* (left nerve), the *pingla* (right nerve) and *sushumana* (the middle nerve). This last lies across the straight road. The concept of these arteries, or *nadis*, or nerves, is as old as Mahayana Buddhism which refers to them as *prajna* and *lalana* (*ida*), and *upaya* and *rasna* (*pingla*). The nerve where these two arteries meet is called by tantric Buddhism as *avadhuti* which the Hindu tantras call as *sushumana* – the way to nirvana.

In the *Panca-Karma*, *prajna* is called as *vama* (left) and *upaya* as *dakshina* (right). These are also referred to as Yamuna (*ida*), Ganga (*pingla*) and Saraswati (*sushumana*). *Ida* is sometimes referred to as *Shakti*, *pingla* as Shiva and *sushumana* as Brahman's son "Niranjan", the father of Brahma, Vishnu and Mahesh. The confluence (*sangam*) of the Ganga and the Yamuna is the union of Shiva and *Shakti* – *Triveni*. Here the mind bathes and here one can have the glimpses of the feet of the master. This is the starting point of *Surat-Shabd-Yoga* – the point of the sixth ganglion or *nukta-i-sveda*. To this, Kabir has thus referred:

"The middle path (*sushumana*) is the path which leads to *sahaj*" (*Granthavali*, pp. 18, 110).

Dadu says:

"In the middle of *chandra* and *surya*, resides *rasiya*" (Kshitimohan Sen, *Dadu Dayal ki Bani*, Volume II, p. 187).

According to Radhasoami faith, *Trikuti* (Meru, Sumeru and Kailash – the Three Prominences), the creational currents which had come from *Satt Lok* and had manifested themselves as Brahman and Maya met the third current, that of *Akshar Purush*. The three currents united in their course downwards from *Trikuti* as the two fresh main currents from Maya and Brahman also started downwards. They found their location at *Sahasdal Kanwal*, and Maya and Brahman here assumed the form of *Jyoti Niranjan* or *Niranjan*.

As these three currents had started from *Trikuti*, the impress of the form of their locations was imparted to the course carved out by them in their descent to *Sahasdal Kanwal*. This path is called as *Bunknaal* ("Crooked Tunnel"). From the lower end of the *Bunknaal* the three currents which originally started from *Sunn*, separated into three subtle currents known as *ida* (left), *pingla* (right) and *sushumana* (middle). These three main currents are the channels of arteries through which spirituality is regularly supplied to the lower portion of the *Brahmand*.

(e) Also see comments under para 137, supra.

142. Those who are hidebound to sharia or *Karmakand*, they will ever remain tied up to this phenomenal world and will never gain

Sar Bachan, Prose, Part II 335

admittance into the court of the Supreme Lord. And those that render service to the *Satguru* of the time by body, mind and wealth, only they will find entrance into the court of the Lord.

This is because the *Satguru* himself is the Absolute Lord; service rendered to him is service rendered to the Lord. And those who, abandoning the *Satguru*, look for the Absolute Lord, they will never gain access to Him. And those who are occupied or engaged in the service of the *Satguru*, they have indeed got at the Absolute Lord. When their (inner) eyes are opened, they will discern (the Lord in the *Satguru*).

And till the (inner) eye is not entirely opened up, they should place confidence in the utterances (*bachan*) of *Satgurus* and remain occupied with the service of the *Satguru* and continue to participate in the *satsang*, and keep on intensifying their love and augment their trust in the feet of the *Satguru*. One day, the entire mystery will be unfolded.

(a) Sharia and its restrictive effect: The adherents of sharia, *Karmakand* and rituals insist that a small portion of karma can wash off all ignorance and darkness. This is wrong. Karma is the product of *kaya* (body) or/and mind (*manas*) and both of them are the faggots of ignorance. They cannot destroy ignorance which is the source of karma. As dirt cannot wash off dirt, no amount of karma alone [unattended by *upasana* or *bhakti* (devotion), *jnan* and *vijnan*] or ritualistic observances such as mechanical attitude in *satsang*, homage at the images of past saints or gurus, homage to *samadhs* and to articles used by the past masters etc. can dispel that spiritual darkness – *ajnan*.

But devotion to guru (the living master) alone, which is the only source of divine light and which is self-shining, can remove this spiritual darkness or ignorance, as the sun drives off its opponent, darkness.

(b) *Karmakand*: The tradition of the Vedic ritual was handed down in two forms: *Srauti Sutras* based on *Shruti*, or revelation for which ministrations of priests are necessary, and the *Grhya Sutras* or House Aphorisms which deal with the household ceremonies or the rites to be performed with the domestic fire in daily life. As a rule, these rites are not performed by a priest but by the householder himself in company with his wife.

As for *Sutras*, literally the term *sutra* means “a wise rule or aphorism”. These are compendious treatises dealing with Vedic ritual as also with customary law (*riti-rivaaj*). They arose due to the need of reducing the vast and growing mass of details in rituals and customs, preserved in the *Brah-*

### 336 Sar Bachan, Prose, Part II

*manas* and in floating tradition (*pratha*), to a systematic shape, and of compressing them within a compass which did not impose too great a burden on the memory, the vehicle of all teaching and learning.

They have nothing to do with interpretation of the ceremonial or custom, but they aim at giving a plain and methodical account of the whole course of rites or practices with which they deal. For this, utmost brevity was required and this need was met in a manner unparalleled elsewhere in the world.

The very name of this class of literature, *Sutra*, (thread or clue; for *siv*, to sew) points to its main feature and chief object – extreme consciousness. Their brevity would make the most laconic telegram appear diffuse compared with it. These cannot be understood without the help of detailed commentary. The composers of the graphical *Sutras* delight as much in the saving of a short vowel, as in the “birth of a son”. The full force of this remark can only be understood when we remember that a Hindu is deemed incapable of gaining heaven without a son to perform his funeral rites.

There are two classes of *Sutras*, the *Srauta Sutras*, because based on *sruti* or revelation (these refer to *Brahmanas*) they deal with the ritual of the greater sacrifices for the performance of which three or more sacred fires, as well as the ministrations of priests are necessary. The other class of ritual *Sutras* is based on *Smrti* or tradition. These are the *Grhya Sutras* or “House Aphorisms” which deal with the household ceremonies or the rites to be performed with the domestic fire in daily life.

The *Grhya Sutras* and forty *samskaras* of domestic life, from birth to death, must be noted. The term *samskara* means “making perfect”. *Samskaras* are the essential, sanctifying ceremonies for the Brahmins, Kshatriyas and Vaishyas. Manu in his *Manu Smriti* lists twelve *samskaras*:

- *garbhadhana* (womb welcome), performed at the first indication of pregnancy or at puberty;
- *pumsavana* (male-birth) performed at the first stirrings in the embryo;
- *simantonnyan* (parting the hair) performed to a pregnant woman in the fourth, sixth or eighth month of her first pregnancy;
- *jatakarman* (birth ritual) involving giving the baby *ghee* out of a golden spoon before severing

the umbilical chord;

- *naamkaran* (name-giving) done on the tenth or twelfth day after birth;
- *nishkramana* (taking out) which involves taking the child out when three months old to see the sun or the moon;

*Sar Bachan, Prose, Part II* 337

- *annaprashana* (feeding the rice), when the child is given boiled rice six months after birth;
- *chudakarman* (tonsure ritual), i.e. shaving off all the hair on the head except for the *chuda* or the top-tuft, performed in the first or the third year after birth;
- *upanayana* (thread ceremony), investiture of the sacred thread (*janeo*) that makes one a *dvij* (twice-born);
- *keshanta* (cutting off the hair);
- *samavartana* (return) performed after a student completes the studies; and
- *vivah* (marriage).

In addition to these twelve *samskaras* there are others which have been associated with the *nakshatras* (constellations). These are

- *Sravana* or *Sarpbatt*;
- *Agrohayana* (first full moon day of the year). From this day, the cots there were used to sleep upon so that fear of serpents could be dispensed with. The rite to put away the cots was called *pratyavarohana* (literally, “stepping down”);
- *Chaitra*, i.e. the rite for the full moon day of *Chaitra*;
- *Langola-yojana*, *krshi-karman* (the yoking of the ploughed). This rite is for the tilling of the agricultural land and is addressed to Indra;
- *Vrsotsarga* or the rite for the release of the bull, performed in *Revati* constellation, the deity of which is *Pusan* associated with wealth or cattle;
- *Sulagava* or the rite in which the products of a cow are cooked on a spike (*sula*). It is associated with Rudra and it is performed in Ardra constellation in autumn or spring.

The classification of *samskaras* as laid down in the *Shanti kalp* and the *nakshatra kalp* is sixfold: *dhruv* (steady), *darun* (cruel), *chara* (moving), *mridu* (soft), *ksipra* (swift) and *ugra* (fierce). The *Atharvana Jyotish* classified the twenty-seven constellations (the number 28 is due to the inclusion of Abhijit, which is said to be excluded earlier, but included as the son of the *Sravana* into three groups of three each.

The forty sacraments or *samskaras* are performed at various important junctures in the life of an individual. The first 18, extending from conception to marriage, are called “bodily sacraments”. The remaining twenty-two are sacrifices (*yajnas*), eight of which include the five daily sacrifices (*maha-yajnas*) and the others are baked offerings (*pakayajna*).

338 *Sar Bachan, Prose, Part II*

By far the most important ceremony of boyhood is that of apprenticeship to a teacher or initiation (*upanayana*), which in the case of a Brahmin may take place between the eighth and the sixteenth year, but a few years later in the case of a Kshatriya or a Vaishya. On this occasion, the youth receives a staff, a garment, a girdle and a cord (*janeoo*, a sacred thread, the *zunnar*) worn over one shoulder and under the other arm. The first is made of wood; the others of different materials according to *varna*.

The sacred cord is the outward token of an *Arya* or member of one of the three highest *varnas*, and by investiture with it, he attains his second birth and becomes twice-born or *dvij*. This ceremony entitles him to study the Veda and to recite the most sacred of the prayers, the Savitri. The teacher (*acharya*) who initiates becomes the spiritual father of the youth, and Savitri becomes his mother.

At the completion of education (*brahmcharya*, taking twelve years or till he masters the Vedas), the pupil performs the rite of return (*samvartan*), the principal part of which is a bath with which he symbolically washes his apprenticeship. He now becomes a *snatak* (from *snan*, bath; one who has bathed and washed away all the dirt and filth of mind and body).

Soon he proceeds to the most important sacrament of his life: marriage (*vivah*). This involves

- (i) taking of the bride's hand (placing her in the husband's power and protection);
- (ii) stepping on the stone (symbolising her firmness and fidelity);
- (iii) *sapt padi* or seven steps she takes with the husband (stressing companionship);
- (iv) the sacrificial food she shares with him (sharing camaraderie);
- (v) the rite of going round the nuptial *agni* (fire) with the husband thrice (hence the name *pari-nai*, i.e. leading around). The newly kindled domestic fire was to accompany the couple throughout life;
- (vi) after sunset, the husband leads out his bride. As he points to the pole star and the star "Arundhati", they exhort each other to be constant and undivided forever. In the foregoing, we referred to the five *maha-yajnas* dutifully performed by every householder. These are

- sacrifice to the Veda (Brahman *yajna*);
- offerings of melted butter in *homa* to gods (*deva-yajna*);
- the libation (*tarpan*) to the Manus (*pitra-yajna*);

*Sar Bachan, Prose, Part II 339*

- offerings or *bali* deposited in various places on the ground to demons and ghosts (*bhuta-yajna*; and
- sacrifice to men (*manushya-yajna*), consisting in hospitality (*atithi sammaan*).

Then, there are the funeral rites (*anthyeshthi*) and the worship of the manes. The rules are

- (i) all but children under two years are to be cremated;
- (ii) as soon as a person dies, his or her body has to be laid on the bare earth;
- (iii) the dead man's hair and beard are cut off and his nails trimmed;
- (iv) the body is anointed with *nard* and a wreath is placed on the head;
- (v) before the body is burnt, it is laid on a black antelope skin. In the case of a Kshatriya, his bow or sword; in that of a Brahmin, his staff; and in that of a Vaishya, his goad is taken from his hand, broken and cast on the pyre;
- (vi) *kapal kriya* (breaking of the skull) is performed by the eldest son;
- (vii) *pinda* is offered to the manes and all relatives have their heads shaved clean;
- (viii) a purifying ablution is performed by all relatives to the seventh degree;
- (ix) then they all sit down on a grassy spot and listen to the old stories or a sermon on the transitoriness of life till the stars appear;
- (x) then, they return in procession to the house of the departed person where they wash their hands and feet and take food of coarse wheat, gram and black *urad*;

- (xi) after this they go to their respective houses where they have full bath followed by prayer;
- (xii) at the house of the departed, for three days they observe *paatak* or period of impurity and mourning during which the relatives sleep on the ground and refrain from eating meat or delicious food, or indulging in sex. On the third day (*teeja*) charity is given to the poor and the Brahmins;
- (xiii) on the tenth day (*dasmaa*), the bones are collected and placed in the urn which is buried to the accompaniment of the Rig-Vedic verse: "Approach thy mother earth" (X 18, 10);

340 *Sar Bachan, Prose, Part II*

- (xiv) on the thirteenth day, *tehree* is performed in which meals are given to relatives, friends and Brahmins and charity to the poor;
- (xv) on the seventeenth day (*satraveenh*), 17 Brahmins or poor people are fed and the articles used by the departed person are distributed;
- (xvi) on the completion of a month, the mourning (*shok* or *paatak*) ends and normal business is resumed and normal food begins to be taken after thirty Brahmins have been fed;
- (xvii) the soul of the departed is supposed to remain separated from the manes for a period as a *pret* or ghost, therefore, every month *shraadh* (or *khyayee*) is performed and offering given with faith;
- (xviii) on the completion of a year (*barsee*), the dead person is admitted to the circle of the manes by a rite which makes him their *sapinda* (united by the funeral cake);
- (xix) a little later the ceremony of *pitra-medha* is performed when a monument is created and the bones are taken out of the urn and buried in a suitable place;
- (xx) during the *shraadh* fortnight at the end of the rainy season every year, *shraadh*s are performed for all the dead relatives and Brahmins and/or their wives are fed, clothes are given and cash is distributed as charity.

In addition to these ceremonies, when a person dies after attaining the age of three scores and ten, his body is covered by valuable shawls donated by his relatives and good deal of cash in the form of small coins is sprinkled and showered on the dead as it is carried to the cremation ground. Women of the household celebrate the passing away of the aged people by a ceremony called as *khedda* when they dance merrily and distribute cakes of sugar amongst the entire community.

143. The principal means (of redemption) is the service to the *Satguru* of the time. It is by this means that the *antehkaran* (internal motor or constitution comprising mind, attention, intellect and ego) will be sanctified (made holy and pure). The moment the *antehkaran* becomes cleansed and sanctified, at once the bounty of Name will be bestowed. For this reason, the grace of the *Satguru* is conferred on those who are engrossed in serving him.

(a) For comments on *antehkaran* see paras 46 and 104 of Part II, supra.

*Sar Bachan, Prose, Part II* 341

144. The inner and outer purification cannot be achieved without (pricking up one's ears to) *shabd*. At first, the grosser side (external) will be cleansed, to be followed by the subtler side (inner purification). For this reason, in the first instance, one must acquiesce to the outer instruction (of the *Satguru*) for until this is complied with, the internal *shabd* (unstruck melody) will not be opened up (will not be accessible or audible).

145. Devotion (*bhakti*) is of four types: by body; by mind; by wealth; and by word of mouth. Devotion by word of mouth can be rendered by everyone so that the pandits and mendicants etc. who come to see (the saint)



affirm: “You are a perfect saint and there is none like you at the present juncture.” They even present garlands (as a mark of their reverence and submission), but when garlands are given back to them, duly sanctified as *prasad* (i.e. grace of the *Satguru*) they turn away their head.

It shows that whatever they speak, it is out of hypocrisy and that they cannot get rid of their arrogance of being a Brahmin and a mendicant and they regard the *Satguru* as a mere householder. Such devotion by word of mouth is quite false. The true devotion is of one who has surrendered his body, mind and wealth to the *Satguru*, one who by all these means serves the *Satguru*. The rest are all hypocrites; they all lack faith and merely blab, talking inanely and without conviction or sincerity.

**146.** It is rather difficult for the *jiva* to come to *Satguru*’s congregation (*satsang*) and if, for any reason, he does come, it is difficult for him to persist there or stay put. For, when the saints, denigrating the Vedas, Puranas, Koran and all, will laud their own faith as of top order and qualitatively different from all the rest, he will not be able to stomach it. (In such a situation) only some (sincere) seeker and one who pines (for the true faith and right way) will persist.

(The reasoning is simple) for faith in the Veda *Mat* has also developed on hearsay evidence and not on personal perception or experience. They (the adherents of Veda *Mat*) have not perceived any thing but have developed faith (in the Vedas) on the basis of the words of the pandits and Brahmins.

### 342 *Sar Bachan, Prose, Part II*

Likewise, one should acquiesce to the saint’s instructions about their destination by relying on their word. But this can be done only by the true seeker and not by the traditionalists (*teki*).

**147.** The *Satguru* and his *satsang* will appeal (look attractive) only to him who is disgusted with this (phenomenal) world. But there is no hard and fast rule about it. (It takes all sorts to make this world, for) there is one (a type) who is sick of this world but he has just no desire for *satsang*.

Indeed the *paramarthis* are a class apart from the rest; they are *sui-generis*; only they are *paramarthis* (seekers of *Satt Desh*, as against the *Pind Desh* or *Brahmand*) who may have all the comforts in this world but without the *Satguru* and *satsang*, they are ill at ease and look down upon those comforts and happiness as a form of pain and affliction.

And the worldlings are those who yearn after the pleasures of this world and feel unhappy at not getting them or in forsaking them, and do not realise that all the pleasures of this (phenomenal) world are a form of pain and suffering and will in the end turn out to be will-o’-the-wisp.

**148.** For removing the dirt and filth of the *jiva* (spirit-entity) there is no other remedy save the *satsang*. Even as soap has the power to wash off the cloth howsoever dirty it may be, immediately after its application to it, or just as there is a heap of grass accumulated anywhere, gets burnt off in a moment by putting a mere spark to it, likewise, there is the *satsang* wherein the (heap of) karmas, accumulated in birth after birth become exhausted (literally, cut out) and the *samskaras* (fate or destiny) keep on changing day-by-day.

(a) The only water which can wipe off the effluvium from such a swamp, from such a rubbish heap, and wash out the ingrained vices, is the *satsang*. Just as soap has the strength to wash off the dirt of the most spattered, smudged and stained clothes, or just as a mere spark can burn down heaps of grass and garbage in a moment, the same is true of *satsang* which can wipe out the feculent impurities of countless karmas extending over innumerable lives during the process of metempsychosis, and transform the *samskara* of the most polluted and besmirched human being.

*Sar Bachan, Prose, Part II* 343

(b) Cf. *Maulana Rum’s Masnawi*, op.cit., Volume I, Verses 4921-22, 2<sup>nd</sup> edition, p. 409.

**149.** Those who match the discourses of the saints with the Vedas are indeed nincompoops. Even the creator of the Vedas is unaware of the majesty of the saints; then how can the Vedas know it? And the saints are not the prisoners of anything (of any past saint, or scriptures, or tradition, or custom). They may set or prescribe a course which they deem to be appropriate or expedient. Those who follow that course, will be the gainers (blessed) and those who will disregard it, will stand damned (unlucky and unfortunate, condemned to hell).

This is because even in this (phenomenal) world, it is the reigning sovereign whose writ runs and whose command is law. Those that obey that law, stand to gain but those who disobey, they are the losers and found culpable and fit for punishment.

**150.** The compassionate saints repeatedly give a clarion call to man reminding him that he has a noble lineage and that he is the descendant of *Satt Purush*, a prince, and that he should not so act as to be subjected to the iron rod of the angel of death (Yama). But (look at) this (deluded) man, who refuses to listen to them and pays no heed to their warnings, and so acts as to invite the hammering rod of the Grim Reaper with his scythe.

The saints have so much power that if they so wish, they could forcibly persuade him (the *jiva*) and can chase off the Yama (the lord of death) but they do not forsake their nature of compassion and do not chastise the *jivas* by any other way except by their discourses. Those who are lucky accept their admonition but those that are unfortunate they do not accept.

(a) Literally the word “Yama” means “restraint”. He is the brother of Yamuna and the god of death, son of Sun. He is the lord of the dead, a sort of Adam, the first man to die, who became the guardian of the world of the Fathers, where the blessed dead – those who have performed the rites of the Aryans – feast in bliss forever.

He is the judge of men and king of the unseen world. He is the son of Vivasvat (Sun) and Saranya (daughter of Tvastri). He is represented as a

#### **344 Sar Bachan, Prose, Part II**

green man, clothed in red garment, with a crown on his head and a flower in his hair. He is armed with a club and rides upon a buffalo. He is regularly worshipped once a year. In his presence, the good and evil deeds of the departed are weighed. If the good ones are more, he goes to heaven; if less, to hell.

The soul is believed to reach Yama’s abode in four hours and forty minutes. And so, a dead body cannot be consigned to flames until that time has passed after death. In the rarest of the rare cases, he can restore the spirit of the dead back to his body as he did in the case of Satyavan, husband of Savitri.

**151.** The basic purpose of the saints in explaining, persuading and admonishing the *jiva* is that he may withdraw (detach) himself from one and all, and cling to the *Satguru* as a wife clings (remaining close physically, mentally, emotionally and spiritually) to her husband, and has nothing to do with anyone else. But the state of the contemporary gurus is such that they do enlist people as their disciples but instead of prescribing their own devotion to them, they sermonise them to resort to *tirthas*, fasting and idol worship.

The reason for this is that those fellows are not worthy of being called as gurus and nobody should take them to be gurus at all. They themselves are misguided and deluded and they would mislead and beguile others as well. The rank of guru is designed for the saints alone and if and when the *jiva* desires redemption, it would be only through the medium of *Sant Satguru*.

The worldly gurus [the *prerak* (motivator), the *suchak* (indicator), the *vachak* (explainer), the *darshak* (director), and the *shikshak* (instructor)] cannot be the instruments of deliverance. Brahma (the procreator), Vishnu (the sustainer), and Mahadev (Shiva or the destroyer) cannot make the *jiva* rid of *chaurasi* (transmigration of souls, the cycle of birth-death-rebirth). But the saints alone can save (the *jivas*).

And only that *jiva* would care to enter the *satsang* who is scared of this *samsara* (fluctuating, phenomenal world) and is burnt in the *triyataap* (threefold fire: *aadhi*, *vyadhi* and *upadhi* i.e. mental affliction, physical

ailments and external controversies and conflicts) of this world. None else has the courage to stand his ground and stay in the presence of the saints.

*Sar Bachan, Prose, Part II* 345

When the majesty of the saints grips the selective attention of the *jiva* he will never become entrapped in the noose of the pandits and mendicants. He will bring to bear his faith and confidence in the *Sant Satguru* alone, and he will hold and grasp him alone.

This is as it should be, so that so long as a perfect *Satguru* does not become available, the *jiva* must go on looking for him. In his quest for the perfect *Satguru*, even if he gives up the ghost, no harm will accrue, for in that eventuality, he (automatically) not only becomes entitled to human form but also becomes qualified to get at the *Sant Satguru* (see *Sar Bachan*, Poetry, Volume II, Hymn 9, Discourse 22, Verses 10-14, 1978, p. 40).

And if his longing for the *Satguru* is irresistible, then chances are that he will gain access to the perfect *Satguru* right during this very birth. But if he gets caught in the snares of pandits and mendicants, then he may, of course, secure wealth, children, wife and name and fame, but he will not escape the vicious circle of *chaurasi*, and then there is no guarantee of his getting at the human form.

(a) *Puja*: The word is a combination of *pu*+ *ja*, i.e. fulfilment of that ambition; *puja* is the instrument which leads to fulfilment of one's desire; worship or salvation.

(b) Selective attention: *Chitt mein sama jana*, i.e. the process by which a person can selectively pick out one message from a mixture of messages occurring simultaneously.

(c) *Chakra of chaurasi*: See comments under para 42 of Part II, supra. See also para 32 of Part II, supra.

**152.** *Gurumukh* is he who (always) conducts himself in accordance with the directions of the *Satguru* and never deviates from it. Until and unless one cultivates this trait, he will never attain to that status. This, of course, is an extremely difficult task. But (it can become possible) if one only takes the care to do only that which may please the *Satguru*.

So to say, even when he renders service to the guru, he should keep the factor of ready consent of the *Satguru* in the forefront, and he should constantly keep his eyes skinned (watch vigilantly) to the issue whether the particular service he renders to him is agree-

**346** *Sar Bachan, Prose, Part II*

able to him or not, or whether he (the guru) is accepting that piece of service paying regard to his own (disciple's) pleasure or displeasure. If he (the disciple) were to infer that the *Satguru* is put to trouble by that piece of service and that he is accepting it only because of his persistence, he should straightaway abandon that bit of service.

And one who has cultivated this quality, he alone will become *gurumukh*. One who has not achieved that state, it is proper for him to attend the *satsang* regularly and hear the saint's discourses attentively and remember them carefully so that this trait of his nature could go on changing.

**153.** The filth of hubris is entrenched in the hearts of all the *jivas*. Until and unless it is purged, true spiritualism (of *Satt Desh*) will not emerge. This dirt cannot be expelled by outside worship. As it is, it is necessary for a *jiva* to take recourse to internal worship (recitation of Name, contemplation of the form of *Satguru* and meditation on inner, unstruck melody). The secret of this internal worship can be revealed by none other than the perfect *Satguru*.

For this reason, it is incumbent on every *jiva* given to true spiritualism, first to search for the perfect *Satguru* of his time, and render service to him. Only then his spiritual mission would be accomplished.

154. All worldlings are the foes of this *jiva* (the spirit embodied in an entity); none is a friend. Even the mind, that is of a piece with the three *gunas* (*sattogun* = oxygen; *rajogun* = hydrogen; and *tamogun* = nitrogen), looks upon this *jiva* like a temptress – as a cat has the design of eating up the rat. In addition, the *jivas* that are of a piece with *Kaal* (the outward and downward force) and follow his directions (are driven by the mind), even then they are tormented and harassed by *Kaal*.

As it is, all the *jivas* remain unhappy. Of course, of those *jivas* who belong to the *Satguru* and bask in his grace, even *Kaal* is terrified and functions as their attendant. As it is, everyone must take to the shelter of the *Satguru* so that they may be saved and protected here as well as hereafter.

Sar Bachan, Prose, Part II 347

(a) Refer to *Maulana Rum's Masnawi*, op.cit., Volume I, Verses 2863-64, pp. 270-71; and Volume V, Verses 951-60, pp. 74-75.

155. When a person (an employer) wishes to recruit one or two thousand employees, several thousands report as candidates. But out of them it is only about a hundred or fifty who, on screening, are found suitable (for employment); the rest are ranked below in the order of merit, and there are some who are found to be wholly unfit (for admittance). Similarly, when the *Sant Satguru* establishes his *satsang*, quite a number of *jivas* with all sorts of desires appear. Those found invested with the desire for pure spiritualism are selected by the *Satguru*, listing the rest as candidates.

And, indeed, it is only those who are entitled by their *samskara* and *adhikar* (entitlement) for purely spiritual pursuits, who can cope and grapple with the demands of pure *satsang* and stay there; the rest who fail to stomach the jolts and jerks administered to the forces of *Kaal* and Maya in a true *satsang*, themselves run away; they are devoid of the genuine craving and aspiration for spiritualism. For this reason, the saints too do not exercise any compulsion on them; they graciously leave them for their correction at some future date.

(a) *Vasna*: From Sanskrit *vaas*, wealth, residence; persisting desires or cravings and hankerings.

(b) Refer to *Maulana Rum's Masnawi*, op.cit., Volume I, Verses 2863-64, pp. 270-71.

156. Thousands of Brahmas (Procreators), thousands of Gorakhs and thousands of Nathas (followers of Gorakh) and thousands of prophets are burning in the fire of longings (unquenched thirst or unfulfilled desires) because they could not gain access to the *Satguru*.

And if someone questions, “When such great ones could not get a clue to the *Satguru* and failed to recognise him, how can the (ordinary) *jiva* identify him?”, the reply to that question is, “All these (great ones) remained under the thumb of hubris, and they failed to cultivate trust and confidence in the *Satguru*, and for this reason, the *Satguru* chose not to manifest himself to them.

348 Sar Bachan, Prose, Part II

Again, they had been authorised to work in the interest of this creation and the Lord had chosen to put them to this task. If they had developed faith and trust in the *Satguru*, they would no longer be fitted to undertake the work relating to this (phenomenal) creation.

And, of course, it was not acceptable to the Lord to undermine and ruin this world altogether. It is for those *jivas* who are just worldlings that these people (Brahma, Gorakh etc.) were created so that they may take care of the worldly people. The teachings of *Satguru* are not designed for them; neither will they acquiesce to their instructions nor would any reverence for the *Satguru* ever get into their selective attention.

Now, the *Satguru* gives a clarion call to action saying: “When such great ones in whom thousands of *jivas* have placed their trust and confidence could not save themselves from the circle of *chaurasi* and the fire of perdition, how then shall the *jivas* be saved (except with the grace of the perfect *Satguru*)?”

But then, only those will bring to bear faith in this discourse whose destiny favours (pure) spiritualism and who are set out for escaping the net of *chaurasi*, and who, so to say, have a genuine, undiluted desire to meet the true Lord (Radhasoami *Dayal*). But those in whose hearts, worldly cravings of innumerable kinds are embedded, they cannot place any reliance on the word of the *Satguru*.

However, so much should be known to all and sundry that the one who can save a person from the (vicious) process of birth-death-rebirth, who can bestow upon one the region of perennial bliss, and who can reach a person to his original abode is only the *Sant Satguru*. And Brahma, Vishnu and Mahadev and avatars and gods, and the so-called *pirs* (gurus), prophets and *auiyas*, are themselves without the true guru (*nigura*).

That is to say, they could not gain access to the *Sant Satguru* and neither they themselves have escaped the vicious circle of *chaurasi*, nor can they save others. Those, who having placed reliance on this discourse, seek the *Satguru*, they alone have the credentials to meet the *Satguru* and they alone will gain access to the *Satguru* who will have their spiritual task accomplished by his grace. They then will get rid of the snares of birth-death-rebirth.

*Sar Bachan, Prose, Part II* 349

(a) Gorakh (9<sup>th</sup> to 11<sup>th</sup> centuries): He occupies the same position in yoga, next to Patanjali, as Shankaracharya occupies in Vedanta, after Vyasa. He was a Shiva yogi and his reputation as a *mahayogi* spread from Nepal to South India. He is counted amongst the eighty-four great *siddhas* of India. The city of Gorakhpur in Uttar Pradesh in India is named after him.

It is said that he was born in Jais near Ayodhya and his guru was Matsyendra Nath. Gorakhnath was a *hatyogi* par excellence but his *hatyoga* was a curious mixture of jnan, karma, *kriya*, *bhakti*, *yajna*, penances and *japa*. Amongst his disciples were Raja Bhrthari of Ujjain and Raja Puran of Siyal Kot. He is reputed to have initiated Ranjha, the lover of Heer, in yoga.

(b) Nathas: Followers of Gorakhnath.

(c) Avatar: The word *avatar* is derived from the Sanskrit *ava* + *tri* which means “to come down or descend”. “Avatar” means “descent”, “one who has descended”. The English word “incarnation” is from Latin *incarnare* which means “to make flesh” (*caro* = flesh).

Incarnation means the act of the “Unmanifest” manifesting in flesh and blood, in bodily form, especially human form (although incarnations can be in animal forms also like fish, tortoise, boar and so on). Avatar is therefore the medium through which the divine comes down to the earthly plane to raise it to a higher state.

The theory of avatars appears in a full-fledged form for the first time perhaps in Bhagvad Gita (Chapter IV: vi, vii, viii). Here Krishna, the complete avatar of Brahman (avatar of 16 *kalas*), says to Arjun:

“Though (I am) unborn, and my self (is) imperishable, though (I am) the lord of all creatures, yet establishing myself in my own nature I come into (empiric) being through my power (Maya).”  
(IV:vi)

“Whenever there is decline of righteousness and the rise of unrighteousness, O Bharat (Arjun), then I body forth (incarnate myself).”

(IV:vii)

“For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I come into Being from age to age.”

(IV:viii)

(d) *Auiyas* and *Malamatiyas*: According to *Sant Mat*, the *murshid-ul-waqt* (*waqt guru*) is the “perfect man” (*mard-i-kamil*) about whom God told Mohammed: “My earth and My heaven contain

Me not, but the heart of my faithful servant containeth Me.” The “perfect man” exhibits divinity for he is completely merged in God. Along with him, there are the “superlatively elect”, the *valis* or *aulyas*.

### 350 Sar Bachan, Prose, Part II

An ecstatic state of oneness with God constitutes the *vali*. He is the epitome of cosmic power and he provides relief to the spiritually afflicted by advising that Evil (Satan) is not permanent and that Good (God) alone is permanent. The *aulyas* are the epitome of *ikhlas* and they never parade their spiritual grandeur and majesty.

Some of them are so much drowned in *ikhlas* that they have been called as *malamatiya* Sufis, i.e. the Sufis who outwardly show themselves as objects of damnation. They have a peculiar attachment for *ikhlas*. They prefer to guard secret of their mystic state and of their ecstasy and spiritual feats to such an extent that they as much resent their being discovered by anyone as a sinner would resent of his sins being discovered.

The Sufis believe that the whole world is divided into circles (*vilayats*), each in charge of a living *vali* or saint, called *Sahib-i-Vilayat*, who controls all temporal and spiritual affairs of his dominion.

(See also comments on para 65 of Part I, supra.)

(e) Credentials: A letter or certificate giving evidence of the bearer’s identity and competence. Something that entitles a person to confidence and authority etc.

157. There are two mortal foes (ferocious lions) chasing the *jiva*: one is *Kaal*, and the other is mind. Unless and until both are (hunted down and) killed, he will not be able to achieve his first and ultimate objective (*paramartha* of reuniting with Radhasoami *Dayal*). Except for the living master, none else can kill them.

It is therefore only he who finds the sanctuary of *Sant Satguru* who can vanquish these wild beasts and go across (the frontiers of their dominion into the glorious imperial republic of Radhasoami *Dayal*).

(a) What does the term *Kaal* here connote? Is not mind the same as *Kaal*? If yes, then why has the Revealer of the Radhasoami Faith referred to them as “two lions”? The answer presumably is that the individual mind (*manas*) is of a piece with the Universal Mind or *Kaal*. Maulana Rum, in his *Masnawi*, says:

“Man’s mind and the Universal Mind, since the beginning of creation, were of a piece. Both have been the enemy of man, burning in the fire of jealousy.”

(Volume III, Verses 3516 and 4423-25)

### Sar Bachan, Prose, Part II 351

Man is haunted not only by his own mind but also by the minds of all those who ever came into his contact. These minds are collectively referred to as *Kaal* – the universal source of ego which is the original sin, and from which all other negative forces spring up.

Then there are certain entities here that are called as *jivas* of *Kaal*, that are doomed to his region and they constantly obstruct the spiritual evolution of those entities (*jivas* of *Dayal*) who are predestined to ascend to the purely spiritual region. That is how the aspirant is face to face with these two ferocious lions – his own mind, and the minds of all the rest, including his friends, relations, associates and colleagues, in this birth or earlier lives.

(b) Cf. *Maulana Rum’s Masnawi*, op.cit., Volume I, Verses 3348-49, p. 313.

**158.** Those who are the beggars of *Satguru*, do not lose their self-respect and honour, for all and sundry are the beggars of *Satguru*. There is none in the entire creation who does not beg of *Satguru*. And those who feel slighted and ashamed of soliciting for any favour from the *Satguru*, they will be degraded and disgraced and humiliated before *Kaal* and suffer punishment from him. The lucky ones are those who are beggars of the *Satguru*.

(a) It is said that one who begs is mentally feckless, destitute and a pauper and in asking for anything from anyone, he loses his self respect, honour and reputation. Kabir has held that begging is comparable to death and that none should beg. But he also held that begging anything from anyone for doing good to others and for purely spiritual purposes is not only justified but even obligatory.

But begging of anything from the *Satguru* is entirely a different story. Here begging implies humility, utter dependence on the *Satguru*, total annihilation of egotism and earnestness (i.e. *gharazmandi* without which there can be no humility which is indispensable for deliverance).

If anyone fights shy of begging from the *Satguru*, that shows that he is not only hubristic, who will eventually come a purler, but that he has turned away from the course of deliverance and has become averse to the *Satguru*. He has become mind-oriented (*manamukhi*). As it is, *Kaal Purush* or the Force that is basically downward and outward will take him over and he will be spiritually washed off and go down the drain of *chaurasi*.

(b) Cf. *Maulana Rum's Masnawi*, op.cit., Volume I, Verse 2728, p. 257.

## 352 *Sar Bachan, Prose, Part II*

**159.** Those who have faith and trust in Vedas and Puranas affirm that even by an instant of *satsang* the sins of *jiva* can be dispelled. If that is so, what will one say about the fruits of the *satsang* of saints whose majesty cannot be expounded even by the Vedas and Puranas. Those who have got at the *satsang* of the saints will, without doubt, have their sins of that day washed off.

So much gain will accrue to those who always come to the *satsang* as a routine and listen to the discourses (of the saints). And those who have faith and repose trust in the saints, and love the *Satguru* of the time, the gain accruing to them beggars description.

**160.** Those who commend or who condemn the saints will both be redeemed. But one who despite his being a servant (devotee) condemns (censures, speaks ill and criticises) the saints, will damage his own cause. Censure by him is insufferable (that is, it is bound to invite punishment).

**161.** The (spiritual) gain accrues from (attentive) listening and observing and following (what is instructed). There is no impact of external exhortation and external hearing, for (evidently) many a pandit and mendicant makes you read and recite the (holy) books but there is just no effect (of these) on their hearts (or actions and deeds).

(a) See also para 72, supra and 164, infra. In order to influence the heart, one has to reach the depths of one's inside. This cannot be done by theoretical sermonising. It is coincidental upon the profundity of moral character, penetration, sagacity, perception, intuition, integrity, spiritual discipline and experience of the person who discourses. He alone can make the abstruse and complex appear simple. This is what the saints and perfect *Sant Satguru* alone can do.

**162.** Unless and until the grace of the *Satguru* is available the *jiva* will not be able to cultivate faith and trust in him. And one who has love and faith in the feet of the *Satguru*, he alone should be deemed to be the recipient of his grace. A good many people wish their kinsfolk to develop faith in the (holy) feet of the *Satguru*.

This desire is, of course, not bad but so much must be realised that so long as the *Satguru* does not cast a favourable eye (on anyone, i.e. unless one finds favour with the *Satguru*), the advent of love and faith is difficult.

This development must be left to the sweet will (*mauj*) of the *Satguru*. For, whenever he so wills or wishes, he will bestow love and faith in an instant and will extricate anyone from the snares of this (phenomenal) world.

(a) To insinuate oneself into the favour of the *Satguru* is to get into his good graces.

**163.** The *satsangi* of saints does not feel any death throes; on the contrary, he braves it (dares or defies it with resolution and courage). This is because he bears death in mind before its onset and he conducts himself in the world minimally (merely as required for daily routine work). His root in the world is extirpated from earlier on. Even as the verdure of a truncated tree is short-lived, likewise is the worldly connection (*vyavahar*) of a *satsangi* of saints.

(a) Cf. *Maulana Rum's Masnawi*, op.cit., Volume I, Verses 4470-75, p. 414.

**164.** It is very difficult to (really) attend the *satsang* of saints. Some people do (formally) attend the *satsang* and yet they don't (really) attend it, i.e. they can be seen listening to the discourses but not with the intent of following. Of what avail then will the *satsang* be to them? Listening and understanding is right only for them whose heart is affected and who more or less observe the instructions and regulate their conduct according to them.

(a) See also paras 72 and 161, supra.

**165.** Everywhere in the *granthas* (holy books), confusion prevails in some measure – more here and less there. At one place an argument is rebutted; at another it is reaffirmed. The *jiva* is nonplussed as to which (argument) to accept and which to reject. For this reason it is clear that so long as the *Satguru* is not available to a *jiva*, he does not have the stamina (enduring energy, strength and resilience) to decide and reach a definite conclusion.

### 354 Sar Bachan, Prose, Part II

From the *granthas*, one can gather little bit of evidence (for or against a point) but one cannot lay one's hand on the right path. The knower of the mystery of the path is the *Satguru*; it can be found out only from him. It cannot come to hand from anyone else.

(a) *Granth*: Sanskrit for "book". The birch bark (*bhurj patra*) and palm leaf manuscript in ancient India were held together by a cord (*dhaaga*) drawn through a single hole in the middle or through two placed some distance apart. This explains how the Sanskrit word for knot *gaanth* or *granth* or *granthi* became Sanskrit *granth* for books.

**166.** *Sadh* is he who has given up all props and has come to lean on the *Satguru* by practising (spiritual) discipline, and who has firmly grasped the Sound (*shabd* or *Surat-Shabd-Yoga*) which is the fundamental faith (*mool mat*) of the saints; he does not indulge in anything which may diminish devotion to the guru. Such a person alone is the devotee of the guru and he alone is the *sadh*.

**167.** Those who are fond of and yearn for spiritualism and who fear and are scared of *chaurasi* (transmigration) they alone will be in love with the *Satguru* and they alone will repose faith and trust in the *Satguru*.

But those who want proof and demonstration (*parcha* or *parichai*) and who refuse to trust (anyone) without



proof or demonstration, they are not genuine spiritualists (*paramarthis*). They will have no reverential feeling for the *Satguru*. And it is not the will of saints to carry conviction through demonstration, for no reliance can be placed on faith wrought by demonstration.

The faith only of those who hold the glimpses and utterance of the guru as dear and who remain restless without them is true and credible. Such *jivas* witness demonstration (*parcha* or miracle) as well, but to those who are merely customers of demonstration and miracles, the saints have no inclination (*mauj*) whatsoever to produce demonstration or stage miracles.

(a) For miracles see commentary under para 31, 42 and 43 of Part I, supra; para 132, supra and paras 175 and 195, infra.

## Sar Bachan, Prose, Part II 355

**168.** Except for the medium of *shabd* (i.e. *Surat-Shabd-Yoga*) there is no other path to take the *jiva* to his destination. And the other paths that are still there, they all lead to *Kaal* (the Force representing downwardness and outwardness). The *shabd* is omnipresent, i.e. present inside everyone.

As it is, one should prick one's ears to it. Those who don't listen to it attentively, they will at the end, have to put up with afflictions. This object (of obtaining redemption) will not be achieved by external music – vocal as well as instrumental. And those who belong to the saints' circle and yet do not seek the *shabd* will be afflicted (chastised) even more.

**169.** Pandits lost their prestige (*qadar*) for they rendered the *jivas* in *tirtha*'s and made them idol-oriented. And when the saints presented their creed (faith) as distinct and different from Vedas and *shastras*, the pandits and mendicants did not assess its worth and did not appraise it, and led the *jivas* astray and deluded them. In the process, they lost their high status (*qadar*).

Now, the saints affirm and bring it into the open that those who undertake pilgrimages and study *shastras* and worship the idols – they all head for *chaurasi*. The saints mercifully exhort people to forsake karma and *bharma* (actions like rituals and *yajnas*, *tapas*, *japas* and *shastrarthas* and dreary debates and discussions) and to seek the *Satguru* of the time and take refuge with him.

There is no other way to escape *chaurasi*. Do whenever you choose but whenever you decide to do it, you will have to resort to that way alone. Without taking recourse to it, there is no escape from *chaurasi*. It is up to you to acquiesce to it or not.

**170.** *Jiva* and Brahman both are brothers, the only difference between them being that Brahman is work-in-charge (*kaamdaar*) and the *jivas* are placed under his control. The task of creating the body (*deh*) and to sustain it is entrusted to the care of Brahma, Vishnu and Mahadev (Shiva) – the Hindu Trinity of Creator, Sustainer and Destroyer – and to entangle (the *jivas*) in the *samsara* (fleeting phenomenal world) is also their function.

## 356 Sar Bachan, Prose, Part II

But to confer emancipation is not in the discretion of anyone except the saints, for it is they alone who are co-sharers with the Supreme Lord whose parts are these *jivas* as well as Brahman. That Lord has Himself assumed the form of the saint for the sake of emancipating *jivas* and through this form He confers that place on the *jiva* which is beyond the reach of (even) Brahma, Vishnu and Mahadev. But one must have firm love for and trust in the feet of the saint.

(a) *Deh* or *Sharir*: The two terms mean “body”. The term *sharir* (body) is derived from the root *sri* (to shrink) and it is so called because it shrinks with age or when the full knowledge (*jnan*) of identity of *surat* with the *Satt Purush* has been realised.

The term *deh* (body) is from the root *dah* (to burn), so called on account of its being burnt up or consumed after death, or at all events when you are alive, by the *triyataap* – the threefold pain in life (for *triyataap* see para 151, supra). The seven constituents of *deh* are:

- *rasa* (chyle);
- *rakt* (blood);
- *maans* (flesh);
- *charbi* (fat);
- *asthi* (bone);
- *majja* (marrow); and
- *suhra* (semen).

(b) Trinity: According to Christian conception, the Three Persons in whom God exists are: God the Father, God the Son, and God the Holy Spirit. Belief in the fact that God exists in Three Persons, or hypostases, and one substance, was laid down as a dogma at the Council of Constantinople in 381. When propagating this belief to its adherents, the Christian Church stresses the “ineffable” nature of this dogma for human reason, which allegedly testifies to its supernatural character.

In actual fact, the conceptions of a divine trinity had existed since time immemorial in religions such as those of ancient Egypt (Osiris, Isis, Horus), ancient India (Brahma, Vishnu, Shiva) and Babylon (Anu, Ea, Bel). According to a number of scholars these trinities emerged as the connecting link between polytheism and monotheism during the period of transition from the former to the latter.

(c) The reader may refer to *The Greatest Works of Kahlil Gibran*, Book Nine, “Between Night and Morn”, Chapter 3, “Satan”, pp. 124-40, especially pages 135 to 140, where the nature and functions of Satan (*Kaal*) are graphically made out and where Satan is held to be a cousin of man:

*Sar Bachan, Prose, Part II 357*

“ ‘Then the name of the Evil God is Bahtaar?’ and La Wiss responded, ‘His name was Bahtaar when he was in upper world, but when he entered into the lower world, he adopted successively the names Baalzaboul, Satanail, Balial, Zamiel, Ahriman, Mara, Abdon, Devil and finally Satan, which is the most famous’...

‘He hates man because man is a descendant of Satan’s brothers and sisters.’ The Chief exclaimed, ‘Then Satan is the cousin of man!’ In a voice mingled with confusion and annoyance, he retorted, ‘Yes master, but he is their great enemy who fills their days with misery and their nights with horrible dreams. He is the power who directs the tempest toward their hovels, and brings famine upon their plantation, and disease upon them and their animals. He is an evil and powerful god; he is wicked and he rejoices when we are in sorrow, and he mourns when we are joyous. We must, through my knowledge, examine him thoroughly, in order to avoid his evil; we must study his character, so we will not step upon his trap-laden path.’

The Chief leaned his head upon his thick stick and whispered saying, ‘I have learned how the inner secret of that strange power who directs the tempest toward our homes and brings the pestilence upon us and our cattle. The people shall learn all that I have comprehended now, and La Wiss will be blessed, honoured and glorified for revealing to them the mystery of their powerful enemy and directing them away from the road of evil.’

And La Wiss left the Chief of the tribe and went to his retiring place, happy over his ingenuity and intoxicated with the wine of his pleasure and fancy. For the first time, the Chief and all the tribe, except La Wiss, spent the night slumbering in beds surrounded by horrible ghosts, fearful spectres and

disturbing dreams.

Satan ceased talking for a moment, while Father Samaan stared at him as one bewildered, and upon the Father's lips appeared the sickly laughter of Death. Then Satan continued, 'Thus divination came to this earth, and thus was my existence the cause for its appearance. La Wiss was the first who adopted my cruelty as a vocation. After the death of La Wiss, this occupation circulated through his children and prospered until it became a perfect and divine profession, pursued by those whose minds are ripe with knowledge, and whose souls are noble, and whose hearts are pure, and whose fancy is vast.

'In Babylon, the people bowed seven times in worshipping before a priest who found me with his chantings ... In Nineveh, they looked upon a man, who claimed to have known my inner secrets, as a golden link between God and man ... In Tibet, they called the person who wrestled with me The Son of the Sun and Moon ... In Byblus, Ephesus and Antioch, they

### 358 *Sar Bachan, Prose, Part II*

offered their children's lives in sacrifice to my opponents ... In Jerusalem and Rome, they placed their lives in the hands of those who claimed they hated me and fought me with all their might.

'In every city under the sun my name was the axis of the educational circle of religion, arts, and philosophy. Had it not been for me, no temples would have been built, no towers or palaces would have been erected. I am the courage that creates resolution in man ... I am the source that provokes originality of thought ... I am the hand that moves man's hands ... I am Satan everlasting. I am Satan whom the people fight in order to keep themselves alive. If they cease struggling against me, slothfulness will deaden their minds and hearts and souls, in accordance with the weird penalties of their tremendous myth.

'I am the enraged and mute tempest who agitates the minds of men and the hearts of women. And in fear of me, they will travel to places of worship to condemn me, or to places of vice to make me happy by surrendering to my will. The monk who prays in the silence of the night to keep me away from his bed is like the prostitute who invites me to her chamber. I am Satan everlasting and eternal.

'I am the builder of convents and monasteries upon the foundation of fear. I build wine shops and wicked houses upon the foundations of lust and self-gratification. If I cease to exist, fear and enjoyment will be abolished from the world, and through their disappearance, desires and hopes will cease to exist in the human heart. Life will become empty and cold, like a harp with broken strings. I am Satan everlasting.

'I am the inspiration for Falsehood, Slander, Treachery, Deceit and Mockery and if these elements were to be removed from this world, human society would become like a deserted field in which naught would thrive but thorns of virtue. I am Satan everlasting.

'I am the father and mother of sin, and if sin were to vanish, the fighters of sin would vanish with it, along with their families and structures.

'I am the heart of all evil. Would you wish for human motion to stop through cessation of my heartbeats? Would you accept the result after destroying the cause? I am the cause! Would you allow me to die in this deserted wilderness? Do you desire to sever the bond that exists between you and me? Answer me, clergyman!'

And Satan stretched his arms and bent his head forward and gasped deeply; his face turned to grey and he resembled one of those Egyptian statues laid waste by the Ages at the side of the Nile. Then he fixed his glittering eyes upon Father Samaan's face, and said in a faltering voice, 'I

am tired and weak. I did wrong by using my waning strength to speak on things you already knew. Now you may do as you please ... You may carry me to your home and treat my wounds, or leave me in this place to die.'

Father Samaan quivered and rubbed his hands nervously, and with apology in his voice he said, "I know now what I had not known an hour ago. Forgive my ignorance. I know that your existence in this world creates temptation, and temptation is a measurement by which God adjudges the value of human souls. It is a scale which Almighty God uses to weigh the spirits. I am certain that if you die, temptation will die and with its passing, death will destroy the ideal power which elevates and alerts man.

'You must live, for if you die and the people know it, their fear of hell will vanish and they will cease worshipping, for naught would be sin. You must live, for in your life is the salvation of humanity from vice and sin.

'As to myself, I shall sacrifice my hatred for you on the alter of my love for man.'

Satan uttered a laugh that rocked the ground, and he said, 'What an intelligent person you are, Father! And what wonderful knowledge you possess in theological facts! You have found, through the power of your knowledge, a purpose for my existence which I had never understood, and now we realise our need for each other.

'Come close to me, my brother; darkness is submerging the plains, and half of my blood has escaped upon the sand of this valley, and naught remains of me but the remnants of a broken body which Death shall soon buy unless you render aid.' Father Samaan rolled the sleeves of his robe and approached, and lifted Satan to his back and walked toward his home.

In the midst of those valleys, engulfed with silence and embellished with the veil of darkness, Father Samaan walked toward the village with his back bent under his heavy burden. His black raiment and long beard were spattered with blood streaming from above him, but he struggled forward, his lips moving in fervent prayer for the life of the dying Satan."

**171.** First there was only one, then two appeared; then three became, and then innumerable, thousands, lakhs and incalculable came about. Now, if one who meets the *Satguru* who is in constant communion with that One and is *swarup* (identical) with Him, then by His grace he can escape the illusion of innumerability and can reach his own abode.

### 360 Sar Bachan, Prose, Part II

(a) The purpose of creation is that all *jivas* should become alike *Anami Purush*. The *Satt Desh* came into existence by the *mauj* (will) of that One who alone was before the creation. From that One, emanated the two currents: one of *shabd*, i.e. the current of *Adi Shabd*, and then the current of *Adi Surat*. So the One became two. From *Satt Lok* these two currents assumed the form of Brahman (blue current) and *Adya* (yellowish-green).

These two then became three when the third current issued forth from the *Akshar Purush*. These three currents are the subtlest latent forms of the three *gunas* (qualities), one being highly charged with spirituality (Vishnu or *sattvic*), the second with generative (Brahma or *rajsic*) and the third with the quality of destruction (Shiva or *tamsic*). These three give rise to innumerable, thousands, lakhs and

incalculable variables in the *Pind Desh*.

(b) Cf. *Maulana Rum's Masnawi*, op.cit. Volume I, Verses 2078-79, p. 189; Volume III, Verses 1372-73, p. 86 and Verses 3988-92, p. 370; Volume V, Verses 3102-09, pp. 249-50; Volume VI, Verses 1991-94, p. 179 and Verses 3905-11, pp. 340-41.

(c) Also see Chandogya Upanishad, pp. 77-85

(d) Refer to *Discourses of Babuji Maharaj*, Volume I, Soami Bagh, Agra, 1985, Discourse No. 30, para 2.

(e) The Radhasoami view of reality treats the entire cosmos as a unity of all things and all events, a unity which we fail to perceive in our ordinary life. We divide the world into separate objects and events. This division is of course useful and necessary to cope with our everyday environment. But it is not a fundamental feature of reality; it is an abstraction devised by our discriminating and categorising intellect.

To believe that our abstract concepts of separate “things” and “events” are realities of nature is an illusion which the Revealer of the Radhasoami Faith, Soamiji Maharaj, has called “the illusion of innumerability” (*anekta ka bhram*). It is based on *avidya* (lack of perception) or ignorance, produced by a mind under the spell of Maya. The principal aim of Indian mysticism is to readjust the mind by centring and quietening it through meditation (*Surat-Shabd-Yoga*).

*The Sanskrit word for meditation is samadhi which literally means “mental equilibrium” or samadhanta – that balanced and tranquil state of mind in which the basic unity of the cosmos is experienced. And this basic oneness of the universe is also one of the most important revelations of modern physics.*

(f) The Jains indirectly accept the mystic doctrine of absolutism. Their conception of *kevala-jnan* or absolute knowledge is a half-hearted confession of absolutism, for *kevala-jnan* is pure, full, perfect, direct, immediate and intuitive omniscience.

It constitutes the essence of the soul in its pure and undefiled condition, and is supra-empirical, absolute and transcendental. Mysticism, therefore, though ousted from the front door has crept in through the back door.

The Jain logic leads us to a monistic idealism which is basic to all mysticism. The theory of relativity, of which the Jains make so much, cannot be logically sustained without the hypothesis of an absolute.

The Radhasoami Faith is free from such blemishes for it recognises *anektavad* (innumerabilism) which issues forth from *ek* (one), and the supreme goal of the Radhasoami aspirant is to revert from the illusion of *anek* (innumerable) to the reality of *ek* (one).

172. The results of worldly activity are objective and can be seen and so the *jiva* gets enmeshed in the snares of this (phenomenal) world. The fruit (result) of spiritualism (*paramartha*) is hidden; one (therefore) does not bring to bear faith and trust in it easily. And faith is the sine qua non of all endeavour because without faith or trust no endeavour could be made, and when no effort is made, nothing worthwhile can be attained, i.e. if you sow nothing, what fruit can you hope to reap, and how can any improvement or progress be made?

173. The *Satt* (Verity) is unattainable through *japa* (recitation) and *tapa* (penance) and observance of silence. The doers of such activities eventually become tired, wearied, bored and exhausted. Nobody could gain access to the mystery of that Truth which the saints discovered. This mystery can be unfolded through the service and shelter (*seva aur sharan*) of the *Satguru* of the time.

This is because that Verity itself has assumed the form of the *Satguru*. As it is, it is incumbent on all the *jivas* who have a keen desire for getting at the Truth, to abandon all karmas (formal needs) and delusions and illusions and hallucinations and to work assiduously for securing the pleasure of the *Satguru* of the time so that one day they could attain to that status.

## 362 Sar Bachan, Prose, Part II

(a) *Japa*: The origin of *japa* is *jani* – the generating power, and *palanum*, “the protecting power”. The yogi can exercise his will through speech and so his *katha* (speech) is *japa*. In common parlance, *japa* is repetition of a mantra or name of the Lord, a letter, a syllable, word, phrase, sentence or sound considered to possess magical, occult, spiritual or mystical potency and called a mantra or just *naam*. *Japa* can be mental, or in a whisper or audible.

Thus a word or mantra or mystical and incantatory sound can be voiced aloud (*dhikr-ul-lassan*) or whispered or thought inwardly which the Sufi saints have called *dhikr-al-qalb* or mentally repeated by the soul (*dhikr-ul-ruh* or *dhikr-ul-khafi* or *ajapa japa*). Some fifteen varieties of *japas* are mentioned in Indian yoga systems.

(b) *Tapa*: The word *tapa* literally means ‘heating’ and covers the ascetic practices and austerities designed to eradicate impurities from mind, speech and *indriyas* (sense organs and motor organs). These are covered by verses 14-16 of Chapter XVII of the Gita:

Austerity of the body includes the worship of the *devas* (gods), the twice-born, the gurus, the sages, and purity, straightforwardness, continence and non-violence (verse 14).

Austerity of speech means speech that is charming, felicitous, vivacious, lucid, elegant and

mellifluous, causing no vexation to anyone and inspired by religious love, and beneficial and agreeable to all (verse 15).

Austerity of mind covers kindness, silence, self-control and honesty of motive. The term *mauna* refers to the control of thought and alludes to the state of *muni* – one who practices meditation (verse 16).

(c) *Bhram*: This word conveys three meanings, viz. illusion, delusion and hallucination.

Illusion is a false appearance or deceptive impression of reality; a perception that is not true to reality, having been altered subjectively in some way in the mind of the perceiver.

Delusion is a misleading perception or belief; a mistaken or misleading opinion or idea or conviction; a belief held in the face of evidence to the contrary that is resistant to all reason.

Hallucination is the alleged perception of an object when no object is present.

(d) *Maun*: Literally it means “to be alone” (from *mono* = one). Long spell of silence in which to meditate on reality. But in practice the *maunis* keep on reflecting on mundane activities and rarely, if ever, meditate on the “One”.

*Sar Bachan, Prose, Part II 363*

**174.** A child widow and a child yogi or *sadh* come to pretty pass in the process of passing the time during the span of years allotted to them, and a good many of them get spoiled (by complying unrestrainedly with their sensual desires). But if they gain access to the perfect *Satguru* and cultivate faith in him, then both of them will be able to pass their time with ease (without getting spoiled).

However, if they get to a scholastic (pedantic) guru or a theologian, then they would waste away their life in acquisition of erudition or get involved in pilgrimages, fasts or idol worship and will fail to cut out (remove) the noose of birth-death-rebirth.

As it is, they and all the rest of the *jivas* must, as far as possible work assiduously in their bid to gain access to the perfect *Satguru*. Even if they give up the ghost during the process of this quest for the perfect master, they shouldn't bother or worry for when the hope of getting at the *Satguru* becomes entrenched in their breast, that verily is the true devotion to the Absolute Lord. They are bound to gain access to the Absolute Lord in the form of the *Satguru*.

(a) See *Sar Bachan*, Poetry, Volume II, Hymn 9, Discourse 22, Verses 10-14, 1978, p. 40. Also see para 151, *supra*.

**175.** During the present age, the *jivas* are so unlucky that they do not bring to bear faith in the utterances (discourses) of the saints but they cling to the dicta of the Vedas, *shastras*, the Koran and the Puranas. Even although they get no proof or demonstration (of their statements) there, *Kaal* has so manoeuvred things that he persuades the *jiva* to acquiesce to those statements that suit his motives, but when the saints, out of compassion, explain things to him elaborately, he (the *jiva*) does not accept it and asks for proofs and demonstration.

All this shows that all such *jivas* are akin to *Kaal* for they do not want to acquiesce to the statements of saints without proof but accept the statement of *Kaal* without any evidence or demonstration. To such *jivas* the saints pay no heed.

**176.** The access of *praan* yoga and *buddhi* yoga is up to the sky (*akash* or ether – the source of phenomenal sound). Beyond that

**364** *Sar Bachan, Prose, Part II*

the *surat* can proceed only through the medium of *shabd*, and reaching there one can have the glimpses of the Wondrous Being (the Absolute Merciful Lord, *Ajaayab Purush*, Marvellous Lord) that remained hidden from the gaze of all during *Satyuga*, *Dwapar* and *Treta*.

His mystery did not reveal itself to anyone and it is only now in *Kaliyuga* that the saints have unveiled it. Only those who have trust and faith in the statements and discourses of saints will be able to catch sight of that Wondrous Being and will attain to salvation.

(a) Hafiz Shirazi in his *Diwan* has referred to that Wondrous Being as *Salma* or the “Saviour” or “Salvage”. See *Diwan-i-Hafiz*, op.cit., Lyric 255, p. 250; Lyric 349, p. 335; Lyric 408, p. 385; Lyric 449, p. 422; Lyric 615, p. 557; Lyric 616, p. 559; and Lyric 624, p. 566.

(b) *Praan* or *Pranayama* Yoga: *Pranayama* is one of the most important yogic *sadhanas* through which one controls the subtle or astral body. The term *pranayama* is from *praan* which is the “vital force” and *ayam* which means “control” or “regulation”. *Pranayama* therefore means “restraint or control of vital energy” which tingles through our nerves, which moves the muscles and enables us to serve the external world and to think.

The chief object of *pranayama* is to unite *praan* with *apana* (the nerve current which governs the abdominal region) and take the united *praan* in *apana* slowly towards the head. The fruit of *pranayama* is the awakening of the sleeping *kundalini*.

This is because through the control of *praan*, the mind can easily be controlled, for mind is fastened to *praan* as a bird is to a string. Just as a bird, after having flown here and there, finds its resting place at a post, similarly, the mind-bird having wandered hither and thither to various sensual objects finds its resting place in the *praan* during deep sleep.

(c) *Buddhi* Yoga: Union with the Lord through intellect of which there are three types: *sattvic*, *rajsic* and *tamsic*. That intellect which can discriminate between the real and the unreal, right and wrong is *sattvic*; that which has a distorted understanding between the right and the wrong is *rajsic*; and that which accepts the wrong as right, is *tamsic*.

177. These days such a darkness is prevailing all over the world that a great many *sadhus* desirous of becoming pandits, go to Kashi (Varanasi, the holy city of Hindus, in North Uttar Pradesh, India) and waste away their life in the company of pandits.

*Sar Bachan, Prose, Part II* 365

When they took to the garb of *sadh*, it was proper for them that they should have searched for the perfect guru and should have become engaged in their service and *satsang* and should have devoted themselves to inner meditational practice and spiritual discipline (*sadhana*), so that they could have become transmuted into *sadh* and got at their original abode, and not waste away their life in the acquisition of (formal, bookish) erudition.

Nobody can escape the vicious circle of birth-death-rebirth through the companionship of pandits. This is because Brahma (the Procreator) who is the creator of the Vedas, himself cannot wriggle out of the vicious circle of *chaurasi*. Then how can the pandits have the strength to escape it?

And, in addition, the pandits and scholasts of today are merely talkers (prattlers, chatterers and babblers) and they are devoid of even true “pandithood” and true knowledge. All of them are liable to get into *chaurasi*. This is because no one except the *Satguru* of the time has the wherewithal to save the *jivas* from *chaurasi* and reach them to their original abode.

178. Witness with what nicety and finesse (dexterity and skill) *Kaal* has laid his trap in the phenomenal world. This can be noticed by a critical evaluation of the state of those who claim to be devoted to the pursuit of



spiritualism and who believe themselves to be great spiritualists so that even the worldly people laud them and hold that they are practising great spiritualism.

Their real state, on careful examination, will show that they have not an iota of spiritualism in them. They will be found to be working assiduously in *tirthas*, fasts, *japa*, idol-worship and well engaged in various forms of *yama* (discipline or *achar*) and *niyam* (self-restraint – the first two links of Patanjali's *Ashtang yoga*). By doing this, nothing is gained save arrogance and conceit. Today, this proceeding or activity (*kartoot*) is not acceptable to the Supreme Lord, nor can it save its doers from *chaurasi* (metempsychosis). As it is, all such *jivas* set out for *chaurasi*.

He who wishes to escape *chaurasi* must take to the devotion of the *Satguru*. Save this there is no other escape. But what a pity that

### 366 Sar Bachan, Prose, Part II

the *jivas* readily agree to devote themselves assiduously to other (complex) spiritual disciplines (*sadhana*) but they do not accept the (simple or *sahaj*) mode of devotion to the guru.

Some of them are tied up with the prop of Granth (the holy book of Sikhs) and regard it as the Guru. One should deliberate a bit to find out of what avail will it be to treat the Granth as the guru? Where is the warrant (sanction) for such a conduct? The Granth is gross, inanimate matter (*jada*). No service whatever can be rendered to it. What sort of devotion to the guru can such *jivas* render?

The devotion to Granth verily means to practise what is enjoined in the Granth. That is to say, one should acquiesce to the injunction contained in the Granth that a seeker should search for the *Satguru* (of the time) and serve him and take to his shelter. But when this injunction is flouted, then (the supposed) reliance on the Granth is mislaid. This state must be deemed to be similar to that of the idol-worshippers.

The reason for such errant conduct, however, is that the *jivas* do not gain access to a true instructor. That is why all and sundry have fallen a prey to illusions, delusions and hallucinations (*bhram*) and obliviousness (*bhool*). And the gurus that they come across with never became disciples themselves (and therefore, are unaware of the obligations of the guru and disciple); and they only beguile and delude the *jivas*. This is true of everyone whether pandit or mendicant. None of them understands the majesty of the *Satguru* and devotion to *Satguru*.

(On the contrary) all of them are themselves tied up with the books and scriptures, old customs and track (*leek*) or tradition and they go on tying up others also (with the same cords). Nobody imparts instruction in devotion to the guru which alone can release the *jivas* and take them to their own abode. This instruction is imparted only by the saint or the *Satt Purush* who appears in the person of the saint in this world.

This is because it is the path of the highest order and it leads to speedy liberation. But this teaching can be accepted only by those *jivas* who have the right credentials and they alone would under-take the quest for the *Satguru*. Those who are satisfied by external

### Sar Bachan, Prose, Part II 367

games and miracles, they will not be able to take to the devotion to the guru which cuts (strikes sharply) the body, mind and wealth. The highest qualified are those who keep the *Satguru* and the Name (revealed by him) in the forefront.

(a) Iota: Ninth letter in Greek alphabet; a jot; a very small amount.

**179.** The worldlings are pleased by eating sweet and tasty food and become ecstatic at wearing fine clothes. Now, all this is in vain. What food tastes sweet and delicious and what apparel seems dear to the guru-oriented disciple (*gurumukh*) is thus described by the *Satguru*, viz. that the *gurumukh* is he to whom the speaking of *Satguru* (his words or discourses or speech or advice or even casual utterances) tastes sweet, for there is nothing more delectable than this and nothing more mellifluous than to hear the discourse of the guru; and reliance on

the guru is the *gurumukh*'s cover of protection (literally *kurta* or shirt). This is the sum and substance of it all.

But this is the state of the true and flawless (*nirmal*, i.e. clear, without filth or dirt) devotee given to the attainment of the First Objective (*param artha*, i.e. deliverance from the bonds of mind and body and getting to the Eternal Abode). Only he would find these things dear as stated above. The worldlings will, of course, despise them.

(a) See *Diwan-i-Hafiz*, op.cit. Lyric 214, Verses 1-8, p. 208; and Lyric 307, p. 299.

**180.** The contemporary erudite scholars accord priority to Vedas and rank the saints after them. This is their gross error and its cause is that they deem those as saints who follow the Vedas after studying them and have acquired a bit of the status of *sadh*. But of those saints who are the creators of the creator of Vedas they are totally unaware.

Those who claim to be saints by virtue of their having studied the Vedas are not even at par with the servants of the saints. They (the so-called saints) are like a person who has acquired learning but failed to secure a (decent) job (anywhere); (by contrast) the other person acquired less learning but has procured a job in an exalted court, and on top, he is vigilant and alert.

### 368 *Sar Bachan, Prose, Part II*

As it is, the man of (greater) learning cannot claim parity with this one. This exactly is the position of the present day erudite scholars, in that they have acquired a good deal of erudition but have not undertaken to serve (the *Satguru*) and failed to develop devotion to *Satguru*. And the servants of the saints, albeit simplistic (*murkh*), have yet attained the devotion and refuge of the *Satguru*.

They would therefore one day attain to the final destination (*poora pada*), while the theoreticians (*vachaks* or popinjays), yogis and the erudite would wander within (the vicious circle of) *chaurasi* (metempsychosis).

(a) Cf. *Maulana Rum's Masnawi*, op.cit., Volume VI, Verses 2074-80, pp. 186-87.

**181.** The deficiency of all the five *shastras* was brought out by the Vedanta, and the flaws of the Vedanta are now pointed out by the *Sant Satguru*. During *Satyuga*, the inanity and triviality of these *shastras* was not exposed in as much as the saints had not then become manifest.

It is now in *Kaliyuga* that for the sake of liberation of the *jivas*, the saints have stepped out (of their abode) and they now bring into the open the deficiencies, shortcomings and errors of all other creeds, and point out the true and straight path to emancipation. But the *jivas* are so deficient in understanding that they do not accept their dicta and do not bring to bear trust on them.

Deep deliberation would reveal that people have cultivated faith in the Veda *mat* (Vedic creed) by study or by hearing the Vedas, and not by practising (the Vedic principles). This is because the discipline that is prescribed by the Vedas cannot be practised during this *yuga* (i.e. in the *Kaliyuga*).

And (the tragedy is that) in those who practise them, they have no trust and faith, or else after enquiring of the mode of practice according to the wont of saints, they could have taken to that practice. And those who keep on clinging to the scriptures and go on studying them, would never discover the ways and means of emancipation.

*Sar Bachan, Prose, Part II* 369

On the contrary, they would develop pride of learning and arrogance of scholarship that will further pollute and defile the *antehkaran*, and will leave them high and dry, and thoroughly unfit even for practising spiritual discipline altogether. These days one can witness this scenario that people are glib-tongued and longwinded and garrulous (popinjays) but with no practice worth the name.

For this reason, it is appropriate for the spiritualist *jivas* that they do nothing except taking resort to the

devotion unto the *Satguru* or to the quest for the *Satguru*. This is because during this *yuga*, by taking recourse to other activities, the *antehkaran* cannot be cleansed and purified. And if the *antehkaran* is not depurated, how can one attain emancipation (from the claws of matter or Maya and jaws of mind or *Kaal*)?

And save the *Sant Satguru* nobody can reveal the modus operandi of practice for getting on to the Eternal Abode (*dhur pada*), because the knower of the mystery of that abode is only he and none else is aware of its secret.

And it is only through the medium of such a *Sant Satguru*, whose service and devotion will lead to the depuration of the *antehkaran* and whose grace and charity will lead to emancipation, that the spiritual discipline (required for it) will be made possible. Save for this, there is no other way to deliverance.

(a) Five *shastras*: The five *shastras* are

- Nyaya;
- Vaishesika;
- Sankhya;
- Yoga; and
- Mimamsa.

Of this last there are two parts: *Purva Mimamsa* and *Uttar Mimamsa*. The latter is called as Vedanta. Thus, Nyaya, Vaishesika, Sankhya, Yoga, Mimamsa and Vedanta constitute the six *darshans* or aspects of the Truth.

(b) How did the Vedanta expose the shallowness of the *shastras* and Vedas? The term “Vedanta” means the “end of Vedas”, i.e. the 108 Upanishads. Of these Upanishads, the Gita is the essence. To see how the Vedanta (i.e. the Upanishads) exposed the hollowness of the Vedas, the reader may refer to Verse 3 of Chapter III, Section II of the Mandukya Upanishad which says:

370 *Sar Bachan, Prose, Part II*

“This *atman* cannot be obtained by much study of Vedas or intelligence or much learning. He whom the self chooses, by him the self can be gained. To him this *atman* reveals its true nature. He is attained only by one whom He chooses, to such a one He reveals His own person or true nature.”

The Kathopanishad in 1-ii-23 conveys exactly the same message. The *atman*, it insists, cannot be attained by the study of the Vedas or by intelligence or retentive memory or by much learning of the *Shrutis*. This *atman* reveals its real form or true nature to him who is free from desire and who seeks to know it.

The soul of him who is desirous of knowing his own soul reveals its own truth. In para 58 of Part II, supra, Soamiji Maharaj quotes the phrase *tattvajnana manovaasnaa nashah*. In the aforesaid verse of Kathopanishad as also in the Mandukya Upanishad, the word *yam* means “whom” and *esha* means “this” (God). So to say, it is attained by him alone whom God chooses, i.e. on whom He showers His grace. In 1-ii-24, the Kathopanishad says:

“But he who has not turned away from bad conduct, whose senses are not subdued, whose mind is not concentrated and not pacified, can never realise this *atman* by knowledge.”

The Svetasvatara Upanishad in Verse 8 of Chapter IV says:

“Mere study of the Vedas or theoretical knowledge of Brahman (*paroksh* Brahman jnan) will not help one in the attainment of self-realisation. Those who have direct intuitive perception of the supreme self (*aparoksh* Brahman jnan) will enjoy the supreme peace and eternal satisfaction.”

The Vedanta also exposes the hollowness of Vedic karmas as instrument of liberation. The Brahadaranyaka Upanishad in Verse III-ii-13 says that one “becomes” good by good karma and bad by

evil karma, thus clearly indicating that karma and its results are confined within the realm of the relative universe. If karma had any scope or even any possibility to effect freedom from bondage, the *Shruti* would not have used the expression “becomes good” or “becomes bad”.

In fact, karma, be it of any type, quality, or value, is of limited value. Its results only extend as far as the boundaries of this world go. Even if the karma is performed with perfectly disinterested attitude (Gita’s doctrine of *nishkama* karma) and is combined with meditation, it cannot create or affect the ultimate liberation because *liberation cannot be and is not a product of any action* (emphasis added). It is not attainment of something unattained, nor reaching a new place in some distant place and time, nor is it a modification of some existing entity, nor purification of something impure.

Sar Bachan, Prose, Part II 371

All results of all actions can only be either of these four, but final liberation does not come under anyone of them. Liberation from bondage is total disillusionment or destruction of *avidya* (ignorance), *kama* (desire) and karma (action), and *gunas* through wisdom, the supreme knowledge about the real nature of God and His creation.

The Vedanta therefore goes so far as to say that supreme knowledge or liberation is independent of karmas and *gunas* and their accompanying factors. The Gita exhorts:

“The Vedas hang on the three *gunas*. Be thou free, O Arjun, from the triad of the *gunas*, free from the pairs of opposites, ever balanced, free from the thought of getting and keeping (rewards) and established (in the self).”

If Vedanta (Upanishad) is the essence (end) of the Vedas, the Gita is the essence of Vedanta. And the Gita itself exposes the hollowness of Vedas by exhorting Arjun to rise above *Prakriti* (nature) which is constituted of three *gunas*: *sattva* (equilibrium), *rajasa* (attraction) and *tamas* (inertia).

*Prakriti* is the three *gunas*, not that she has them. *Guna* is more than mere quality because it is substance as well as quality, matter as well as force. Wherever there is name and form, there is *guna*. *Guna* also means a rope, that which binds (see also para 68 of Part II, supra).

In Chapter V, Verse XXII, the Bhagvad Purana reminds us that unless one rises above the bonds of *varnas* and their related karmas, one will remain a slave of the Vedas and confined to metempsychosis:

“As long as one is fettered by the cords of *varnas* and their corresponding karmas, one will remain bound to the confines of the Vedas, driven from one birth to another in order to reap the consequences of one’s actions. One who rises above the *varnashram* and its karmas and *gunas*, will rise beyond the Vedas and their creator.”

Thus, the Vedanta itself insists that liberation is beyond the categories of karma and its results which are inextricably connected to relative existence. Therefore one who seeks emancipation must avoid both the prohibited as well as the enjoined karmas, for both are factors causing rebirth. Of course, one has to perform obligatory karmas which cannot and should never be avoided but performed without any selfish motive and dedicating them to the Lord.

This is the elucidation of the first part of the first sentence of para 181. As for the second part, i.e. the *Sant Satguru* points to the inadequacies and limitations of the Vedanta, the reader may refer to the contents of paras 29, 53, 58, 59, 62, 65-68 of Part I, supra, and to paras 64, 102, 119, 146, 177,

372 Sar Bachan, Prose, Part II

180 of Part II, supra, and paras 221, 234, 260 and 263, infra. These will help him to appreciate and

comprehend the import of para 181 under discussion here.

The Radhasoami Faith does not deny that the Upanishads constitute the lofty eminence of Indian philosophy until the advent of Radhasoami *Dayal*. In para 29 of Part I, supra, Soamiji Maharaj says that the real *Sant Mat* is in conformity with the principles of Vedanta up to the stage of *Trikuti* (*Pranava*). And in para 248 of Part II he declares that between the approach of *Sant Mat* and Vedanta there is no contradiction at all but that the two differ with regard to their respective ultimate goals. He elaborates this very carefully and says that like the Vedanta, the saints also exhort the seeker to practise karma and *upasana* but that the content of these concepts, as advocated by the saints, is different from that of the Vedantists.

The true karma of *Sant Mat* comprises service to the living guru by thought, word, body and wealth and to join his company (*satsang*); and true *upasana* lies in practising meditation on the Name or Word (*shabd*) as revealed by the *Satguru* who is the avatar of the Supreme Lord and who will enable the *jivas* to grapple with the forces of mind and Maya and to cross the boundaries of *Pind* as well as *Brahmand* and take them to the purely spiritual region.

The Radhasoami Faith also holds that today it is only its technique of *Surat-Shabd-Yoga* which can take the *jivas* even to the regions of *Brahmand* and that the Vedantic technique has now become obsolete to attain its own ultimate goal.

Scores of concepts underlying the Upanishads are accepted by the Radhasoami Faith: the notion of *Apaar* Brahman; *Paar* Brahman; the doctrine of momentariness or *kshanbhangvada* (vide para 215, infra; also see Huzur Maharaj, *Prem Bani*, Volume II, “*Prem Bilas*”, Part II, Hymn 13, Verses 2-3, Soami Bagh, Agra); the ego as the Sumeru; mind as a stream of thought giving rise to desires; the doctrine of immanence (*vyapak*); the principal three states of the individual and the three corresponding states of Brahman – waking state and *vishva*; dreaming state and *tejas*; and deep sleep state and *pragya*; the concept of *Aumkara* that represents the (fourth) state of *turiya*, which literally means “across the third” and therefore the fourth or *amatra* – the measureless.

The concept of Brahman as a derivation from the root *Brh* which means to grow or to evolve, is accepted by the Radhasoami Faith. The analysis of Brahman as given in the Chandogya Upanishad and its capsular name *tajjalan* is accepted in all later Indian mysticism. Here *ta* means “that” from which the world or *jagat* or *ja* arises into which it returns (*la*), by which it is supported and lives (*an*).

*Sar Bachan, Prose, Part II 373*

The analysis of four major obstructions that disturb the practice of meditation as detailed in the Vedantasara Upanishad are accepted by the Radhasoami Faith (see Huzur Maharaj, *Prem Patra*, Volume I, Discourses 5 and 43 and also see *Sar Bachan*, Poetry, Volume I, Discourse 20, Hymn 24).

The theory of evolution of the elements as laid down in Taittiriya Upanishad is *mutatis mutandis* followed by the Radhasoami Faith: from Brahman arises ether; from ether, air; from air, fire; from fire, water; and from water, earth (ibid., Volume II, Discourse 23). The Upanishadic theory of five *koshas* or sheaths, which is the central doctrine of evolution, is also approved by the Radhasoami Faith.

The logic of the Upanishads itself proves that in their doctrine of evolution, matter is not lost in life; life is not lost in mind; mind is not lost in reason; and reason is not lost in bliss. Brahman pervades them all as the *sarva bhutatman*. As all spokes are contained in the axle and the wheel, so all beings, all gods, all minds, all organs are contained in the Universal Mind – the Brahman. If so, all of them are subject to dissolution and are within the range of transmigration. It is to this aspect that the Radhasoami Faith points out.

What the Upanishads called *atman* or “self” is, according to Radhasoami Faith, really the subtle

mind and this is on their own admission which of course is not clearly seen and remains hidden. What they call *turiya*, or the fourth state, is not the end. To Radhasoami Faith, it is the beginning, for this state is attained immediately after crossing the three lowest regions of *Brahmand* – *Shiva Lok*, *Brahman Lok*, and *Vishnu Lok* in *Sahasdal Kanwal* – while the fifth state or *turiyateet*, is in *Trikuti*, the region of *OM* or *Aumkara*.

Then there are seven more states: *Sunn*, *Mahasunn*, *Bhanwar Gupha*, *Satt Lok*, *Alakh*, *Agam* and Radhasoami *Dhaam*. And so Radhasoami *Dayal* says that the Upanishads cover only a very limited sphere of reality. They confine themselves to the fourth state, i.e. *turiya*, and fail to prescribe a concrete method of attaining even that. The non-practising Vedantists therefore remain merely theoreticians and armchair scholars. At least the sages of Upanishads attained the *Aumkara pada* but these Vedantic scholars, ostrich-like, remain sunk in the sands of bookish learning (refer to *Sar Bachan*, Poetry, Volume II, Discourse 25, Hymn 2 which deals with all the twelve states of consciousness).

Secondly, the Radhasoami Faith accepts the Vedantic theory of correspondence between the microcosm and the macrocosm. In microcosm we find the three states of waking, dreaming and deep sleep, and the Upani-

### 374 *Sar Bachan, Prose, Part II*

shads then refer to the fourth state (*turiya*) which is their “self” – the immanent yet transcendent reality. In macrocosm, waking (*jagrat* or *vishwa*) corresponds to *Virat*, dreaming (*svapn* or *tejas*) to *Hiranyagarbha*, deep sleep (*sushupati* or *pragya*) to *Avyakrit*, and *turiya* (the fourth) to Brahman.

In microcosm, body corresponds to *Virat* and mind to *Hiranyagarbha*; self-consciousness to *Avyakrit* and bliss or *anand* to Brahman. Brahman is therefore described as Pure Existence (*Satt*); Pure Knowledge (*Chitt*); and Pure Bliss (*Anand*), i.e. *Satt-Chitt-Anand*. It is also called as *Sattyam* (Truth), *Jnanam* (Knowledge), and *Anantam* (Infinite). It is Truth, Goodness and Beauty, i.e. *Sattyam-Shivam-Sundaram*.

Now, the Radhasoami Faith believes that Brahman is nothing of the kind as portrayed in the Upanishads. It is not the Absolute Truth, or Absolute Knowledge, or Absolute Bliss, or Absolute Beauty [see comments (a) on para 65 of Part I, supra].

The Upanishads do not show any awareness of the regions beyond the *Sahasdal Kanwal* (*Turiya*) and show only very dim glimpse of *Trikuti* (*Aumkara pada*). They remain confined to the region of *Maya* and *manas* [see *Discourses of Babuji Maharaj* (Hindi), Volume II, 1980, Discourse 64]. Their empirical and negative description of the Absolute by means of *neti neti* (not this, not this) or “the neither-nor”, necessarily presupposes their affirmation of the Absolute. The *neti neti* negates all description about the Brahman but not the Brahman itself.

But the Upanishads are totally unaware and unconscious of that which lies beyond the *Paar* Brahman, viz. the *Satt Desh* of which the top is Radhasoami *Dhaam*. He is the Absolute, not the Brahman or *Paar* Brahman; not even the *Satt Purush* who himself cannot ascend to Radhasoami *Dhaam* but whose abode, *Satt Lok*, is absolutely free from dissolution and from *Kaal* and *Maya*.

Those who are confined below *Mahasunn* remain engrossed in plurality and will go on revolving in the cycle of birth and death. Fear proceeds from diversity; unity alone is fearless. This unity is attainable only in the *Satt Lok*. Grief and delusion vanish only for him who realises this unity – the unity between *surat* and *shabd*. All joys of *Brahmand* are totally eclipsed by the supreme joy of the *Satt Desh*. Just as rivers, leaving their names and forms merge into the ocean, so does a Radhasoami practitioner, rising above “names” and “forms”, become one with the Absolute, i.e. Radhasoami *Dayal*.

Thirdly, the Upanishadic doctrine of the supremacy of *atman* is accepted by the Radhasoami Faith with the fundamental revision that *atman*

Sar Bachan, Prose, Part II 375

is not spirit but only a subtle form of the mind and that the spirit is the *surat* which descended from the *Satt Desh* in the form of current of *Adya*.

It is this *surat* which is the *dhvani* or *dhun* of the Sound that emanated from Radhasoami *Dayal*. The sound is “Soami” and the *surat* is *dhaara* which, when on the return journey, becomes “Radha”, the lover, returning to her beloved “Soami”, through the ocean of this *samsara*, on the boat of *shabd* rowed by the *Sant Satguru* of the age.

This *surat* is the ultimate reality. The objects are the roads; the body is the chariot; the senses are the horses; the mind is the reins; the intellect is the charioteer; the ego is the employer; the *atman* or subtle mind is the intelligence that watches and the *surat* is the lady sitting in the chariot.

The logic of Kathopanishad’s order of priority is also accepted by the Radhasoami Faith, viz. that the senses are higher than the sense-objects, mind is higher than the senses, intellect is higher than the mind, subtle reason or *mahat* is higher than the intellect, the unmanifest (*avyakt*) is higher than the subtle reason, the *atman* is higher than the *avyakt*. But the Radhasoami Faith holds that the *surat* is higher than the *atman* and that there is nothing higher than “Soami” which is the ultimate end, the highest reality.

Objects, senses, mind, intellect, reason and *atman* are all in the service of *surat* and serve its essential purpose. But they, neither individually nor collectively, can be identified with *surat* which transcends all. This is the crux of the teachings of the Radhasoami Faith. It is the *surat* alone that can enter the *Satt Desh*. All forms of mind would be left below at their appropriate level. The *surat* would then become one with the “Soami” who is the Lord of all.

Fourthly, the epithets used by the Mandukya Upanishad for Brahman are not applicable to Brahman but to Radhasoami *Dayal* who is omnipotent, omniscient, omnipresent, the inner controller of all, and the final haven except that even at the time of *mahapralai* (the Great Dissolution) *Kaal* would not find entrance into the *Satt Desh* and would stay out. The liberated *surats* do not become identical with Radhasoami *Dayal*; they live there as *param hamsas* in case of the first three spiritual regions, and as *hamsas* in case of the lower three spiritual regions.

Although sex distinction is not marked in purely spiritual division, those may be grouped in a male class in which the sound action (*shabd*) predominates; those in whom the spirit action (*surat*) is prominent may be put in the category of female *hamsas*. But that implies no sex function that is known in the *Pind Desh*. In the *Sunn* region (top of *Brahmand*), the denizens are called *hamsas* too, with sex-distinction manifest, but without any sex functions. The females are called *hamsanis* while the rest of the denizens are called as *hamsas*.

376 Sar Bachan, Prose, Part II

Fifthly, in the foregoing we stated that the liberated *surats* become one with Soami. The Upanishads say that the liberated soul (i.e. the soul going to the Brahman) does not become “identical” with Brahman but only “similar” to Brahman. It realises itself as the body of Brahman and ever dwells in direct communion with God, enjoying like God, infinite consciousness and infinite bliss. But the Upanishads also say that it retains its individuality; for otherwise enjoyment of bliss in communion with God is not possible.

The Upanishads insist that egoity, and not individuality is the cause of bondage. And then they maintain that though the liberated soul, in essence, becomes similar to God, it differs from Him in two

respects. First, it is atomic and finite, while Brahman is synthetic and infinite. And secondly, it does not share with Brahman his transcendent power of being the creator, preserver, and destroyer of the universe.

In the Radhasoami Faith, the liberated *surats* have the capacity to dwell directly in Radhasoami *Dayal*, enjoying infinite consciousness and infinite bliss and all His omnipotence, omniscience and omnipresence. But whenever they so prefer, they can assume their individuality so that they could swim like fish in that vast ocean of bliss (see para 244, *infra*, and Huzur Maharaj, *Prem Patra*, Volume III, Discourse 5, Part II, para 18, Soami Bagh, Agra, 1956).

Again, the Radhasoami Faith accepts the Vedantic concept of Maya, and bondage through ignorance of truth, anger, greed, pride and delusion (*kasaya* or sticking substances where the karmic particles stick); the doctrine of *antehkaran* comprising *manas*, *chitt*, *buddhi* and *ahamkar* (mind, consciousness, intellect and ego respectively); the doctrine of five levels of mental life (*chitt bhoomi*), namely, *kspta* (restless), *mudha* (torpid), *vikshipt* (distracted), *ekagra* (concentrated) and *nirudh* (restricted).

The Radhasoami Faith accepts the Upanishadic definition of *padarth* (e.g. *naam padarth*) which refers to the “essential meaning of a word”; the doctrine of seven *padarthas*, namely, substance (*dravya*), quality (*gunas*), action (karma), generality (*samanya*), particularity (*vishesh*), inherence (*samavaya*) and non-being (*abhava*); and the doctrine of five elements, namely, earth (*prithvi* giving birth to smell), water (producing the sense of taste), fire (creating colour), air (generating sense of touch) and ether (relating to sound).

The Radhasoami Faith agrees with the Upanishadic view that there is nothing original under the sun and that whatever is was always there; that there are innumerable souls; that attention is the active turning of the higher mind towards the object of perception (Maharaj Saheb has called attention

*Sar Bachan, Prose, Part II 377*

the quality of *surat*); the theory that every individual is *vishesh* – a particular, a single and a unique entity different from all others and needs a specific treatment; that one atom differs from another not only in numerical existence but also in qualitative existence; that the part (*surat*) is inseparably connected with the Whole (*Shabd* or Soami); the Supreme Being by virtue of being supreme is not supposed to do this or to do that, to make the white appear as black or vice versa; that the creation appears to us substantially in the same form in which it appears to the Supreme Being and that alone is its correct form. Our subjective knowledge, if based on facts and evidence and correct application of induction and subtle logic should not therefore even in the abstract, be relegated to the category of illusions.

Moreover, while the Radhasoami Faith accepts the theory that the Vedas are the word of Brahma who has four mouths and hence there are four Vedas, it rejects the theory that the Vedas are authoritative for all times, and that their ordinances and ordainments are applicable to *Kaliyuga* also.

While the traditional Vaishesika view is that the unseen power of Brahman is unintelligent and needs God as the supervisor and the controller, the Radhasoami Faith says that Radhasoami *Dayal* had to create the entity Brahman deliberately (see *Sar Bachan*, Poetry, Volume II, pp. 99-100).

*Kaal* was devoid of spirits and had to beg of *Dayal* (the Compassionate One) for spirits to be handed over to it. This was conceded by *Dayal* both in the interest of the *surats* concerned as also that of *Kaal* (*ibid.*, pp. 95-96). This position is scientifically explained by Maharaj Saheb in his *Discourses on Radhasoami Faith* (Soami Bagh, Agra, 1989, pp. 154-55) thus:

“The great reason of the issue of the prime current, besides that of its spiritualising effect, was that the Supreme Being could not, from the essence of His own eternal condition, assimilate



permanently within Himself, any portion of that spirituality to which He had assigned a stratum lower than His own supreme source during the eternal polarisation preceding the creation. On the contrary, He returned that spirituality highly charged with His own essence, when the proper time arrived for such a course, the immensely gracious object being that the nether pole itself, with the innumerable spirit-entities in it, should be brought to a state of conscious, blissful existence, the potentiality being replaced by kinetic life.”

[Also see comments on para 65 (b) of Part I, supra.]

(c) About the relationship between the *jiva* and the Lord, please refer to comments on para 102, supra.

### 378 *Sar Bachan, Prose, Part II*

**182.** None except the *Sant Satguru* can sow (literally, “sprinkle”) the seed of dedication (*bhakti* or devotion). It is only the compassionate *Sant Satguru* who can show the straight path to the *jiva*; all the rest are deluders and beguilers and are themselves duped and deluded. Just ponder a while over the fact that in the temples built of bricks and stones, wherein the idol made of stone and carved by man is installed as *Bhagwan* they make the people worship it.

But they do not reveal to the *jiva* the secret of that temple which the Supreme Lord has Himself constructed (contrived) and wherein He Himself is installed, and where the bell and conch-shell and the musical instruments of all sorts are being played all the time, and where eternal *aarti* (ceremony performed for the worship of deities by circulating round the idol a lighted lamp in a big tray with edges curved all around, having sweets, flowers and incense and camphor, accompanied by a laudatory hymn) is going on.

Now, those who are blind like this are themselves fallen into bewilderment and they mislead and misguide others also, and instead of serving their cause they spoil it. How can the blind lead the blind to the correct path? That is why the exhortation is: “Search for the *Satguru*.” Until and unless one gets on to the *Satguru*, the inner (spiritual) secret will never be revealed.

And *Satguru* is he who is deeply in love with the *shabd* (unstruck melody, *Saut-i-Sarmadi*), who points to the inner secret and the path to the Eternal Abode through the medium of *shabd* (*Surat-Shabd-Yoga*). If anyone wishes to test him by outward tokens or deeds, the attempt to test will misfire. The *jivas*, on the whole, are ignorant and blind. How can they have power (insight) to test and catch hold the *Satguru* who has 20/20 vision (*sujhake*).

The blind cannot catch hold of the one having normal visual acuity. But the one having 20/20 vision can make any other of his choice catch hold of himself. For this reason, it is not within the power of the worldlings to recognise and locate the *Satguru*. And the *Satguru*, in his sweet will, can make himself known to him (the *jiva*) by any or all the means. To begin with, it is enough of a mark that one who reveals the innermost mystery and imparts instructions for the path of *Surat-Shabd-Yoga*, be deemed to be the *Satguru*.

*Sar Bachan, Prose, Part II* 379

Of course, it is necessary to ascertain whether he himself is absorbed in the *shabd* or not. The secret of the inner mystery is not within the access of anyone except for the *Satguru* or the one on whom he might have bestowed (that secret). And the *Satguru* is not dependent upon any discourse or dicta or *grantha* (book). He himself is the emblem of the Absolute Lord (i.e. he is akin to the Supreme Lord).

Until and unless the *jiva* practises meditation with the grace and mercy of the *Sant Satguru*, he will not attain to the Eternal Abode. And it is up to the sweet will of the *Sant Satguru* to take any *jiva* he chooses across (the tumultuous ocean of this *samsara*) by any means of his own choosing.

The main prerequisite is love and trust in him; for the rest, it is up to him whether he would first insist on the *jiva*’s participation in *satsang*, or put him to meditation on *shabd*, or engage him in service (*seva*). He is

omnipotent (and none can limit his choice of means). And subject to his pleasure, he can bestow anything on anyone in an instant. The only precondition is his pleasure.

(a) *Bhagwan*: According to *Vana Parva* (First Part) of the *Mahabharat*, *Bhagwan* (literally, “possessing good fortune” or the “Blessed One”) has six pieces of luck:

- *aishwarya* (omnipotence, opulence, eclat, majesty, superhuman power);
- *jnan* (knowledge);
- *kirti* (reputation, fame);
- *lakshmi* (wealth and fulfilment of objectives);
- *vairag* (withdrawal from the world); and
- *dharma* (dutifulness).

(b) *Aarti*: The Radhasoami Faith spells out the details of the concept of *aarti*. The word is derived from *aa*, “come” and *rut*, “be merged”. The term *aarti* therefore means the “essay to extricate the spirit from the clutches of mind and body and making it move upward with the current of Name”.

According to Radhasoami Faith, a thousand currents have issued forth from the region of the Thousand-Petalled Lotus, below which there are eighty-four currents and further down, numerous currents have emerged and all the ramifications of the third grand division spread out. Through

### 380 *Sar Bachan, Prose, Part II*

these multifarious currents, the spirit has got diffused. This is the root cause of human misery. There is no happiness in this region though an illusion of happiness has been created and swayed by that illusion, man seeks pleasure in material objects.

To extricate one’s attention from these currents and to bring them to the sixth ganglion is to perform *aarti*. When a focus is formed at the sixth ganglion, illusions vanish and the impure and fickle mind of the third grand division is cast off and the spiritual mind of the second grand division is awakened and becomes operative and functional.

From this point, till the spirit reaches the top of the second grand division, the spiritual mind will accompany the spirit in its journey toward the region of Truth. However, the spiritual mind cannot travel farther than the top of the second grand division, and the spirit is not liberated from its clutches. This whole process is the Radhasoami concept of *aarti*.

Conceptually, *aarti* means that the spirit goes round and round the Supreme Being in adoration. While performing *aarti* the spirit also ascends in a circular motion. It descended dancing; it will ascend in the same manner. This roundabout motion will continue up to the region where the centrifugal force originated. When it reaches the Spirit Sphere it will experience the whiffs and waves curing over from the ocean of love of the region of Truth, where there is no motion. When it has completely merged in the Supreme Being it will acquire all knowledge, all art, all science.

The object of performing *aarti* is the liquidation of ego; the devotee revolving around the Lord and coming closer with every round, merges like a moth in His splendid refulgence. Since the path leading to the Supreme Being lies through the eyes, the prescribed mode of *aarti* is that the devotee gazes into the eyes of the preceptor. But if he is not physically present, the devotee may perform this mode of spiritual practice by concentrating attention at the sixth ganglion. This new path was called by Nanak as *Ai Panth* or *Sahaj Yoga* and by the Radhasoami Faith as *Surat-Shabd-Yoga*.

(c) Temple and Contemplation: To “contemplate” is to meditate or reflect upon; to consider attentively. The word takes us back to the ancient Roman augurs, for the *templum* (whence our

“temple”) was that part of the heavens which he wished to consult. Having mentally divided it into two parts from top to bottom, he watched to see what would occur; and this watching of the *templum* was called “contemplating”.

The name of the place of worship is the Latin *templum*, from Greek *temenos* which means a “sacred enclosure”, i.e. a space “cut off” from its surroundings (from the Greek *temnein*, “to cut”). The Latin *templum* originally denoted the space marked out by the “augurs” within which the sign was to occur.

*Sar Bachan, Prose, Part II 381*

“Augur” is from the Latin *avis*, a bird, and *garrere*, to talk. “Augury” means properly the function of an augur, i.e. a religious official among the Romans who professed to foretell future events from omens derived chiefly from the actions of birds. The augur, having taken his stand on the Capitoline Hill, marked out with his wand the space of the heavens to be the field of observation, and divided it from top to bottom. If the birds appeared on the left of the division the augury was unlucky, but if on the right it was favourable. This form of divination may have been due to the earliest sailors who if they got out of the sight of land would watch the flight of birds for indications of the shore.

(d) Blind cannot lead the blind: Compare John Bunyan, *The Pilgrim’s Progress*, Nelson, London, p. 67. The Valley of the Shadow of Death, on the right hand of which there is a very deep ditch into which the blind have led the blind in all ages and have both miserably perished. See also my *The Inner Meaning of Ramayan, Mahabharat and The Pilgrim’s Progress*, MG Publishers, Agra, 2001.

(e) Cf. *Maulana Rum’s Masnawi*, op.cit., Volume V, Verses 2845-50, p. 228.

**183.** He who once had had pangs of separation (*virah*) and developed yearning for meeting the Supreme Lord, if in that plight he fails to meet the perfect *Satguru*, those pangs of separation will go waste. And if the yearner claims that he would attain to the ultimate abode unaided by the *Satguru* (only reinforced by his yearning and pangs of separation), that would be wrong, for without the *Satguru*, it is impossible to achieve the ultimate Eternal Abode.

Whether one is a yearner (*virahi*) or not, in both situations the *Satguru* is the essential prerequisite. And if the yearning happens to be genuine, but (during that phase of yearning) the yearner fails to gain access to the perfect guru, then it would vanish in the company of the half-baked (imperfect) guru. And then if he eventually does get at the perfect guru, he would have no great desire left for him.

And the one who is (presently) devoid of yearning and longing but he has taken the refuge of the perfect *Satguru*, the compassionate *Satguru*, by his grace, would generate and intensify his yearning and longing (love) and would accomplish his spiritual task. But if he gets on to the imperfect guru, he will continue to sink in the cesspool of hubris and his mission would not be accomplished. As

**382** *Sar Bachan, Prose, Part II*

it is, the paramount factor is the perfect *Satguru*. One should know, that without him nobody’s cause of emancipation can be fully achieved.

(a) Cf. *Maulana Rum’s Masnawi*, op.cit., Volume VI, Verses 4600-07, p. 400.

**184.** The rank of *sharan* (taking shelter) is very exalted and extremely difficult (to attain). Formally every one claims to have taken the refuge (of Radhasoami *Dayal*), but the state of those who have completely surrendered (to Radhasoami *Dayal*) is that none appears to them as particularly attractive. He who has attained to this state, his claim is valid. The saints who appeared earlier, did not emancipate the *jivas* till they surrendered their body, mind and wealth as oblation (*bhent*).

But now the compassionate Radhasoami, seeing the *jivas* as miserable and helpless, by their grace, deliver the *jivas* at their own, in return for a little love and a little humility. As it is, the *jiva* who gets at the perfect master's glimpses and service and company and practice of *Surat-Shabd*, is very lucky indeed. As they say, children, wife and wealth everyone has, but the (privilege of) *Satguru's* service and company of *sadhs* is a rarity during the *Kaliyuga*.

(a) *Sharan*: The Radhasoami concept of *sharan* envisages eight steps:

- so to think, will, say and act as would please Radhasoami *Dayal*;
- not to think, will say and act as would displease Him;
- the unshakeable faith and conviction that He would protect the disciple at every step, in all situations, against any adversity or opposition;
- appeal to Him for protection, for though He knows what you want or need, yet He wants you to mention it to Him and to Him alone;
- acceptance of His decision whatever that be, with perfect pleasure;
- absolute self-surrender to Him;
- feeling of absolute dependence on Him and none else (see *Sar Bachan*, Poetry, Volume II, Soami Bagh, Agra, 1978, Discourse 33, Hymn 10, Verse 18, p. 226). As Tulsi Das says:

*Sar Bachan, Prose, Part II* 383

“If anything is to be done for me, let it be done by the preceptor, O Tulsi; if anything is done by any other let it be turned to dust.”

Whosoever places himself under His wings and protection, for him everything that he thinks is His *mauj* (will), every word that he utters is His discourse, every act that he does is His act, and everything he wills is His command (*raza*). He may or may not perform meditational practices, for in his case Radhasoami *Dayal* Himself takes care of everything (ibid., Hymn 16, Verse 9);

- the total unconsciousness of *sharan* on the part of the *sharnagat* (refugee).

All these elements of the concept of *sharan* are implied in Verses 21-28 of Hymn 3, Discourse 29 of *Sar Bachan*, Poetry, Volume II. Maulana Rum refers to the concept of surrender in the first volume of his *Masnawi* in the form of the story of the fox (disciple) who surrenders everything to the lion (the master – see my translation of *Maulana Rum's Masnawi*, Volume I, 2<sup>nd</sup> Edition, Verses 3571-82). The object of the story is to emphasise that those who are born later are better placed than their predecessors. (Those born after the advent of Radhasoami *Dayal* are indeed lucky in that they have got the wonderful opportunity for redemption, not available to others at any time earlier.)

In paras 102-03 of *Prem Updesh Radhasoami*, Huzur Maharaj has spelt out the ingredients of *sharan*. For the attainment of *paramartha*, he says, it is vital to enhance love and faith unto the feet of Radhasoami *Dayal*, and to have total reliance, trust and faith (*sharan*) unto His feet. Other ingredients of *sharan*, he says, are:

- (i) unquestioned faith in the omnipotence of Radhasoami *Dayal*;
- (ii) total reliance on His mercy and grace for the achievement of all ends, whether mundane or spiritual;
- (iii) aversion towards anything or anyone alien to Him;
- (iv) utilising available external aids for various works, but taking them to be His instruments for our relief which He, in His *mauj* (will), has made available to us for us;

- (v) realisation that without His grace no external instrument can be an agent of service for us;
- (vi) total conviction and confidence that whatever happens, happens by His *mauj* and as He ordains and that nothing is outside the scope of his *raza* and *mauj* for He and He alone is omnipotent and none is His co-sharer; and

384 *Sar Bachan, Prose, Part II*

- (vii) complete acquiescence of the devotee to correctional hammering (*garhat*) imposed on him and to His will (*razi-ul-raza*). And if he feels shaky or weak in acquiescence he must supplicate for strength before Radhasoami. You just call Him by your lips and He will respond *Labbaik*.

(b) Also see *Bachan Babuji Maharaj*, Volume III, Soami Bagh, Agra, 1981, Discourse 47, dated 22<sup>nd</sup> November, 1936 and 51 dated 6<sup>th</sup> December, 1936.)

(c) This surrender is not possible at the level of *antehkaran* (solar plexus); it can be made possible only at the level of the sixth ganglion where the *ida* or *ira* (the left *nadi*) and the *pingla* (right *nadi*) conjoin in a confluence called as *sushumana* or *sukhmana*.

(d) The concept of surrender by the disciple to the *Satguru* and accepting his *sharan* is referred to by Soamiji Maharaj in his Hymn 13 in Discourse 8 of *Sar Bachan*, Poetry, Volume I (pp. 208-09). Unless and until the *jiva* pays back all the debts of *Kaal* he will remain enchained, hand and feet, in his prison. This again shows that every disciple of Radhasoami Faith has to have the account of his actions (karma) settled and that there is no question of the master taking over the bag of the disciple's sins.

The debt of karmas keeps on multiplying. The *surat* had been handed over by Radhasoami *Dayal* to *Kaal* and *Maya* to enable it to shed off the heavy covers by living in their creation where she might be able to exhaust these layers. Because of these layers of *Kaal* and *Maya*, the *surat* could not correspond with Radhasoami *Dayal* and lay unconscious or dormant. As she descended into the regions of *Brahmand* and *Pind*, she became conscious, leaving behind portions of her latent spiritual energy (*soya bhaag*) in these regions.

As the *surat* became conscious, she began to supply spiritual energy to body and mind which in themselves could not do anything. The real banker is the *surat*, and *Kaal* and *Maya* are really the servants of *surat*. But in the *Pind Desh*, the order is reversed so that the creditor has become dependent on the debtor. The *surat* is being sucked by her debtors, *Kaal* and *Maya*, of her capital. She is languishing while they are flourishing.

This debt of *Kaal* and *Maya*, on account of their having restored the consciousness of the *surat* in the *Pind Desh*, is multiplying for as the *jiva* acts, the karmas go on increasing endlessly. With each karma, the *surat's* capital and stock of spiritual energy goes on depleting, and so her indebtedness to her captors increases. This debt has to be redeemed by her. This can be done only if and when, under the complete supervision of the living master, she rises above the plane where the *jiva* acts, i.e. from the plane of *antehkaran* to the sixth ganglion which is the *surat's* own seat.

*Sar Bachan, Prose, Part II* 385

This is possible only when the two actors, *ida* and *pingla* (the left and the right *nadis* respectively) join together and meet at the middle – the *sushumana* or *merudand* (coseygis or *al ajab*) – which is the *surat's* own seat. Once she arrives there, actively aided by the *Satguru*, gradually the cord of karma tying her down to the prison of *Kaal* and *Maya* will be loosened, and thus liberated she will rush into the harbour (*sharan*) of the supreme master Radhasoami *Dayal*. This will also enliven the hitherto rudimentary nerve – the *medha* – which alone can sublimate the sex energy and produce erotic mysticism.

**185.** Ram, who is the creator of three *loks* (*Brahmand*, *Und* and *Pind*) and is their sustainer and destroyer, is the adversary of the *jiva* and has a claim on him (for having brought his *surat* from unconsciousness into consciousness). This is because he (Ram or *Kaal*) has disjoined him from his original form (pre-creational state) and has put him into the womb (i.e. has placed him in the vicious circle of birth-death-rebirth) and then set about him innumerable variety of foes, both internal and external.

That is to say, inwardly he has set against the *jiva* foes like lust, anger, greed, attachment or delusion and egotism, and externally (he has engrossed and enmeshed him in the net of concerns for) mother, father, children, wife, wealth, hearth and home, and objects of sensual pleasure. As it is, why should one pay regard to such a torturer (causing mental and physical anguish)?

One should, instead, accept the *Satguru* (as his saviour) by whose charisma (*pratap*) one may wriggle out of the snares of such an adversary and attain to the eternal abode of bliss. And there is none else who can act as the saviour from the trap of *Kaal* in this creation.

(a) Three *Loks*: According to Radhasoami Faith, this universe has three spheres, the highest being the *Satt Desh*, i.e. purely spiritual region wherein dwells Radhasoami *Dayal* (though present by his force currents everywhere); the second is known as *Brahmand*, i.e. spiritual-material; and the third is *Pind*, i.e. material-spiritual. Each of these has six subdivisions (see Huzur Maharaj, *Radhasoami Mat Prakash*, Soami Bagh, Agra, 1989, pp. 15-18).

The *Brahmand* or the second grand division has two parts: Upper or Higher *Brahmand* comprising *Sunn*, *Trikuti* and the *Sahasdal Kanwal*. This

### 386 *Sar Bachan, Prose, Part II*

is *Brahmand* properly so-called. The three lower spheres of *Brahmand* are the *Shiva Lok* (destructive power), *Brahma Lok* (generative power) and *Vishnu Lok* (preservative power). This part, including all the three spheres, is called as *Und*. Thus, the three *loks* as created by *Kaal* are

- *Brahmand* properly so-called;
- *Und*; and
- *Pind Desh* having six ganglions.

(See Maharaj Saheb, *Discourses on Radhasoami Faith*, Soami Bagh, Agra, 1989, pp. 30-32, 35 ff., 40 ff. and 149-51.)

**186.** The Name that has been adjudged as Great (i.e. *Ism-i-Azam*) by the *Sant Satguru* is not to be found in *Vedas* and *shastras* (and therefore combing through the scriptures will be a wild goose chase). And he who has (discerned) this perfect Name, is alone *Sant Satguru*. Of course, a great many masqueraders call themselves as saints; but they cannot really be saints. They earn their livelihood by the charisma (*pratap*) of the saints.

He alone will attain to the status of the saints, who is the apple of their eye and he alone will be dear to them who loves and relies on their feet. And this love and reliance would emanate from their grace and service to them and attendance at their satsang.

And even the name and rank of the lord of three *loks* (Brahman) can now be attained only by the grace of the saints and by practising their technique; it will remain unattainable by any other means during this *Kaliyuga*.

(a) See paras 212, 221, 263, *infra* and paras 41, 68, 86, 98, 121 and 139 of Part II, *supra*.

**187.** One who has love for the feet of the *Satguru*, to him nothing suits save hearing of the majesty and greatness of the *Satguru*. And one who has faith in the *Satguru*, he sees no fault in the *Satguru*. And in case he looks down upon the *Satguru* as faulty or deficient, and becomes critical of him, then his attitude of allegiance and reverence for the *Satguru* would vanish.

For this reason, in relation to the *Satguru* one should never cut one's eye (one should never carp and

criticise). And the one who has attained to this state (of reverence for the guru) he alone would

*Sar Bachan, Prose, Part II* 387

be *gurumukh* (guru-oriented) and he alone, one day, reach the permanent abode (Radhasoami *Dhaam*).

**188.** *Ishwar* is said to be immanent everywhere from firmament (through terra firma) to the nether world, but nobody meets him. Well, then, of what avail is his immanence to the *jiva*? This is because his immanent person is not attainable for any *jiva*. But when the absolute Lord assumes the form of *Satguru*, in that form he allows his glimpses to the *jivas*, and by expounding the mystery and by his grace, he makes the *jiva* practise the mode of meditation which takes him to the Eternal Abode and allows the glimpses of His own perennial form.

Now, one should ponder over the issue whether *Ishwar*, in the form of *Satguru* (who is living) is greater, or is he greater in his immanent form? This latter form serves nobody's purpose (*kaaraj*), but through the form of the *Satguru* he easily serves the *jiva*'s cause as soon as the *jiva* develops faith and trust in him through the devices of participation in *satsang* and rendering of service to him.

Without union with the *Satguru* of the day nobody can have real faith in the Absolute Lord. And when complete faith is lacking, then love and trust will also be conspicuous by their absence. And in their absence, how can liberation be achieved? As it is, whatever spiritual effort is then put on, will bear fruit in the course of *chaurasi*. The dedication to the true Lord will never come about, until and unless one meets the *Satguru* of the day and develops faith and trust in his dicta.

(a) *Ishwar*: It is a Sanskrit word, literally meaning "one with wealth or power"; the personal God, endowed with qualities of omnirefulgence, omniscience, omnipotence and omnipresence. In different aspects of the *Nirgun* Brahman, *Ishwar* is called the procreator (Brahma), the preserver (Vishnu), and the destroyer (Mahesh) of the universe.

From the standpoint of the pure Brahman, the universe is existing through *Maya* of which *Ishwar* is the architect. *Ishwar* is associated with *Sagun* Brahman who, with the help of *sattv*, creates; with the help of *rajasa*, preserves; and with the help of *tamas*, destroys.

Today, it is commonly used in the sense of omnific, omnipresent, Supreme God. Except for the sectarian words like Shiva, Vishnu, Ram, Krishna

**388** *Sar Bachan, Prose, Part II*

etc. there is perhaps no other non-sectarian word which is so commonly used among the Hindus for the idea of God, as the word *Ishwar* (or *Parmeshwar*).

Even in this classic of the Radhasoami Faith (*Sar Bachan, Prose*), in para 202 (*infra*), Soamiji Maharaj has used the word *Ishwar* for *Khuda* (God). In the philosophical Sanskrit literature, and especially in the *Nyaya* and *Yoga* literature, this word is used to express the idea of Supreme God. But in the *Astadhyayi* of Panini and the *Mahabharya* of Patanjali, *Ishwar* has been consistently used in the sense of a raja or an administrative head.

The word *aishwarya* is derived from *Ishwar* and is used in the sense of worldly prosperity in the form of wealth, houses, animals, servants etc.; it never refers to the spiritual powers or achievements of sages and saints for which the proper words are *siddhi*, *shakti*.

In the *Rig-Veda*, the word *Ishwar* has not been used even once, although the word *is*, from which the word *Ishwar* is derived, is often used. The word *isana*, also derived from *is* and thus akin to the word *Ishwar*, is used in the *Rig-Veda* in the sense of a ruler and is generally used for Indra and other gods.

In the *Yajur* and *Atharva-Vedas*, the word *isana* is used as an attribute of Agni but mostly it is used

for Shiva or Rudra. In fact, gradually, the word *Ishwar* and Shiva became synonymous. The word *Ishwar* has not been used even once in the *Sama-Veda samhita* also. In Atharva-Veda, however, there are five passages where the word *Ishwar* occurs. It is used as plural number for Agni, Vayu and Surya, as also for *prana*, for “lord” or “master” but nowhere as *Parmeshwar*.

In the *Brahmana* literature, the word *Ishwar* is used very rarely but it always means “competent” or “capable of”, never to mean *Parmeshwar*. In the *Grhya* and *Srauta Sutras*, it is used only once, and that is for Agni. In the *Gautam Dharam Sutra*, it is used only once in connection with the rules for a *snataka*.

In three references to the word *Ishwar* in Kautilya’s *Artha Shastra* the word is used in the sense of a raja or an administrative head. In Patanjali’s *Mahabhashya*, the words *adhipati*, *swami* and *Ishwar* are used as synonyms. Patanjali has used the word *Ishwar* even for the king Pusyamitra. However, in *Manusmrti*, in two references out of six to *Ishwar*, the word has been used to mean *Parmeshwar*, and in the remaining four for a raja.

In Bhagvad Gita, however, the word is generally used in the sense of *Parmeshwar* (iv-6, xiii-27, as 28, xviii-60), although at places it is used to mean a raja (xvi-14; xviii-43). As for Upanishads, in the ten older ones, the

*Sar Bachan, Prose, Part II* 389

word *Ishwar* not only has not been used in the sense of *Parmeshwar*, but also, excepting the Brahadaranyaka Upanishad, it has not been used at all, and there also it means “capable of”. In the sectarian Upanishads, the word is not very frequently used but it is invariably used for Shiva or *Parmeshwar*.

In the three philosophical *Sutras* (Yoga, Nyaya and Sankhya *Sutras*), the word *Ishwar* has been used in the sense of *Parmeshwar* only. Same is true of the Puranas and the late *Smrti* literature. Today, the word *Ishwar* is no longer sectarian and is not confined to Ram, Krishna, Shiva etc., and all Hindus use this word in the sense of omnific, omnipotent, eternal Supreme God, who is the Lord of all, above all gods and is the object of our worship.

Thus, while in the Vedic period, the word *Ishwar* was linked to departmental or functional gods like Indra, Agni, Varun, Mitra, Pusan, none of whom could be held to be “the One God, above all gods”, today it is used as *Parmeshwar*. But it is not the same thing as Brahman, who is always conceived in the neuter gender.

Perhaps in the Vedic period, the popular religious needs were sufficiently satisfied by the functional or departmental Vedic gods and no need was felt for *Parmeshwar*. The need of philosophers who looked for unity in diversity was served by the concept of Brahman, or the subsequent concept of *Purush* regarded as equivalent of *Parmeshwar*, or *Purshottam* in the case of Bhagvad Gita.

About Buddha, the popular view is that he refuted the doctrine of *Ishwar* and therefore he was a *nastik* (atheist). The word *nastik* originally meant one who does not believe in the next world. Gradually, it came to mean “one who reviles the Vedas”, so that even if you believed in the *Parmeshwar*, you were dubbed as *nastik* if you refuted the Vedas. Buddha, for instance, believed in Brahman for there is no difference between Brahman and *Dhammam*. Both terms refer to abstract ideas.

The idea of maintaining the whole universe and upholding every creation is common to both of them. *Dhamma* is only a collective name for all the eternal laws of the universe taken together. Indeed, it is the law of the universe. Of course, we can conceive the eternal and universal laws in the form of intelligence. And if we can, then *dhamma*, which refers to the totality of those laws, can easily be



conceived as intelligence. If so, what is the difference between Brahman and *Dhammam*?

Thus even though Buddha accepted *Dhammam* (i.e. Brahman) the Brahmins denounced him as *nastik* because Buddha repudiated some parts of the Vedas. In short, the word *Ishwar* gained popularity through Shaivism, for the Shaivites identified Shiva as *Ishwar*. When this lifted its sectarian mould it began to mean *Parmeshwar* or a philosophical concept.

390 *Sar Bachan, Prose, Part II*

(b) Immanence: Existing, operating and remaining within; inherent. “Immanentism” refers to belief in the immanence of God in the entire universe.

(c) *Paataal*: There are fourteen worlds according to traditional Hindu belief. The seven upper worlds are *Bhulokam*, *Bhuvarelokam*, *Svarlokam*, *Maharlokam*, *Janalokam*, *Tapalokam* and *Satyalekam*. The seven nether worlds are called the *Paataals*, and they are: *Athaal*, *Vithaal*, *Suthaal*, *Jalataal*, *Mahataal*, *Prasataal* and *Paataal*. All these fourteen strata of life and matter make up one *Brahmandam*, i.e. an egg which is very extensive, which is oval in shape and beyond calculation.

The seven infernal regions are the abodes of *nagas* (serpents), *daityas* (demons), *danavas* (giants), *yakshas* (genit), *pretas* (ferocious spirits), *bhutas* (ghosts) and *jinis* (genie).

(d) See also paras 31, 92, 185 of Part II, supra, and paras 192, 208 and 247 infra.

**189.** The *sadhs* (mendicants or anchorites or hermits), Brahmins and Kshatriyas (priestly and warrior classes) these days have become haughty. The mendicant is now without mendicancy, the Brahmin is without the traits of Brahman (i.e. Brahman *vidya*), and the Kshatriya is devoid of ruling power and valour; all that is left to them is pride. But the Vaishya (traders and artisans) and the Shudras (the menials) are still on their tracks.

The saints ordain that one should attend the company of *sadhs* but when the *sadhs* have become a rarity (*durlabh*, difficult to come by) then whence to get their company? And yet, without the company of the saints and *sadhs*, there is no salvage (*ubaar*).

As it is, one must realise that without favourable stars (*samskaras* or impressions of earlier karmas), saints or *sadhs* will not come by. Those who have powerful destiny (*zabar bhagya*) will definitely gain access to the *Sant Satguru* and *sadhs*. And if someone were to argue that what need is there for a *samskari* (one with favourable stars) to get into the company of a *sadh*, this would be a grave error.

Whether one is favoured by stars or not (*samskari* or *asamskari*), both need the company of the *sadhs*. The only difference between the two will be that the *samskari* would quickly respond to the

*Sar Bachan, Prose, Part II* 391

(*sadh's*) discourse and he will be able to acquiesce to it with ease, while the *asamskari* will be tardy in reacting to it and will acquiesce to it less and observe it less. But it (the discourse) will serve as the seed in him (which will fructify later) so that he will be able to make spiritual endeavour in the years to come.

*Samskari* is he who has been meeting the *Sant Satguru* or *sadh* and has been under their influence and having faith in them since his last birth, and whose luck, by their mercy, has been on the rise. By the grace of the *Sant Satguru* even an *asamskari* is transmuted into a *samskari*.

And such is the majesty (*mahima*) of the *Sant Satguru* that whosoever has his glimpses, gets delivered to an extent and escapes the vicious circle of *chaurasi* (transmigration) and he is saved from many a trouble and affliction and his future course of liberation becomes operative.

For this reason, it is necessary for the *jivas* that they elevate their destiny by having a glimpse of the *Sant Satguru* and by rendering service to him for their own good and happiness, wherever the *Sant Satguru* becomes manifest.

(a) See para 213, infra.

**190.** Fruitful is the human form of that *jiva* who has the honour and distinction to serve the guru of the time. And one should understand the diverse forms of service: if you walk on foot in order to catch sight of the guru, your feet become purified; by having glimpses of the guru, eyes become cleansed; by rendering manual service, e.g. pressing the feet and fanning, the hands become depurated; and by drawing water (from the well or river) the whole body becomes elutriated. And by pricking up one's ears to the utterances of the *Satguru* and by reflecting on them and by practising them to the extent possible, the *anteakaran* becomes consecrated and sanctified.

If the *jiva* becomes preoccupied with the service (to the *Satguru*) in this wise, he himself will be able to witness the grace of the *Satguru* and the fruit of participation in his *satsang*. And the bliss and beatitude, and the (spiritual) rank and class to which he will attain would beggar description.

### 392 *Sar Bachan, Prose, Part II*

**191.** These days when the householders and mendicants set out of their houses embarking on a journey, they set off with the idea of pilgrimage. *Satsang*, which is the sum and substance of everything (spiritual), nobody seeks and none has any considerable appreciation of it. And that which these fellows deem to be *satsang*, that indeed is not *satsang*. *Satsang* is naught save the company of the *Satguru*.

And wherever there are tales and fables, discussions and altercations and academic talks – that is not *satsang*. The *Satguru* is himself *Satt Purush* in human form. That is why his companionship is known by the name “*satsang*”. The rest is all argy-bargy, argle-bargle. These will never lead to the *jiva*'s deliverance.

**192.** Those who are abiding by and leaning on Ram and Brahman as their mainstay, regarding them as immanent, and hold them as their deities (*isht*), should realise that by such abidance (*tek*, using something as the burden or refrain of a song), the (spiritual) cause of the *jiva* would not at all be served.

This is because the immanent Ram or Brahman (Universal Mind) is like a lighted lamp which sheds light to all around it. In that light, the thief steals, the tosspot totes, the licentious gratifies his lust, and the spiritualist (*paramartha*) practices spiritual pursuits, but he (the immanent Lord) does not say anything to anyone (i.e. he does not intervene, remaining a silent spectator, a witness or a *sakshi*).

As it is, by repeating the name of such a deity or by abiding to such a deity (*isht*), there will be no release from the vicious circle of *chaurasi*, and the mind will continue to render you dance attendance on it.

But those who cling tenaciously to the *Satguru* (i.e. who use him as the burden of the song of their life) and who have the privilege of participating in his *satsang*, of them the lustful would give up the gratification of their lust, and the thief would give up thievery and, day by day, escaping the (network of) vicious deeds will become uncontaminated and refined, and one day they would get on to his original form and eternal state.

*Sar Bachan, Prose, Part II* 393

But if one remains stuck on and infatuated with Ram and Brahman and continues to repeat their name or any other name or deity, his span of life will expire but his negative traits will not leave him nor will his cravings and longings for objects of sensual pleasure be uprooted. How can then emancipation be expected?

(a) In this para, Soamiji Maharaj once again exposes the limitations of Vedanta as expounded by Shankara. According to Shankara, the creation is real for the *jiva* who is *surrounded* by ignorance. In reality, empirical existence is an appearance of the Absolute due to nescience. When the philosophic intuition dawns, appearances remain nowhere, and the *jiva* loses its separate existence; in essence it is Brahman, the eternal subject, the *sakshi* or the seer, which is *svaprakash*.

In Mandukya Upanishad there is the analogy of the two birds which explains that *jiva* is a combination of reality and appearance, self and not-self. *Jiva* as endowed with ego-sense and participating in worldly affairs cannot be associated with substantiality or reality. It suffers, experiences pleasure and pain according to its karmas and the *atman* or Brahman is only an indifferent seer.

This simile of the two birds clearly explains that *jiva* as reality or the witness-self – *sakshi* – remains unaffected by the activities of the empirical self. The witness-self, as the ground reality, is *svaprakash*. Vidyanaraya compares the *svaprakash* nature of the witness-self with that of a lamp (*deepak*) which shines on its own accord irrespective of the fact whether there are people in the place; it is like a lamp on the stage which illumines equally the king, the councillors and the dancing girl and shines of itself even in their absence.

Similarly, the *sakshi* illumines equally the ego-sense, intellect and the objects, and shines of its own accord even in the state of deep sleep when these are absent. The problem arises: if in essence the *jiva* is Brahman then how does the Brahman appear as *jiva* or empirical individual which leads a mundane life, experiences pangs and enjoyments? If self is unlimited, eternal and one, then how do we explain *jivatva* or individuality? How does the one become the many? Why do we forget our true self and identify our self with that which is non-self, with the worldly experiences – pleasure, pain and activity? In what relation does the real stand to unreal, to limiting adjuncts?

Shankara calls it a mysterious relation – as a product of Maya – because the real always remains the same: it is not subject to change, birth, death or transmigration; it is an imperishable, eternal and self-evident truth which is

### 394 Sar Bachan, Prose, Part II

without a second. Shankara applies his theory of superimposition which plays a significant role in explaining the appearance of the *atman* as *anatman*. *Anatman* is not only the physical organ but mental or psychical also: sensations, affections, passions, mind, and *antehkaran* belong to it.

In the case of the *jiva* we not merely superimpose the not-self upon the self but also the qualities of the one upon the other, it is not only a case of the identification of the *atman* with the *anatman* but also of the attribution of the qualities of the one upon the other.

The philosophy of Shankara fails to explain the role of the immanent Brahman in the emancipation of the *jiva*. It is only the Radhasoami Faith which introduces the concept of the perfect *Satguru* who alone can enable the *jiva* to perceive the limitations of the *deepak* (lamp) and grasp the relevance of the *Satguru*'s intercession on behalf of the *jiva* so that he can get rid of *anatman* (not-self or mind).

(b) See also paras 31, 92, 185 of Part II, supra and para 208, infra.

(c) The immanent God is powerless to take man out of the abysmal ocean of this world. The immanent Creator is like a lamp which throws light all around; in that light thieves steal, drunkards drink, the licentious indulge in sensual pleasures, and the devotee meditates. But the light itself is neutral and powerless to help anyone. However, when the immanent Supreme Being incarnates as the preceptor, he enables man to see His real form and takes him to the region of Truth.

In the company of the preceptor, thieves stop stealing, addicts give up liquor, and sensualists, their vices. The adept, who acts from higher planes, can alone help one overcome these great impediments. Such an assistance comes unsolicited at moments when the disciple is in despair, induced by the futility of his efforts. Such pure and true devotion, which leads the devotee rapidly towards the object of his devotion, can be generated by a living adept alone.

Devotees who have made some advance can render assistance to others by sharing their internal experiences but the ascension of a spirit from its ordinary seat to higher planes is possible only when a living adept is present.

**193.** Those who imagine that they have renounced everything or having studied the scriptures and reflected on them, they have abandoned all, are in error and self-delusion. It shows that they could not assess their mind

and organs (of sense and action). When the objects of pleasures of innumerable sorts come up before them,

*Sar Bachan, Prose, Part II* 395

or when someone accords them respect and recognition, or some magnate (*dhanvaan* or *raj dhari*) looks for them, then one should perceive how his mind becomes merry (*magan*) and attentive to them, and when someone disregards them or does not fulfil his desired objective, how disgusted and furious it becomes!

From this, one can infer that even now the desire for reputation and praise and the craving for rambling and sauntering around, and *tamasha*, and name and fame is deeply entrenched inside. Anyone who takes these things – that is apparent renunciation (*tyaag*) and emotional condition of withdrawal from immediate reaction to impressions from the outer world or destruction of all bonds (*vairag*), and reflection (*vichaar*), and the study of books of knowledge and wisdom – as spiritual pursuit of the first order (*paramartha*), is in error, for by such activities and occupations, the mind is not crushed (subdued).

The technique of killing (subduing) the mind comprises rendering service to the perfect *Satguru* or perfect *sadh* and attending their company (*satsang*) and to unite the mind with their mystique of *Surat-Shabd-Yoga*, by living on coarse and dry piece of loaf. When these things are nowhere to be even mentioned, how can the mind be overpowered (subjugated), and how will *paramartha* (primary objective of redemption) be attained?

And when the fact is that orally they declare that the objects of pleasure of this world and the world beyond are like the excreta of crows, but in the heart of their hearts they crave and look for only such objects of lust, then what will they come to?

What a pity that they are so oblivious that they cannot even discriminate between what they say and what they do. But this (phenomenal) world is even more oblivious for it deems those fellows as spiritualists, and keeps on sinking deeper and deeper following those who are themselves drowning.

(a) Refer to *Discourses of Babuji Maharaj*, Hindi, Volume III, Discourse 54, Soami Bagh, Agra, 1981.

**194.** Some scholars maintain that the craving for objects of sensual pleasures, and traits like lust, anger etc. are merely the propen-

**396** *Sar Bachan, Prose, Part II*

sities of the mind and the senses, and that the essential form of the *jiva* is apart from, and independent of them, and that they can do no damage to that form, if only, after careful deliberation that form has been apprehended (perceived and grasped mentally). Now, it should be realised that this is a big subterfuge (a mere stratagem to conceal the hidden design)!

If the longing for indulgence of sensual pleasures and gratification and the vicious ways of the mind and senses are merely their tendencies, then where does remain any distinction between the ordinary worldlings and the scholars (*jnani*, the erudite)?

As they (the worldlings) would reap their consequences within the framework of *chaurasi*, they too (the *janis* or the scholars) will fare likewise (no better), for at the time of gratification (of lust etc.) both become equally infatuated and (in the flood of their extravagant passion) forget their (real) self.

It is a matter of common observation that when such fellows are slighted or taunted or charged (of some fault), or when they witness others being held in honour and distinction, they at once become a victim of bitterness, anger and envy. When their hope for some sensual pleasure is belied they feel embittered and disconcerted, and they devise all sorts of plans and stratagems to have it fulfilled, and on this behalf they seek the help of all and sundry and beg of them for this and that!

Now, just ponder over this state (to which they are reduced by their lust). Objects of sensual pleasure are (orally) held as faeces of crow, but to enjoy them they have descended to the lowest level whence goes the highway to *chaurasi*.

Hence, out of sheer mercy, it is suggested that one who feels concerned about one's salvation, must escape the companionship of the erudite and the scholars and by all possible means he must seek the *Satguru* and take shelter under his feet so that his (spiritual) cause may be fully served. By no other faith or worship (*isht*), nor by the companionship of a pandit or mendicant, can one escape the (vicious circle of) *chaurasi*.

Of course, it is permissible to give food and drink and whatever donation one may afford to the mendicant and the pandit, but body

*Sar Bachan, Prose, Part II* 397

and mind ought to be surrendered only to the *Satguru*. This dictum is designed for and will be acceptable only by one who longs to meet the Absolute Lord and has in view the need to achieve salvation of his *jiva*. To the mendicant and the pandit, these dicta will not appeal.

**195.** The erudite and the smart (astute as in business and politics) are not worthy of the companionship of the *Satguru*, for they are priggish (smugly self-righteous) and haughty and they have no reverential feeling for the *Satguru*.

The saints speak of what they have perceived, and these ignoramuses brag and bluster (*bakthey hain*) of what they have heard and by dint of their intellection they seek to make two and two appear four (act of skulduggery, sophistry and jugglery, giving a false and misleading picture by manipulating facts and figures suggesting that two elephants and two ants are the same and so they make four, for they are two each!).

And if any (spiritual) practice is prescribed to them, to that their mind, which is vacillating, and given to ebb and flow (*sailaani*) and is conceited, and yearner of objects of sensual pleasure, is never attracted or engaged. They crave for miracles but to display miracles does not meet the pleasure of the saints.

This is because, that love which sprouts by dint of miracles is not worthy of reliance. Miracles are intended (only) for those who have a genuine interest in spiritualism and who have brought to bear feeling of reverence and trust in the saints for the sake of their liberation.

Such people always witness miracles. But those whose sole desire is for attaining worldly grandeur and objects of sensual pleasure and have no true desire for spiritualism, they are not worthy of display of miracles and of admittance into *satsang*. For this reason, the *jivas* who are spiritualists, ought to remain watchful and alert and keep off the company of such a lot.

(a) See para 31 of Part I, *supra*, and paras 42, 43, 132 and 167 of Part II, *supra*.

**196.** If the saints, on the surface, appear to be indulging in anger and greed, in that there is the good of the *jiva*. And the anger and

**398** *Sar Bachan, Prose, Part II*

greed of the worldlings opens the way to the vicious circle of transmigration (*chaurasi*). But the subtlety or delicacy of this dictum is not comprehended by the imbeciles. This is understood by the *satsangis* only. The idiots condemn (the saints for their so-called anger) but the saints are merciful and by their grace they emancipate them as well.

(a) See *Maulana Rum's Masnawi*, op.cit., Volume I, 1997, Verses 912 and 2340, pp. 81 and 402.

**197.** The worldlings fear death because they are infatuated with the phenomenal world and the objects of sensual pleasures (*padarathas*). But the one who is a *sadh* is not afraid of death because he views the world as a form of suffering and affliction. He does not take this transient world as his abode but he lives here as does a traveller (in an inn or hotel); he is eager only for securing the bliss ensuing from the perfect and perennially blissful image of the *Satguru*.

For this reason, he suffers no pain (throes) in death; on the contrary, the *sadhs* die while living (for they daily

traverse the path to the sixth ganglion which is the seat of *surat* and death) and they remain enraptured in the exalted delight emanating from the eternal form of the *Satguru*.

**198.** In the court of the saints (in the *satsang*) there is no rule specifying service, meditation and holding of congregation, nor do the saints use compulsion on anyone (for anything); they only make corrections through the medium of their discourses.

The *jivas* who are of a high order readily acquiesce (to their instructions) and apprehend (discern and grasp their meaning); those that are of middle order, they are slow to understand (lacking in perception or the ability to respond speedily), and those that do not understand nor accept, they cannot stay in the *satsang*. But it is fitting (appropriate or proper) for *satsangis* not to be envious of anyone and not to insist on anyone either to follow their bidding and norms or else get away.

This is because by their leaving (the *satsang*), they stand to lose while the *satsangis* in question have nothing to gain. And if he (the

*Sar Bachan, Prose, Part II* 399

one who leaves) continues to remain in the *satsang*, then (chances are that) one day he will, by and by, understand and then he will begin to act in accordance with the conduct and norms of all others.

**199.** One's daughter who is devout and dedicated (*bhaktivaan*) is superior to the son who is (spiritually) indifferent (*saakit*, a Persian word meaning "silent, dull, slow-witted"). This is because, a dedicated daughter will lead to the liberation of both families (that of her parents, and that of her in-laws), and the indifferent son will ruin the (spiritual) cause of both.

As it is, that family is lucky wherein a dedicated son or daughter is born. In a family in which only one dedicated son is born, eight families correlated to him would be liberated. And there may be any number of indifferent sons, but all of them will lead to hell.

(a) *Putra*: The word is from the Sanskrit *put*, "hell"; and *tra* or *tri*, from *trayati*, "to save"; i.e. he or she who saves his or her father from the hell named *put* is called *putra* or *putri* (son or daughter).

(b) *Asht Kulas*: These are (i) father and mother; (ii) grandfather and grandmother; (iii) sons and daughters; (iv) grandsons and granddaughters; (v) maternal grandfather and maternal grandmother; (vi) maternal uncle and maternal aunt; (vii) father-in-law and mother-in-law; (viii) brother-in-law and his wife.

**200.** When the *jiva* cannot recognise the gross form of the *Satguru* who has assumed it for the sake of the liberation of the *jivas*, how will he locate (perceive or recognise) his subtle form? Indeed, except for the *gurumukh* (guru-oriented) nobody will fully cognise (perceive or become aware of or know) the *Satguru*.

For example, when iron comes into contact with philosopher's stone (*paaras*), it is transmuted into gold, though no other metal can thus be transmuted into gold. Such is the state of other *jivas* that they wish to become *gurumukh* but they do not cultivate that devotion and dedication which is required (for that transmutation).

As it is, it is incumbent on them to develop dedication to the guru in proper measure, so that gradually and slowly they would become transmuted into the form of *gurumukh*. Some blockheaded *jivas* contend that they would accept that person as *Satguru* who himself has accepted someone else as his *Satguru*.

**400** *Sar Bachan, Prose, Part II*

Now, ponder over this: If he had taken someone to be his *Satguru*, of what avail is that to them (to these idiots)? If they themselves wish to elevate themselves to the level of the *Satguru* they should dedicate themselves to the devotion of the *Satguru*; then (alone) they will notice (the results).

The fact is that they are misfit for dedication and devotion and that they are wasting away their (precious) human form in vain. But even in this there is divine insinuation (some devious hint or suggestion from the Absolute Lord, *mauj* or will), for if everyone becomes guru-oriented, how will this creation last and survive?

**201.** The mendicant and Brahmin are held in esteem in this world. They are, however, rated high only by those who are devoid of any desire for spiritualism, for they have no access to that mode (*jukti*) by which the *jiva* can attain to his Eternal Abode (*nij sthaan*). They have picked up (dianoetic) knowledge (incidentally) and garb (of a mendicant) only for selfish ends. In the consciousness of one who pines for spiritualism there can be no feeling of reverence for either.

Although he (the spiritualist) may externally be well disposed towards them, and may show regard and extend hospitality to them, may even give away money, but he cannot be devoted to them by his mind and heart.

As it is, the pandits and mendicants ought never to go to the congregation of genuine spiritualists. And if they do go, then they should not function there hypocritically and should not act humbug.

This is because face to face with them (i.e. the sincere spiritualists), hypocrisy and sanctimoniousness will not work. There, people should act with sincerity so that they could achieve something worthwhile, or else they will only invite disgrace and discomfiture.

Wherever the saints are themselves manifest and they hold their court, there talking glibly (i.e. in an insincere and deceptive way) is to be in for discredit and ask for dishonour, embarrassment, humiliation and disorientation (*kugati*).

*This is because the saints are, of course, spiritually balanced and stable and strong treating all persons and situations alike and can put up (with any nonsense) but their disciples cannot stomach (their*

braggadocio). They expose their fraud and unmask them. This is because in the congregation (of the saints) day and night, the truth and the sincere are sorted out of a larger whole (the *satsang*); how can the false and the fake manage to live there?

**202.** The gatekeepers of the court of *Ishwar* are Brahma, Vishnu and Mahadev (the procreator, the sustainer and the destroyer), while the gatekeepers of the court of *Sant Satguru* are their servants (disciples). Their rank is so exalted that even Brahma, Vishnu and Mahadev, indeed even *Ishwar*, who is their master and creator, cannot halt the saints' attendants (disciples), nor can they stand comparison with him. This is because the saints are the greatest (most exalted) of them all. As it is, even their servants attain to that class which is no match to *Ishwar* and his protégés, the gods.

(a) Cf. *Maulana Rum's Masnawi*, op.cit., Volume I, Verses 3256-60, p. 305, and Verse 3626, p. 336.

(b) The police constable who acts as a watchman in the court or precincts of a high official can say to anyone: "Halt! Who comes there?"

**203.** The meaning of the discourses of saints can be determined only by a saint. None else has the (spiritual) courage to interpret and bring forth the meaning of his discourse. Whosoever does it, will do it within the parameters of his intellect but intellect has no access to it. This, because the saints' discourses are experiential (gnostic) and its essential meaning is experiential too. The erudite does not have the perception to apprehend it, exactly as it is.

(a) Cf. *Maulana Rum's Masnawi*, op.cit., Volume V, Verses 3332-39, pp. 270-71; and Volume VI, Verses 4281-84, p. 372.

(b) See also *Diwan-i-Hafiz*, op.cit., Lyric 234, Verses 1-10, p. 230.

(c) Refer to para 68 of Part I, supra.

(d) Experientialism: The philosophical doctrine that all knowledge is based on experience.

**204.** If the Name (by itself or ipso facto) had had (intrinsic) power, it would have had some effect on at least someone out of a

#### 402 Sar Bachan, Prose, Part II

thousand who are repeating it. One may infer from this, that the Name per se has no inherent power. The power is indeed with the *Satguru* (who reveals the Name).

Those who are indeed sinful but have (firmly) grasped (the hand of) the *Satguru* will be absolved (released from sin), but those who are (appear to be) sinless but have failed to catch hold of the *Satguru*, will be reckoned with the worst offenders or sinners.

**205.** Some haughty and supercilious fellows who come to the *satsang*, do not derive any bliss from the *satsang* for they come there with their gaze fastened on the faults and shortcomings (of the *satsang* and *satsangis*). And if someone explains to them (the reality), they don't care to understand.

When it comes to Granth, they stand on ceremony (acting reverentially and with excessive formality) but in practice they do not accept any dictum (pronouncement or authoritative statement) contained therein. But those that accept the (Granth's) pronouncements and practise them to the extent possible and hold the *Satguru* as paramount are looked down upon by them as inferior and deficient.

From such overweening persons no good will ever accrue to the saints for they are the blind followers (*teki*)



of the Granth. They just ignore the commandment contained in the Granth: “Seek the *Satguru* so that from rendering service to him, you may derive some (spiritual) gain.” They regard the Granth as the guru (Guru Granth Saheb, or Mr. Book).

These fellows act in infringement of the dictum of Guru Nanak. This is because the Granth cannot arrogate to itself the claim of being the guru. The Granth is an inanimate, gross matter (*jada*); it can neither speak, nor can it instruct. This is a task which can be performed only by the *Satguru*.

If the Granth could itself instruct, the *Nirmalas* and *Udasis* would not the lick the boots of, and grovel before the pandits at Kashi (Varanasi, the holy city of the Hindus) and would not have held the Granth as inferior to Vedas and *Shrutis*, and would not have roamed about deluded in *tirthas* and fasts and would not have enjoined on their disciples to proceed to Gaya to perform *shraadh* or *kanagat* – rituals for the dead.

*Sar Bachan, Prose, Part II 403*

The Granth has that mystery concealed within itself which could not be made known even to Brahma – the creator of the Vedas. But none save the perfect *Satguru* can unfold and narrate that mystery. For this reason, everyone ought to hold the *Satguru* as paramount, for he can speak out the mystery of the Granth and can, if he so likes, deliver (the *jiva*) without even a reference to the Granth. And those people who do not seek the *Satguru* of the time, they will wander around the wheel of *chaurasi*.

(a) *Kinkar*: From Sanskrit *kim karooti*, “What shall I do?”; thrall or groveller.

(b) *Gaya*: A city in north-east India, in central Bihar. It is a Hindu place of pilgrimage and one of the holiest sites of Buddhism. The population of the city was about 250,000 in 2001. The Hindus perform post-death rites of *shraadh* or *kanagat* there.

(c) *Shraadh*: Also known as *kanagat*, it is a formal Hindu ritual for the dead. *Kanagat* is from *kan*, “atom” and *gat*, “gone”, i.e. “obeisance to the atom to which the dead has gone”.

(d) *Nirmalas* and *Udasis*: For *Nirmalas* see comments under para 40 of Part II, supra. *Udasis* are also a sect of the Sikhs.

In the Shimla hills (in Himachal Pradesh, India) an *Udasi* (*udasi* means “withdrawn from the world”) ascetic had become a Hindu god under the name of the Dughli or *dubla devata* (*dughli* from *dabla* means “thin” or “emaciated”), whose temple is on a peak of the Darla *dhar*, a smaller range running from south-east to north-west through the centre of the State, parallel with the Bari *dhar*. It is a resort of *Udasis*, and the local people have converted the original saint into a god.

**206.** Salvation is ruled out for the glib-tongued (*vachak jnanis*). They talk superciliously, insincerely and extravagantly. And in the case of even those that are men of true knowledge, it is only their gross karmas that are set at naught (exhausted) but the subtle ones keep on lurking. They cannot be cancelled unless and until one reaches the abode of the saints.

It should be known (to all and sundry) that in this *yuga* (age), emancipation can be achieved only through the medium of the saints for how can there be liberation without the cancellation of the gross as well as subtle karmas? And the key to the cancellation of karmas does not lie with the glib-tongued.

**404** *Sar Bachan, Prose, Part II*

(a) See paras 14, 49, 58, 78, 132, 179 and 200 of Part II, supra, and paras 207 and 262, infra.

(b) *Vachak jnani*: A Sanskrit term meaning “one who only talks of knowledge without attaining it by experience or vision or revelation”. In fact, while everyone has a chance of redemption, the so-called *vachak jnani* (theoretical preacher, scholast) has no escape from the vicious circle of metempsychosis (para 51 of Part II, supra).

They keep on wandering in the wild forest of religious discourses and holy books, scorched by the fire of doubt and uncertainty and egotism, little realising that driven by the waves of time they live within the fearful jaws of death.

*bani vana mein rahey bhulaney,  
padha, padha pothi, janam bitani*

[They keep roaming about in the forest of saints' discourses; (thus) they waste their life in reading books.]

(*Sar Bachan*, Poetry, Volume II, Hymn 3, Discourse 24, Verse 9, 1978, p. 77)

The words of a *vachak jnani* are like the croak of a crow oppressed by varying interpretations of scriptural discourses, and not knowing what is knowable and what is knowledge they keep on grazing in the grassland of bookish knowledge and masquerade as philosophers or pandits. They are wholly ignorant of *paramartha tattva* and *paramtattva*.

As a ladle does not know the taste of the liquid which it serves to stir, and as the pandit carries flowers in his tied *shikha* without knowing what they symbolise, and the donkeys carry the load of holy books on their backs without a trace of knowledge of what they contain, these scholars, *vachak jnanis*, erudite in Vedic knowledge and verses of Upanishads explain with their perplexed minds to others their meaning without understanding what they are chattering about. This is called as *shastrartha* which sends them into the bottomless pit of vanity.

Study of saintly discourses or *shastras* by those who do not practice what they ordain, is like seeing by blindness, a parting of eyelids only. The holy books run into *lakhs* but the life of a man is about a hundred years which are all tied up in knots of hindrances, obstructions and impediments. (For *vachak jnanis* see paras 2, 32, 58, 60-64, and 65 of Part I, supra, and Part II, paras 51, 83, 104, 180, 194, 195, 203, 205, supra, and paras 234, 258 and 263, infra.) The real *jnan* lies in the experience of the Great Reality.

*Sar Bachan, Prose, Part II 405*

**207.** The appellation of *gurumukh* can be applied to him (alone) who regards the *Satguru* as the omnipotent Lord, and who does not question or doubt any of his activities or conduct and does not display irreverence to him. In the event of such occurrences as death in a family, or advent of some affliction, or loss, or onset of excessive heat and excessive cold, or excessive rain or total lack of rain, or outbreak of a disease or epidemic causing widespread casualties, or any other hardship or disaster, he should not pass the comment or remark that this (occurrence) was improper or that it was unwarranted, or bad.

On the contrary, he should realise that whatever has happened was entirely due to His sweet will (*mauj*) and it was the right thing to have happened and that there must have been some wisdom or some hidden purpose (*maslehat*) behind it. But such an attitude is possible only in the case of one who is guru-oriented (*gurumukh*) and who has humility, which alone induces unquestioned acquiescence to His *mauj* (will), and none else is capable of it.

**208.** Ram is immanent in the inmost recess of all *jivas* but nobody cognises him, and even while He witnesses the *jivas* practice vices, He does not forbid them from doing so, and (leaving him in the lurch) makes him suffer (the afflictions of) *chaurasi*. What good would then come out of such a Ram (or *Ishwar*)?

It is only when the *Satguru* comes down (to the level of the *jivas* and reveals His (immanent God's) whereabouts – the form in which God is immanent in you – that the *jiva* becomes aware (of His presence) and may then escape evil deeds and the (resultant) *chaurasi*.

For this reason, the quest for the *Satguru* is essential, for he (the living *Satguru*) is manifest Ram. The

search for Ram that is hidden (veiled) cannot be undertaken without the aid of the (manifest) *Satguru*. And those who do not act in this manner, will never get at Ram nor will they find release from *chaurasi*, and this rare gift of human form would be wasted away.

And if one seeks the *Satguru* with sincerity, he will definitely gain access to him (for as they say in Persian, *joyendaa payandaa* – “the earnest seeker is the finder”). This is because the *Satguru* is an eternal avatar and is ever present in this (phenomenal) world.

#### 406 *Sar Bachan, Prose, Part II*

(a) Avatar: See comment (c) under para 156, supra.

(b) Cf. *Maulana Rum's Masnawi*, op.cit., Volume II, Verses 4078-85, pp. 326-27.

**209.** Hearing the Word which goes on ringing inside, amounts to devotion to *shabd* (*shabd bhakti*); and to love and serve the being (*ghat*) in which this Word becomes audible (*praghat*) is tantamount to service rendered to the true master (*Satguru*), for that very inner Sound (*shabd*) is his own form (*nij swarup*). To acquiesce to his word and to put it in practice is the outward devotion to *Satguru*; and to hear the Word inside is inward devotion to *Satguru*.

But the first step (literally, “ladder”) is to love that form from which the *Satguru* instructs. Only then one can have love for the Word form of the *Satguru*. And one who does not love the corporeal form of the perfect master, he cannot be fit for loving his Sound, or inner form, and howsoever he may try, he will never be able to have access to *Saut-i-Sarmadi*.

And one who has love for the corporeal form of the *Satguru*, but does not have intense love for the Word (*shabd*) form, his emancipation the *Satguru* will bring about by his grace. But those who have love for the *Satguru* they will necessarily have love for the *shabd* (Word) also.

To begin with, there has to be love and devotion to the corporeal form of the *Satguru*. Without it, the task (spiritual) will not be accomplished.

(a) See paras 21, 33, 45, 84, 92, 96, 103, 116, 118, 124, 126, 142, 143, 145, 152, 167, 179, 188, 190 and 200 of Part II, supra.

(b) See *Diwan-i-Hafiz*, op.cit., Lyric 262, p. 258.

**210.** The sage Narad had seen Ram face to face but Ram could not muster up courage to save him from *chaurasi* from which the guru alone rescued. Well, then, when nowadays people repeat (recite) the name of Ram of whom they have not even caught sight, and (on top of that) they have not come across the (living) guru, how can they escape the *chaurasi* (is anyone's guess). As it is, it is incumbent on the *jivas* to search out the *Satguru* of the time and take his refuge and protection (and surrender their all unto him).

*Sar Bachan, Prose, Part II* 407

(a) *Satguru* of the time: It is only the living master who understands the pulse of the age – zeitgeist or the spirit of the age. The knower of that zeitgeist alone can understand the malady of the age and he alone can therefore prescribe the drug or the way to recover and have access to the Absolute Lord. That zeitgeist is given “a local habitation and a Name” by the perfect master of the age. That “Name” is the real alchemy, the panacea for all diseases.

The names that were prescribed by the old masters have ceased to be relevant to the present age. That is why the ignorant people, taking the cue from the old scriptures, begin to gravitate towards the old, obsolete “names” which totally fail to transmute their iron into gold. The Radhasoami Faith, for this reason, insists that the seeker must procure the *naam* from a living saint or *sadh*, who has implanted the wondrous tree of Name in his heart's soil, and seasoned by spiritual exertions he tastes its fruits. If any earnest seeker approaches such a saint or *sadh*, he will, in his grace, award that fruit to the

earnest seeker (see para 70 of Part II, supra).

*Naam*, therefore, is in the custody of the *Satguru* who alone can reveal it to one whom he finds qualified to receive it and with whom he is pleased. All the worldlings are doing *japa* of the “name” as advocated by *mana matas* (faiths advocated by *Kaal*) and they gain nothing because the “name” they repeat is not the one as revealed by the true *Satguru* (paras 94 and 98, supra). It is only the *dhunyatmak* name that can be the instrument of redemption and, therefore, those who are anxious for liberation will actively search for the *Satguru* with awareness of the inarticulate Name.

Those who remain confined to the *varnatmak* names are doomed to the “vicious circle of eighty-four” (metempsychosis: see para 115, supra). If the Name by itself had had that magnetism which could attract the *jiva* towards the Lord, then there are millions of people who are reciting the Name and yet remaining unaffected by its vibrations.

This alone shows that the magnetic force is within the *Satguru* who charges the Name by his infinite spiritual power. And that is why it is said that the lucky are those who have got to the *Satguru* and keep on serving him. Even if one is the worst sinner but has firmly seized the hand of the *Satguru*, he will be absolved, and one who is (apparently) sinless but has not cared to catch hold of the *Satguru* will be reckoned amongst the worst offenders (para 204, supra).

The point is that it is not by observances of outer discipline, performances of karmas and *dharma*s, and engrossment in *japa-tapa* that *moksh* can be attained. Self-restraint and other practices or penances and asceticism will not come good, for these strong looking obstructions and barri-

#### 408 Sar Bachan, Prose, Part II

acades erected against the onslaughts of mind and Maya will in no time flounce and flounder against the rushing flood released by the forces of mind and Maya. But to the one who is the lucky recipient of the Name from the perfect *Satguru* of the day and who has full faith in its efficacy, will accrue not only all the gains of *japa-tapa* and ascetic discipline but he will also attain to the eternal abode. The power of that *naam* will kill the canker of all diseases and eradicate all the germs from which sprout evil desires.

The Name revealed by the guru is the Name that has guru-orientation (*gurumukh naam*) and for that reason that *naam* will act as the *al-iksir* and the panacea for all ailments (para 218, infra). Such a Name is not polluted by coming in contact with any dirt or filth. That Name is predominant and will overpower all evil forces. It has the inherent power to purify the worst place and the worst character. Go and acquire it from the perfect living *Sant Satguru* (para 220, infra).

The Name cannot be the substitute of the guru. The Name without the guru is impotent. If *naam* had had the power, then thousands of people who are reciting it would have been positively affected by the recitation. But the recitation, in fact, leaves them high and dry which proves that the Name is powerless. The power lies in the guru who reveals the *naam* (para 204, supra).

(b) Narad: He is famous as one of the mind-born sons of Brahma, and was notorious as a trouble-shooter, leaking out secret information which invariably led to misunderstandings, conflicts and even wars. Narad bears a striking resemblance to Hermes or Mercury. He invented the *vina* (the Indian lute). He was the author of the Narad code, but he cursed his own father Brahma who had cursed him for disobeying his order to take a wife and people the world.

Once Vishnu asked Narad to have a guru without whom he wouldn't attain salvation. Narad asked him: “Whom shall I accept as guru?” Vishnu replied: “The first person whom you meet when you go from here.” Narad on his way met a boatman whom he greeted and acclaimed him as his guru. When Narad met Vishnu again, he asked Narad about the person whom he accepted as his guru. Narad

contemptuously replied: “According to your instructions, a boatman was the first person I met on my way and had no option but to accept him as my guru.”

Vishnu reprimanded Narad: “You have referred to your guru sneeringly and have become entitled to pass into metempsychosis.” Narad was scared and requested Vishnu: “Do kindly tell me how to escape the *chaurasi*.” Vishnu advised him: “Go to your guru; fall at his feet and seek his protection and he will save you from hell.”

*Sar Bachan, Prose, Part II* 409

Narad acted as advised. His guru, the boatman, advised Narad: “Take a leaf and request Hari (Vishnu) to inscribe the legend “*chaurasi*” on it and lie down on it and roll over it as if you had been into metempsychosis and passed out of it.” Narad complied. Thus Narad’s guru saved him from *chaurasi*.

**211.** The *Nirmale jnanis* should be questioned: “If you belong to the house of Nanak (i.e. if you are his disciple), then he, i.e. the guru, has created the Granth. Why don’t you practise its tenets and dicta, and why do you grovel before the Vedas and *shastras*.

“So to say, why do you not practice the sort of *bhakti* that is prescribed by the guru and why don’t you cultivate that humility which has been spelt out by the guru. And for you brazenly to presume yourself to be a *jnani* (man of wisdom and knowledge) is a grave error, for without cultivating dedication (*bhakti*) how have you attained it (real knowledge)? The knowledge that you have acquired has been picked up from the books.

“With the onset of the vicious wheel of Maya (illusion and delusion, material and sensual pleasures), all that (knowledge) would vanish. For this reason, dedicate and devote yourself to the perfect *Satguru*; only then you will be able to achieve true knowledge. Even on Vyasa and Vashisht who were perfect in their own creed (devotion to Brahman), Maya launched her raids. How can then you hope to be saved?”

It is only the saints or the one who has sought and got the saints’ protection, who have escaped the onslaughts of Maya; none else can ever escape. If you do not foster love for saints, you will continue to remain enmeshed in the snares of *Kaal*. If you wish to make your human form fruitful, give up pride in learning and intellect and practise humility in relation to the *Satguru*. He is omnific, omniscient, omnipresent and omnipotent, and he will certainly save you from the clutches of *Kaal* and Maya (mind and body) and reach you to your eternal abode. The rest is up to you; you may accept or reject this dictum. It has been stated for your own good.

(a) Vyasa: Also called “Krishna Dvaipaina or the “arranger” and “dark-complexioned one who moves on an island”. He was the son of Satyavati and the sage Parashar.

**410** *Sar Bachan, Prose, Part II*

Satyavati was the daughter of an *apsara* named Adrika, who was condemned to live on earth in the form of a fish. Her daughter was Satyavati whose body had the odour of fish. Once Parashar sage while crossing the river Yamuna, caught sight of Satyavati who was ferrying across the river. Parashar was captivated by her charm and asked for union with her. She pleaded that people around both banks of the river would see them. The sage by his yogic powers created dense fog, reducing visibility to nil. Satyavati pleaded that she was a virgin and sexual union with him would compromise her honour. Parashar promised that the child born would be a world famous Vedantin.

Satyavati still was not ready for cohabitation and then Parashar directed her to ask for any boon. She replied that she would oblige him if he could remove her fishy odour forever. Parashar replied: “So be it.” That very moment she began to emit sweet aroma and Parashar now addressed her as “O Gandhavati!” (sweet-smelling darling). Then he had mental union with her in an island on the river where Vyasa was born (that accounts for his name “Dvaipaina”, i.e. one who moved on the island).

When Vyasa had grown up, he was initiated by Vishnu and eventually arranged the Vedas, compiled the Mahabharat and the Puranas, and founded the Vedanta system of Indian philosophy. Meanwhile, King Santanu had married Satyawati by whom he produced Vichitravirya, and by Ganga, he produced Bhishm. Thus Vyasa (already produced by Satyawati from Parashar) and Bhishm and Vichitravirya became half-brothers.

Bhishm became a celibate, Vyasa a sage and Vichitravirya died childless, and his two wives, Ambika and Ambalika, became disconsolate. Satyawati had no option but to ask her son Vyasa to have temporary marriage with Ambika and Ambalika, have sexual union with them and produce sons. Vyasa, the ascetic, came to share Ambika's bed; she was frightened by his repulsive looks and closed her eyes when he cohabited with her. The result was the birth of a blind child named Dhritrashtra.

When Vyasa went to share Ambalika's bed, she was also scared and turned pale. The son thus born was Pandu, of pale complexion. Satyawati, therefore, remained dissatisfied with the outcome and asked Vyasa to produce a perfect child by cohabiting with Ambika. She, however, got a maid servant dressed up like her and despatched her to Vyasa. The son thus born was called Vidur. Thereafter, Vyasa returned to his ascetic life in the forests leaving his three sons to the care of Bhishm, the uncle of the three boys.

(b) Vashisht: He was one of Brahma's mind-born sons, who in *Dwapar Yuga*, incarnated as Vyasa, the arranger of Vedas and the author of the Ma-

*Sar Bachan, Prose, Part II 411*

habharat including the Bhagvad Gita. In *Treta*, he was the guru of Dasrath and his princes at Ayodhya. There are several stories of bitter quarrels between Vashisht and Vishwamitra who wanted to rise to the level of Brahman *rishi* even though he was a Kshatriya by birth. Vashisht was one of the *sapt rishis*. His wife was Arundhati.

(c) Humility: According to *Sant Mat* none is qualified to receive spiritual instruction and guidance unless one has cultivated genuine tractability and humility – that low, sweet root from which all heavenly virtues sprout. Humility is the opposite of ego, its negation. It is not at all an abject, grovelling self-despising spirit. It is not humiliation or self-abasement. The doctrine of grace (*prasad*, *daya* and *meher*) humbles man without degrading him and exalts him without inflating him. It was pride that changed angels into devils; it is humility that transmutes men into angels.

Humility means stooping to rise; it is like throwing a ball to the ground which makes it rebound the higher towards Lord. Humility is the root, mother, house, foundation and bond of all virtue; it is the one and perhaps the only viaticum (*tosha*) required on the spiritual path. It has been said that the celestial gates are not so highly arched as prince's palaces; they that enter there must go up on their knees. Indeed, there is but one road that goes to the Lord, the road of humility.

All other ways would lead one astray even when they are fenced with all virtues. Sense shines with a double lustre when set in humility. Epaminondas, finding himself lifted up in the day of his public triumph, went drooping and hanging down his hands the next day. On being asked what was the reason of his so great dejection, he replied: "Yesterday I felt myself transported with vainglory; thereafter I chastise myself for it today."

Trees, such as poplar or palm, that lift upward all their boughs give no shade and no shelter whatever their height. But trees shelter and shade us most lovingly when, like the willow, the higher soar their summits, the lowlier droop their boughs. The only test of a truly great man is his humility. The poet has said:

"When we made our self desolate, we began to perceive the signs of habitation; when we reduced our self to non-existence we began to notice the signs of existence. We experienced that razing our

self to dust (humility) is the only way to the exalted station; as we rise higher and higher, we could notice only lowliness.”

The Christian saint, Thomas A. Kempis says:

“God walks with the humble; He reveals Himself to the lowly. He gives understanding to the little ones. He discloses His meaning to pure, loving minds, but He hides His grace from the curious and the haughty.”

412 *Sar Bachan, Prose, Part II*

And St. Augustine said:

“Should you ask me what is the first thing in religion, I should reply: the first, the second and the third thing therein, nay all, is humility.”

Nothing sends a person so much out of the devil’s reach as humility. If *Kaal* and *Maya* fear anything, anyone, it is humility which scares them and it is the humble who frighten them most.

Humility is the truest abstinence from self-love, conceit, vainglory and vaunting our own praise and exploits, from wanton ambition, greed and anger and egotism – the strongest propensities of our nature. It is therefore the noblest self-denial. If you desire the love of God and man, be humble, for the haughty heart, as it loves none but itself, is beloved of none but itself. Humility enforces God’s writ where neither virtue, nor strength nor even reason can prevail.

Humility is not required by the Supreme Lord as a recognition of His exalted status and for His glorification. Radhasoami *Dayal* only seeks the love of his children but to suggest that he requires of them to abase themselves before him or before anyone is not correct.

The need for humility arises from (i) the supreme necessity of annihilating egotism and “I-ness”; (ii) the absolute requirement of the aspirant resigning himself altogether to the guidance of the supreme master and the Supreme Father; and (iii) the indispensable condition that the *jiva* must realise his own helplessness so that he may completely rely upon the mercy and compassion of the perfect master to whose commands he must acquiesce.

Humility is not an artificially adopted posture of humiliation shown to the big people of the world in order to curry their favour or to ingratiate oneself with superiors. Such an attitude in *paramartha* is suicidal for eventually it feeds the fire of egotism and the flame of self-esteem. Arrogance is the produce of mind; humility is to chop off the head of the mind, to crush it so that it may disgorge the spirit it has swallowed up, and thus freed, the spirit may take shelter of the perfect master and the Supreme Father. The *jiva* resigns to him all the burden of his cares, concerns and anxieties and enjoys the bliss of His grace and the fearlessness and sense of immunity from all possible harm accruing from the certainty of protection.

The perfect *Sant Satguru* inculcates humility in his disciple by ensuring that his *ahamkar* is pulverised so that from its ashes the plant of humility may sprout. For this, the perfect master, by his *mauj*, creates situations and circumstances in which the disciple may face some reverses of fortune or even some slur may besmirch and stain his reputation.

*Sar Bachan, Prose, Part II* 413

But the purpose is not his humiliation or to cause him any great dejection. It is only to make him realise that name and fame are also a passing phase and that eventually the safest haven for him is to live in the master’s hospice and sanctuary. There he will develop true humility amid which fear of misfortune is impossible. In some situations, he may even be haunted by the feeling that he is

standing on the brink of an imminent disaster, but even then he will not experience any apprehension or anxiety.

Thus, in Radhasoami Faith, humility is another name for *prem* (purest love), utter dependence on the perfect master's grace and the benevolence of the Supreme Father. Just as ears are the channel through which the outer word becomes audible to you, and just as the eyes are the portals by which you cognise the outward forms, *deenta* or humility is the door through which *daya* (mercy) enters your heart and mind.

The greatness of Radhasoami Faith lies in the fact that from the very start the perfect master ensures that humility is inculcated in the disciples. It is a slow process and its progress depends on the speed with which the *surat* is emancipated from the thralldom of *Kaal* and *Maya* (see paras 37, 90, 111, 117 of Part II, supra, and para 242, infra).

In these paras, Soamiji Maharaj has stressed that humility cannot be cultivated in the company of theoretical preachers (*vachak jnanis*), the pandits and mullahs, or by indulging in old practices like fasts, idol worship and penances, or in the society of false or pseudo gurus, but in the company of the perfect master only, and through the practice of *Surat-Shabd-Yoga*.

**212.** In *Kaliyuga* (the age of iron), the saints are the rulers. The *jivas* that comply with their directions and commandments, that is who adhere to the karma (actions) and *upasana* (meditation and contemplation and recitation of the Name) prescribed by them for this *Kaliyuga*, will remain happy and will be liberated. But those who act contrary to that commandment, that is who follow the karma and *upasana* pertaining to the *yugas* (ages) that are past, and the knowledge mentioned in *shastras* and *Puranas*, they will not be able to perform those karmas according to the procedure prescribed for them and (instead of doing any good) they would produce the reverse effect in that they will inflate their egotism.

This is because the old laws and regulations have now become obsolete and outmoded and stand rejected (null and void). If now anyone sticks to them as a prop (as the burden of a song or *tek*) and acts upon them, his (spiritual) task will never be accomplished and

#### 414 *Sar Bachan, Prose, Part II*

he will not escape *chaurasi*. As it is, all the *jivas* ought to comply with the saints' commandments. And the saints have prescribed this karma and *upasana*:

- to attend to *satsang* of the *Satguru* and to render service to them and to have their glimpses (*darshan*) and to recite and/or hear their discourses and to recite the name revealed by them is karma;
- and to love their corporeal form and to contemplate on their form, and internally to listen to their *shabd* through the medium of *surat*, is *upasana*.

(a) *Upasana*: *Upasana* is derived from *upa*, "near by" and *asana*, "to sit"; therefore the word means "to sit down closely and humbly"; i.e. meditation, contemplation and recitation of the Name.

**213.** The Brahmins and Kshatriyas have abandoned their *varna* (class) or dharma, but they stick to their (class) pride. They still adhere to their (old) practices (karmas) of bygone ages which (have become obsolescent and) cannot be performed (now) with the required precision. They do not perform the karmas prescribed by their teachers for the *Kaliyuga* (namely devotion to *Satguru*, recitation of *Satt Naam*, participation in *satsang*, and rendering service to the guru). For this reason (lapse), they remain unlucky and helpless.

This is because while in olden times, *jivika* (means of livelihood) was subordinate to *paramartha* (supreme spiritual pursuits), now in *Kaliyuga* (the tables are turned and) *paramartha* is subordinated to (i.e. conditioned by) *jivika*.



But now in *Kaliyuga*, the saints that have appeared, have hit upon the device which if used (by Brahmins and Kshatriyas) properly, they can become true Brahmins and true Kshatriyas. But due to their egotism they do not acquiesce to the saints' instructions but (on the contrary) they criticise and condemn them.

The reason is that they do not wish to wriggle out of (the vortex of) this *samsara*, for the worm of the gutter remains happy in the gutter. For this reason, to the worldlings, the instructions of the saints sounds odious, although the saints speak only for their good.

*Sar Bachan, Prose, Part II* 415

(a) Brahmins and Kshatriyas: The priestly class and the warrior class of Hindus.

(b) The implications of this para are, first, that so long as the *surat* is embodied, the body or *deh* has to be kept up and properly maintained, for which house, clothes, food and other basic necessities of life are required. Begging is the worst alternative and poverty is a state of sinfulness.

Secondly, even for the performance of dharma, as prescribed by the Radhasoami Faith, some money or resources are required. One who robs another of money robs him of his dharma as well. Religious acts, pleasure, joy, bliss, leisure, courage, fortitude and learning, research, investigation into reality – all proceed from money. Both charity and desire depend upon wealth for their realisation.

Thirdly, wealth should be earned in moderation for virtue lies in moderation. Wealth for the sake of wealth is as sinful as poverty. Poverty is a curse which is worse than death but wealth without virtue is hell. While beggary is the shrine of wretchedness, the dwelling place of tears, the thief of mind, the soil of faults, the treasure of fears, concerted meanness, home of woe, honour's knell, a form of death to self-esteem and no different from hell, wealth for its own sake is the abode of crime, the cottage of corruption, the nest of conspiracies, the den of wickedness, the network of tyranny, the castle of murders, violence and sexual perversions, and the graveyard of all merit.

Fourthly, a devotee has to work daily and earn his daily bread and it can be through any work which does not involve force and fraud, and dishonesty and injustice, extortion and skulduggery.

Fifthly, the Brahmins and the Kshatriyas gradually became involved in their class contradictions and fell down to the lowest point of morality. They developed a peculiar concept of *artha* which emphasised collective prosperity. It created a situation where the two higher classes, Brahmins and Kshatriyas, lived in affluence created by the toil and tears of the two lower classes – Vaishyas and Shudras.

The upshot of this was that it was *artha* (wealth) for the Kshatriyas and Brahmins who only preached dharma (but rarely practised it) and did little to create *artha* which they enjoyed. On the contrary, it was all dharma for the Vaishyas and Shudras who created all the *artha* but were so squeezed by the Brahmins and Kshatriyas (the ruling class) as to leave very little of the surplus they created in their hands. That explains how the Brahmins and Kshatriyas deserted their karma and dharma sticking only to their class pride, and became parasites.

416 *Sar Bachan, Prose, Part II*

Finally, when Soamiji Maharaj says that while in the ages gone by *jivika* was dependent on and subordinate to *paramartha* or spiritual pursuits, now in *Kaliyuga paramartha* itself has become dependent on *jivika*, he meant that the earnest devotee must retain such a functional link with this phenomenal realm as will enable him to earn his modest livelihood so that he may carry on his spiritual pursuits without much anxiety or worry (see *Discourses of Babuji Maharaj*, Volume III, Soami Bagh, Agra, 1981, Discourse 16, dated 20<sup>th</sup> August, 1936, p. 285).

In the earlier ages, nobody had to bother very much about earning livelihood. By very little labour, adequate resources could be generated to enable a person to live moderately the life of a devotee. The type of *paramartha* that was current in earlier ages could be practised by the *jivas* who were then *Ishwar koti* (like gods). At that time *surat* was unknown and *Surat-Shabd-Yoga* was therefore unknown too.

But now in *Kaliyuga*, there is none to patronise the *paramarthis*. Anyone who is interested in spiritual pursuits must first have sufficient resources to enable him to live moderately and pursue *Surat-Shabd-Yoga* undisturbed by the cares and concerns of daily livelihood.

This does not mean that a person just in order to earn his daily bread, may be allowed to join the *satsang*, for such a person is evidently not interested in spiritual pursuits but comes to the *satsang* for selfish pursuits. The emphasis in Radhasoami Faith is on hard work, honestly done for moderate living.

**214.** The Supreme Lord is close to the *jiva* but the stupid and witless (*naadaan*) *jiva* searches for him in the outside. That is to say the residents of Kashi and Prayag go roaming about Ayodhya and Vrindaban and Haridwar and Badrinath, and the residents of Ayodhya and Vrindaban wander along Prayag.

None except the perfect *Satguru* can make you rid off this wandering and vagrantness. As it is, one ought to seek the *Satguru*. And as for the pandits and mendicants, they are themselves wandering about (i.e. are deluded) and they also make others roam about (i.e. beguile others also).

(a) Kashi: Modern Varanasi in East Uttar Pradesh; a holy city of Hindus.

(b) Prayag: A holy city of Hindus also known as Allahabad, in eastern Uttar Pradesh.

*Sar Bachan, Prose, Part II 417*

(c) Ayodhya: Near Faizabad in eastern Uttar Pradesh. The site of the famous Ram temple.

(d) Vrindaban: A holy city near Mathura, about 55 kilometres from Agra in western Uttar Pradesh.

(e) Haridwar: A holy city of Hindus near Dehradun, now in the recently formed Uttaranchal Pradesh.

(f) Badrinath: A holy city of Hindus in Garhwal, Uttaranchal Pradesh.

(g) Sacred cities: There are traditionally seven sacred cities of Hindus in India: Ayodhya, Mathura-Vrindaban, Maya or Haridwar (where the Ganga meets the plains), Kanch (Conjeevaram), Ujjaini (Ujjain), Dvarvati (Dwarika in Kathiawar) and Kashi (Varanasi). There are several others like Prayag (Allahabad), Chitrakoot, Madurai, Gaya, Garh Mukteshwara, Kurukshetra and Puri, Badrinath, Kedarnath etc.

Agra is held to be sacrosanct for the Radhasoamists, for the revealer of the Radhasoami faith was born at Agra, held *satsang* here and has his *samadhi* in Soami Bagh, Agra. Hathras is sacred to the followers of Tulsi Saheb, as Varanasi is sacred for the followers of Kabir. Gorakhpur is considered holy for being associated with Gorakhnath.

**215.** Human body is momentary (lasting a moment only). Why put on airs about its bloom and beauty? Even as the leaves of the tree fall off during the season of autumn defoliation, likewise, this bloom and beauty in a short while will also wither away (fade and lose vitality). For this reason, none ought to waste it away (and miss this opportunity offered to a *jiva* by his assuming human body) for nothing, and (ought to) trace the whereabouts of his dear Absolute Lord and then get busy in rendering service to him and attending to his corporeal needs. Of course, one should remember that none out of a whole tribe of one's mother, father, children and wife, friends

and associates, fraternity and wealth is one's own.

On the contrary, all of them are the givers of pain and affliction. But the worldlings who look upon them as a form of bliss (*sukh*) are indeed unlucky. The fortunate (blessed) are those who fully love and trust the perfect *Satguru* and employ their body, mind and resources in his service. Whosoever has traced the *Satguru* in his youth is indeed wise; and the one who has slept over it (failed to pay attention to it, *ghafil*) will have to repent.

#### 418 Sar Bachan, Prose, Part II

(a) For the doctrine of momentarianism, see *Maulana Rum's Masnawi*, op.cit., Volume I, Verses 1355 and 1630, pp. 121 and 144 respectively. This Soamiji Maharaj has accepted.

**216.** There has never been any meeting point between the saints and pandits, nor shall it ever be. This is because they (the pandits) strand them outward (and downward), while the saints turn them inward (and upwards). The pandits engage them in (the worship of) water (rivers) and stones (idols) and denude them of their faith. A few of them prescribe *varnatmak* name but they cannot reveal its mystery. The saints recommend *dhunyatmak* Name and unfold and explain at length its secret, form, its pageant and sport, and its abode. If the *jiva* accepts the advice of the saints, his spiritual cause will be well served, or else he will remain stranded from birth to birth.

(a) The sound that is automatic, unstruck melody or *anhad shabd* peculiar to each subdivision, and which is explained to a novice at the time of initiation, and through which he has to lift his spirit (*surat*) upwards is called *dhunyatmak* name. The names that are uttered by tongue such as Shyam, Ram, Gopal and so on, are *varnatmak* names (*varna* means “outer garb” or “word to articulate a name”).

The Radhasoami Name is *varnatmak* only in the sense that the letters RADHASOAMI are used just to convey what is basically and essentially a *dhunyatmak* name. It is *lakhayak* (indicative) of the real, inner *nida*. The *tun-tun* or *ding-dong* is the sound produced by the bell; that sound is essentially related to the bell and its function – a musical ringing sound. That sound is its *dhunyatmak* name. But if you wish to explain it in words, you will have to use some letters which most approximately convey the sense of that sound, viz. *tun-tun*. That *tun-tun*, one may say, is *varnatmak* but it is not; at best it is only its approximation in letters.

A *varna* is an articular (literal) sound, wholly different from its basic sound (*dhvani*) and from its symbolic form (*rupa*). The eternal *varna* is Radhasoami *Dayal* and the sounds and the symbols are only the vehicles of the manifestation of the eternal *varna*. When Radhasoami *Dayal* – the eternal *varna* – is pronounced in five or six different ways – *Niranjan*, *OM*, *Rarang*, *Sohang*, *Satt* – these are not five or six different *varnas* but only five or six different manifestations of the same *varna*. The word *OM* includes the word *Niranjan*, *Rarang* includes *OM*, *Sohang* includes *Rarang*, *Satt* includes *Sohang* and Radhasoami includes each one of them, all the five.

Sar Bachan, Prose, Part II 419

In certain sounds, like the ringing of a bell, beating of a drum, the roar of thunder, the sound of laughing or crying, no letters are there or manifested; this sound is *dhvani*. In certain other sounds, like a man's articulate speech, letters or *varnas* are manifested; this is *varnatmak shabd*. Sound is always produced by the contact of one thing with another: of the hand and the drum in the case of unlettered sound and the vocal organs and ear in the case of uttered speech. But *anhad shabd* is unstruck, unbeaten, uncreated and self-produced. It is not caused by the striking of one thing against another.

In short, *shabd* or sound is of two kinds: *dhvani* and *varna*. The first or unlettered form of

*shabd*, in its subtle form, is *dhvani*. Lettered sound is called *varna* which means “letter”. What is expressed as the string of letters from *a* to *ksa* (the first and last letter of Sanskrit alphabet) is called *varna* and that which is not expressed by any alphabetical mark (*matra*) is called *dhvani*.

Fundamentally, *dhvani* is the real substance without which *shabd* would remain inconsequential. The *dhvani* is the subtle aspect of the *jiva*’s vital force (*shakti*) which is consciousness. It is in the form of *dhvani* that this *shakti* appears in and disappears from a *jiva*’s body. It is the *shakti-dhvani* which is called as *nada*, *praan*, *jivaghosh* and so on.

**217.** The dharma (duty) of this *jiva* is to render service to his Father. That Father of his is *Satt Naam Satt Purush* and he is a drop from Him but he cannot trace Him. Then how can he render service to Him?

Now, one should realise that saints are the incarnations of *Satt Purush*. During the last three *yugas*, they (the saints) did not manifest (as householders). It is now in *Kaliyuga* that for the sake of succouring (*ubaar*) the *jivas* they have incarnated, and they had no other motive in descending to the *samsara*.

*Jivas* who are qualified (*samskari*), take to their feet the moment they behold them and listen to their discourses. And in the case of many others, the seed (*samskara*) is sown and gradually and slowly they will also escape the vicious circle of *chaurasi*, for except saints nobody can save anyone from the vortex of *chaurasi* nor can anyone else recall the *jiva* to his own abode (i.e. Radhasoami *Dhaam*).

(a) Here Soamiji Maharaj has unfolded the mystic concept of dharma which, according to the Radhasoami Faith, presupposes an eternal spiritual

#### 420 *Sar Bachan, Prose, Part II*

order based on cosmic archetypal ideation which presages immortality, and which is utterly independent of, and indifferent to, merely human preferences, conveniences or manifestations. It is not involved in any corpus of duties held as essential for the sound organisation and operation of human societies or establishments.

By linking dharma to the basic need of the individual soul (*jiva*) to liberate itself from the jaws of mind and the claws of matter, the Radhasoami concept of dharma gives meaning to all human endeavour, for in seeking to lift the *surat* to the level of Soami, it rejects all forms of human activity whether individual or social, moral or metaphysical, ritual or mystical, mundane or spiritual. Its very comprehensiveness makes it the central point of Indian mysticism, for as a mystical category, dharma is eternal and immutable.

(b) The principal reason why the *jiva* does not follow the dharma of rendering *seva* (service) to *Satt Purush* or *Satguru* is that he has forgotten as to who he is, whence he has come, whither he will go after death, and what his real core or form is. He has completely lost sight of his *surat* or spirit which is his core or the innermost part.

After being embodied, the *surat* has become lost, so to say, and she has been so completely overpowered by mind that she has become oblivious of her identity and regards herself as mind which governs and directs all her movement. And the mind, getting all its energy from the *surat*, uses the body and *indriyas* as its instruments of action.

Man, therefore, is only aware of his body and mind but has forgotten the *surat*. As it is, he regards this phenomenal world as his own native land instead of remembering the *Satt Desh* from which his *surat* (core) has descended. This foreign land (phenomenal world) he has come to accept as his native land and has become intimately attached to it.

**218.** Those who have no perception and no faith (*prateet*) in the Name, but who keep their outer conduct and living pattern in right order, and are somewhat cleansing themselves from inside, howsoever much they may devote themselves to *japa*, *tapa*, discipline and meditation, they will not reap its fruits to the full. But those who have gained access to the Name revealed by the *Satguru*, and developed full and true faith in it, they will receive the fruits of *japa*, *tapa* and discipline and will also get at the ultimate destination (*purna pada*).

*Sar Bachan, Prose, Part II* 421

As they have said: “Those who have taken to the Name they have done everything: yoga, *yajna* as well as good conduct. O Parsuram! *Japa*, *tapa* and discipline are all subordinate to the Name.” This Name will be gathered from the *Sant Satguru* and through this all the previous (negative traits or vices or *vikaras*) will be extirpated, and gradually the mind and physical organs will also be mastered. Or else, if one were to determine to prevent the free run of organs, he will be confronted with serious difficulties, for if he were to control one organ, the other one will become unruly.

And this seems to be the state of those who recite the name prescribed by the scriptures, for they perform *japa* a good deal, but their perversions are not removed. If one were to contemplate on the Word revealed by the saints, then definitely the perversions will gradually vanish. Save for this Name, there is no other way to remove perversities during this *Kaliyuga*.

(a) *Japa*: From Sanskrit *jani*, generating power; and *palenum*, the protecting power. See comments on para 173, supra.

(b) *Tapa*: The word *tapa* means “heating”. See comments on para 173, supra.

(c) *Sanyam*: *Sanyam* means “discipline”. This is the *yama* or the first level or part of Patanjali’s *Ashtang* yoga. It means abstention from *himsa* (i.e. practise *ahimsa* or non-violence); (ii) falsehood (i.e. practise *satya*); (iii) stealing (*asatya*); (iv) lust (i.e. practise continence); (v) avarice (i.e. *apargriha* or non-possession).

*Ahimsa* means non-violence through mind, speech and action. *Satya* or truth means correct expression of what you see, hear and understand and doing good to others. Non-theft means refraining from taking possession of anything belonging to others through mind, speech and body. Continence means abstinence from the eight forms of sexual indulgence or eightfold intercourse (*ashtang maithun* – see my *Indian Mysticism: Rig-Veda to Radhasoami Faith*, M.G. Publishers, Agra, 1993, p. 125). Non-possession means refraining from accumulation of things (*sangrah*) for the purpose of enjoyment or from a sense of personal possession or a sense of security.

(d) Parsuram: An 18<sup>th</sup> century poet-devotee of Varanasi.

(e) *Gurumukh Naam*: To the one who is the lucky recipient of the Name from the perfect *Satguru* of the day and who has full faith in its efficacy, will accrue not only all the gains of *japa-tapa* and ascetic discipline but he

422 *Sar Bachan, Prose, Part II*

will also attain to the eternal abode. The power of that *naam* will kill the canker of all diseases and eradicate all the germs from which sprout evil desires. The Name revealed by the guru is the Name that has guru-orientation (*gurumukh naam*), and for that reason that *naam* will act as the *al-iksir* and the panacea for all ailments.

**219.** In *Sant Mat*, not much importance is attached to *vairag*. What is deemed to be vital and important is devotion to the guru (*anurag* or guru *bhakti*). He whose devotion to guru is of perfect order, before him, means

(or instruments) like *vairag* (*vivek*, *shat sampatti*, and *mumukshatva*) stand (meekly) with their hands tied, without his practising any discipline because he receives such means (of deliverance) from the court of the *Satguru* as reward (for his devotion and love for the *Satguru*).

But the devotion to the guru must be like that of the *chakor* who is enamoured of the moon, and as water is dear to the fish, or as the lamp is dear to the moth, and sound (*naad*) to the deer. He who has such love and devotion (for the *Satguru*), he is a guru-devotee properly so-called and it is only he who has that majesty (in *Sant Mat*).

(a) *Vairag*: Disinterestedness, dispassion, or indifference to the objects of senses, withdrawal or exhaustion of all *ragas* or bonds of attachments.

(b) *Chakor*: Red-legged partridge.

(c) Cf. *Diwan-i-Hafiz*, op.cit., Lyric 232, Verses 1-8, pp. 226-28.

(d) See also para 81, supra.

**220.** The Name that becomes tarnished or becomes ineffective by a slight impurity is not Name properly so-called. The Name is the most paramount (factor in spiritual progress). The most polluted and defiled, bemired and besmirched spot can become depurated and hallowed by Name and it can be recited at any place one chooses; there can be no objection to it, no obstruction or harm can ensue. The most tainted and squalid place can be sanctified and purified by the charisma of Name. This Name is in the custody of the *Satguru* and is nowhere else.

(a) The Great Name (*Ism-i-Azam*) has been compared by mystic saints as the boat which alone is capable of carrying the seeker across the formida-

*Sar Bachan, Prose, Part II 423*

ble, turbulent and stormy ocean of the phenomenal world. In his famous hymn which begins with the stirring call, "*Shabd Ko Khoj Le*", Kabir thus invokes the Word:

Find the Word, know the Word;  
You are nothing but the Word;  
Word is sky, Word is hell and heaven;  
Word is in the cell and in the cosmos.  
Word dwells in speech, Word dwells in hearing  
Words fancy and build the image;  
Word is Veda, Word is sound  
Words sing in myriad ways the scriptures.  
Words are the chants, Words are the tools  
It is Word that the guru tells the disciple;  
Word is the essence, Word is the non-essence  
Word is form, Word is the formless;  
Word is man, Word is woman  
Word is the triumvirate.  
Word is the visible and invisible *Aumkara*;  
Word is the beginning of the Creation.  
Kabir says you examine the Word:  
Word is the Creator, O brother!

The 'articulate names' cannot get a devotee to the Supreme Being. The real Name is that which is

independent of any artificial device, which is “unstruck melody”, like the ringing sound of a bell. There should be an innate relation between the name and the one whose name it is. If a man says that he is hungry and hence he will call the Supreme Being by the name ‘Bread’, he should know that there is no relation between the name ‘bread’ and what is taken as ‘bread’. Hence to call the Supreme Being by this name would be meaningless. Such names and others similar to it, are acquired names.

The sound which accompanied the manifestation of some energy is its real name. That name is charged with inherent energy. The energy itself is that name; it is present in the name. Such names and sounds have vital importance in spiritual quest. True and perfect redemption is possible only by performing the practices of recitation, meditation and Word-audition in the prescribed manner, after ascertaining from the living master the secrets of the name of the purely spiritual region. Such a name and its secrets cannot be found in any scripture and cannot be explained and expounded by any past guru; it can only be revealed by a living preceptor.

#### 424 Sar Bachan, Prose, Part II

In para 33 of Part II (supra), Soamiji Maharaj ordained that *naam* (Name) will be useful only when one has purest love for the guru of the day, for *naam* is a gift from the guru. If one sticks to *naam* but ignores the guru, he will miss both, *naam* as well as the guru who is the custodian of *naam*.

In para 52 of Part II (supra), he has said that *naam* is the most precious *padartha* but nobody seems to realise its worth. *Naam* is the functional instrument, for if you try to awaken a sleeping person by calling his name, he will be roused. If, therefore, you call the Ever Awake Being (the Supreme Lord) by His Name, why will He not heed your call?

But He only looks for your sincerity and maturity and when He becomes convinced that your eyes are capable of seeing Him and your heart is worthy of receiving Him, He unhesitatingly manifests Himself. If, however, you become tired of the struggle for making your eyes and heart fit instruments for His reception, He also gives up.

The one who is totally committed to the Name (*naam*) and resolutely adheres to it so long as there is the spark of life in him, such a persistent seeker always succeeds in comprehending and figuring out that Name. And, therefore, one who has searched for the guru who by His grace has revealed to him the mystery of *naam*, he must assiduously practise its recitation (para 53, Part II, supra). In para 62 of Part II (supra), he says:

“There is no alchemy like that of *naam*. One who has made out this alchemy, to him all other alchemies become thralls at his beck and call. When you have taken possession of the husband (*naam*), where can the wife (the *naami* or the Lord) go?”

The Name that can liberate the *jiva* is not found in the Vedas, *shastras* and other scriptures. Every age has its own spirit, the zeitgeist. It cannot be that what was fruitful a million years ago would be equally useful today or that what is deemed to be essential today will remain so during the next millennium. If that were so, there would be no need at all for different avatars or saints or sages or prophets or messengers, appearing from time to time. Common-sense warrants adaptability and demands of man to respond to the saviour of the day.

And, therefore, the Name that can act as the solvent can be obtained only from the perfect saint of the day. Combing through the scriptures will be a wild goose chase (para 186, supra). Again, any knowledge derived from the old books or scriptures will only touch the outer fringe of your understanding; you have had no experience of the truth contained in these scriptures. At the merest touch of challenge, that knowledge would flounder and you will be left without any prop or protection.

The knowledge that is required to tame the mind and to crush the lethal tendencies is the *paar jnan* (transcendental knowledge) which can be acquired only through transcendental means beyond the range of mind and body. The means required are the experience of *surat* and *shabd*, and the way to it is the *Surat-Shabd-Yoga* as prescribed by the perfect master of the age (para 193, supra).

If the Name by itself had had that magnetism which could attract the *jiva* towards the Lord, then there are millions of people who are reciting the Name and yet remaining unaffected by its vibrations. This alone shows that the magnetic force is within the *Satguru* who charges the Name by his infinite spiritual power.

And that is why it is said that the lucky are those who have got to the *Satguru* and keep on serving him. Even if one is the worst sinner but has firmly seized the hand of the *Satguru*, he will be absolved, and one who is (apparently) sinless but has not cared to catch hold of the *Satguru* will be reckoned amongst the worst offenders (para 204, supra).

The point is that it is not by observances of outer discipline, performances of karmas and *dharmas*, and engrossment in *japa-tapa* that *moksh* can be attained. Self-restraint and other practices or penances and asceticism will not come good, for these stout-looking obstructions and barricades erected against the onslaughts of mind and Maya will in no time flounce and flounder against the rushing flood released by the forces of mind and Maya.

221. It is ordained by the Lord that in *Kaliyuga* no karma is in order save devotion to *naam* and dedication to *Satyuga* (who is the custodian of the Name). Anyone who runs counter to this and pursues the karmas of past ages (he will be transgressing the divine commandment and he) will become hubristic (and come a purler) and instead of becoming clean (burnished and furbished) he would become besmirched (and feculent, contaminated and splodged).

Even the Vedas and *Shrutis* say this and the saints stress this as well. The Name revealed by the Vedas (*OM* or *Aumkara*) remains confined to three *loks* (*Brahmand*, *Und* and *Pind*) while the Name revealed by the saints can take you (beyond the unreal *loks*) to the fourth *lok* (i.e. the *Satt Desh*)

(a) See also paras 28 of Part I, supra; and paras 41, 54, 59, 68, 83, 86, 98, 121, 139, 212, 217 of Part II, supra, and para 263, infra.

## 426 Sar Bachan, Prose, Part II

222. The *jiva* suffers from three visible diseases and three invisible ailments. The visible ones – physical ailment, mental tension and quarrels (the *triyataap* of *vyadhi*, *adhi* and *upadhi*) he tries to get treated and cured, but the invisible or the secret diseases he carries are alien to his consciousness. He is made aware of them by the *Sant Satguru*. If by good luck, he discovers him and becomes associated with him, he will be able to understand the nature of those secret disabilities and will be determined to have them treated.

The first of these maladies is the cycle of birth-death-rebirth; the second is eternal strife, struggle or suit with mind (which, in its universal form controls and directs the three *loks* – *Pind*, *Und* and *Brahmand*); and the third is the affliction of ignorance which has made him forget who he is, what his lineage is and where He is and how shall he reach Him.

Evidently, no malady or suit can be got rid off by merely reading medical or legal literature, so long as he does not appear before the physician and the ruler of the day and apprise him of his (dire) straits and procures from him medicine and appropriate decision. [One can get rid of a legal proceeding by appearing before the judge or officer concerned and obtain a settlement in his favour; one can be cured of a malady by



presenting himself before a qualified and competent physician whose prescriptions and directions (*parhez*) would cure him.]

Again, the *Satguru* is both the current physician and the reigning ruler and he alone can rid him of this malady. (That is the malady of ignorance – a malady which would not respond to the commandments of those adepts or prophets or avatars who are no more, and whose *auctoritas* and *potestas* have collapsed. Their prescriptions have fallen into desuetude and have lost all validity and legitimacy. It is only the living master, the reigning sultan, who can disclose to him his whereabouts, who can give him the faculty of perceiving as to who he is and who his Maker is. There is no other way to secure the light that would dispel the darkness of his ignorance, that would settle for him the long pending suit against mind, and that would take him out of the vicious circle of transmigration.)

*Sar Bachan, Prose, Part II* 427

Likewise, the disease of ignorance cannot be eliminated by adhering to the prescriptions of the past saints. It will be got over (only) by taking resort to the refuge of the *Satguru* of the time. That is to say, he would open his inner eye and then alone he will develop the awareness of his own self and that of his Maker. Except for the *satsang* of the *Satguru* of the time, there is no other remedy.

(a) One must understand the essential nature of *avidya* or ignorance or *moorkhta*. It is not pure illusion. It is not only absence of knowledge (*vidya*) but it is also positive wrong knowledge. It is a cross of the real and the unreal. So to say, it is indescribable, neither existent, nor non-existent, nor both.

It is not existent for the existent is only the *Dayal Purush* (Radhasoami *Dayal*). It is not non-existent for He has created it along with *Kaal Purush* to make Himself existent and to create this *samsara* for the benefit of those *surats* which could not be attracted directly unto Himself. And it cannot be both existent and non-existent for this conception is self-contradictory.

It is neither real (*satt*), nor unreal (*asatt*). It is, however, false or *mithya* but it is not a non-entity like the hare's horn (*tuchh*). It is *bhava roop* or positive. It is potency (*Shakti*). It is superimposition (*adhyasa*) so that a shell is mistaken as silver and a rope as a snake. The shell is the ground on which the silver is superimposed. When right knowledge arises, this error (*bhram* or *bhranti*) vanishes. The relation between the shell and the silver is neither that of identity nor of difference nor of both. It is unique and is known as non-difference (*tadatmya*).

Likewise, *Satt Purush* is the ground on which the *samsara* appears through *Kaal* and *Maya*. When right knowledge (*jnan* and *vijnan*) dawns, the essential unity of the *surat* with the "Soami" is realised. *Maya* or *avidya*, or even *vidya*, vanishes.

*Avidya* in Radhasoami faith is the darkening power (*tamas-pratyaya*); its essential nature is to cover or hide the real (*avaranatmakatvada vidya*). It operates in three ways: (i) as positive-wrong knowledge (*viparatagrahika*); (ii) as doubt (*sanshai-apasthapika*); and (iii) as absence of knowledge (*agrahamatmika*). One can become a victim of all three operations of *avidya* (ignorance), but such ignorance can do no harm to *vidya* or reality, just as mirage-water cannot make the sandy desert muddy.

Such cases of ignorance remind one of the story of a man of Merve who ran shouting one night through the city's streets: "Thief, Thief!" The people asked him, "Where is the thief?" "In my house", he said. "Did you see him?", the people asked him. "No" came the reply. "Was anything miss-

428 *Sar Bachan, Prose, Part II*

ing?", they asked. "No", he said. "Then how do you know there was a thief?" "I was lying in bed when I remembered that thieves break into houses without a sound and move very quietly. I could hear nothing, so I knew that there was a thief in the house, you fool!"

All *avidya* is like mirage (*marichyambhah*), rope-snake (*rajju-sarp*), shell-silver (*shukti-rajata*), dusty surface of the sky (*akash-talamalinta*), city of Gandharvas (*Gandharva-nagar*), illusion (Maya), plantain trunk (*kadali-garbh*), dream (*swapn*), bubble (*jal-budbuda*), foam (*phen*), moving firebrand (*alata-chakra*), magical elephant (*mayanirmit-hasti*), hair floating in the atmosphere due to defective vision or squint (*dvichandra-darshan*), pure magic (*indrajal*) and so on.

All these illustrations have been used by the masters of the Radhasoami faith, by Maulana Rum and other mystic saints. Hakim Sinai of Ghazna narrates the story of a father who said to his squint-eyed son: “Son you see two instead of one.” “How can that be?” the squinty replied. “If it were, there would seem to be four moons up there, in place of two.” This is the illustration of “double-moon”.

223. The Sound (*shabd*) is subtle, while the form of *jiva* has become gross (for it consists of five material elements). How then can the *jiva* (i.e. embodied spirit) become absorbed in the Sound, all of a sudden? The way to get rid of grossness lies in devotion to the true preceptor. So long as dedication to the guru is not developed on the right lines, he (the *jiva*) will not become qualified to be absorbed in *shabd*.

(a) *Jiva*: A spirit-entity, a living being, including dead matter; our having “life” or *jaan* or knowledge (*jnan*). A creature or *jantu* is said to “die” when the spirit residing in the body departs. *Praani* means “one having breath (*praan*)”. The word “spirit” is from Latin *spiro*, “I breathe”.

In para 102 of Part II, supra, the relationship between the *jiva* and the Absolute Lord is brought out. It says: “While the Radhasoami faith holds that the *jiva* is ‘part’ (*ansh*) of the ‘Whole’ (*anshi* or the Lord), the Vedantists only accept the reality of Brahman ignoring the existence of *jiva* altogether.” The basic argument of the Vedantists is that the individual soul is not and cannot be active or *karmasheel*.

The position of the Radhasoami faith as quoted above, would be that the *surat* is a part of the Absolute Lord and by virtue of the *Adi Karma* and the resultant karmas, it has become an object which has the potentiality of becoming the subject (the part going into the Whole). During the period

*Sar Bachan, Prose, Part II 429*

that the *surat* is not pure subject, it is in a state of less than the original state of pure self-consciousness. This explains the mystery of creation as is unfolded in Discourse 26 (*Surat Samvaad*), in *Sar Bachan*, Poetry, Volume II, Verse 38, wherein Soamiji Maharaj says:

“O *Surat*! Listen to Me about your mysterious origin. You were ever part of Me, indistinguishable from Me ...” (Verse 38).

The entire process of creation is explained in this discourse to which the reader may refer. It also explains why the *surat* (subject) surrendered its own state of pure subjectness, became its own object and forgot its origin. But its redemption is its destiny and once it comes into contact with the accredited representative of the Supreme Being (*Sant Satguru*) its layers of *Adi Karma* would be wiped off and it will recover its lost glory – its subjectness.

224. The cognition of the *Sant Satguru* is rather difficult. He who cognises the *Satguru* becomes fearless (i.e. one who has the *Satguru* by his side, he is only afraid of the *Satguru*’s displeasure and he has fear of God as the most stringent restraint on his conduct; and therefore he hasn’t anyone to fear at all. In this sense, he becomes fearless). For instance, if anyone develops contacts and personal relations (*pehchaan*) with the ruler of this world, he doesn’t have to bother about anyone else and nobody comes up to what he thinks (that is none meets his standard). And the *Satguru* is the master or lord of all (that exists: vide para 53 of Part II, supra, “*kul jagat ke qudrati guru*”). Who can frighten the one who has cognised him?

But this is achieved only by a rare, uncommon person. The position of the other *jivas* is that they can give up and forsake the *Satguru* out of the fear of the ruler of the world. Wherefrom, then, can the cognition of

the *Satguru* proceed (i.e. how can they cognise the *Satguru*)? The fact is that no *jiva* has the (spiritual or intellectual) power to cognise the *Satguru*. The rulers of the world, by virtue of state power, hold everyone in awe, but the *Satguru* does not reveal his identity (does not display or demonstrate his power and majesty).

On the contrary, he conducts himself in the wise (manner) of other (ordinary) *jivas*. As it is, it is only he who is the recipient of his grace, that can cognise him. None other has the power to do so.

#### 430 *Sar Bachan, Prose, Part II*

(a) With regard to the identification of the *Satguru* the reader may refer to Part I, paras 40-43, 47, 53, 56, 67, supra, and Part II, paras 81, 92, 113, 156, 162, 167, 175, 182, 186, 200, supra and para 229, infra.

(b) Cf. *Maulana Rum's Masnawi*, op.cit., Volume V, Verses 4502-06, p. 363. Also refer to ibid., Volume VI, Verses 1431-35, p. 130.

(c) Cognition is the mental act or process by which knowledge of a thing or person is acquired, including perception, intuition and reasoning. Cognition is also the knowledge that results from such an act or process.

225. The pageant (*lila* or sport, show, display, feats and exploits) and discourses of the *Satguru* appeal to all but the *Satguru per se* appeals to the rarest of the rare. Those whose love depends on and is conditioned by (his attractive) discourses and pageant (*bachan* and *lila*) cannot be trusted (i.e. their love is not reliable); the full-blooded and full-fledged love is only of those who love the *Satguru per se*. But from amongst those who love the discourses and sport (*lila*) of the *Satguru*, some full-fledged lovers of the *Satguru* also turn out. This love (i.e. love for the discourses and spiritual feats of the *Satguru*) is the stepping stone to the full-blooded love of the *Satguru*.

226. Everyone calls the other as great (*mum tera haji begoyam, tu mera haji bego*, i.e. "I'll call you a hadji, if you call me a hadji": a mutual admiration society). So to say, one who has some personal interest in the other, admires and lauds him. But this praise is not at all dependable and reliable. This is like the braying of an ass (heehaw), which is very loud to begin with but which gradually dies out (becomes frail). The love of one who is in such a state is not reliable; only that love is reliable which is consistently the same.

(a) Hadji: A person who has made the hadj.

(b) As Kabir says:

"Devotion is not like a flooded river which flows with great force during the rainy season (*Bhadon*); to be worthwhile it must be like the perennial stream which flows smoothly even in the hot months of (*Jeth*) May-June."

In another verse he says:

*Sar Bachan, Prose, Part II* 431

"Love is not like that river which becomes flooded one moment and which subsides the next; love is that which ever remains absolutely steady inside one's heart of hearts."

227. Ever since the *jiva* is born (i.e. ever since the spirit becomes embodied), *Kaal* (the force representing downwardness and outwardness) is with him as if this *surat* (soul) is wedded to *Kaal*. When the husband comes (to the house of his in-laws) in order to carry his bride, according to customary rule, she cries. By that crying, she means to say that she may be prevented from going (along with her husband). But (having wedded him) nobody can prevent her.

Likewise, when *Kaal* (the angel of death or *Malik-ul-Maut*) would arrive, this *surat* (soul) will *cri de coeur*, but none will be able to come to her rescue, and he will leave her in the lurch, that is leave her on such a path as is sparsely placed, thinner than a hair where even the ant (which is so thin and delicate) does not have the skill (*taqat*) to pass.

The spirits (*surats*), by treading that path, are cut down and fall down into cauldrons full of filth and dirt (i.e. into the cesspools of hell). They suffer from such tortures and torments as would beggar description. That is why the saints out of compassion, exhort the *jivas* time and again: “The path (which you’ll have to tread after death) is thinner than a hair. And if you fear it, then work hard to discover your real self (your *surat*).”

The key to this lies with the perfect *Satguru*. When the *jiva* takes to the refuge of the guru (i.e. surrenders his all – body, mind, wealth and soul), he will make the *jiva* take recourse to the necessary (spiritual) practice and saving him from that perilous, frightening path, and taking him into his embrace, will reach him to his eternal abode where he will receive everlasting bliss. Except for this, there is no other escape.

(a) According to the Holy Koran (1:6-7), after the trial on the Day of Judgement, those destined for Paradise will turn to the right, and those destined for Hell will turn to the left. Both will pass over the bridge called *Al-Sirat* over mid-Hell, no wider than the edge of a sword, across which everyone must pass. The good will easily pass and the wicked will fall into Hell.

#### 432 *Sar Bachan, Prose, Part II*

(b) Cf. *Maulana Rum’s Masnawi*, op.cit., Volume V, Verses 3647-53, p. 296.

**228.** It is true that to gain access to Name is very difficult, but then it is far easier to take to the shelter of those who have got at the Name (i.e. the saints). The traditional practice since time immemorial has been that everyone does not get at the Name but people have been taking refuge (sanctuary of saints); and there is great bliss in taking to haven (of a saint). This device (*jatan*) has not come to hand even of the saints, for they themselves assumed the position of a harbour or haven. But this tool or means (of salvation) has come to the hand of the *jivas*.

**229.** If someone desires to cognise the saints and he tries to match their marks with the signs (of a guru) mentioned in the *granthas* (holy books), he will not succeed in doing so (i.e. the marks of a perfect *Satguru* will never match the signs indicated in the books), and none can cognise the saints by such contrivances. What the *jiva* is required to do is to be in the company of the *Sant Satguru* for some days so that he may be able to identify him (i.e. locate him as being the *Sant Satguru*). There is no other way to identify the *Satguru*.

(a) See comments under para 224, supra.

**230.** He, who after assuming the human form fails to discover the quintessence of the soul (*surat* or *atma tattva*) and who wasted away his human form in the gratification of his senses and indulging in sensual pleasures of the world, is a veritable beast. If his form is human, so what? After all, he acts like a beast. So, this position (i.e. the realisation of the *atma tattva*) will not be achieved without the aid (and benign protection and grace and guidance) of the perfect *Satguru*.

To begin with, it is difficult to find out the perfect *Satguru*, and even if one does come across him, he fails to regard him as such. Such is the state of the mendicants these days that they plume themselves and preen on themselves as perfect Brahman (Universal Mind) and by instructing the *jivas* in (theoretical, bookish) knowledge lead them astray. If you question them as to how they attained to the position of the Brahman, they don’t reply to that question.

#### *Sar Bachan, Prose, Part II* 433

For this reason, their claim to call themselves as Brahman is false and their creed (*marg* or path) of erudition, intellection and intellectualism is born of mentalism. Through this means, there will be no emancipation for the *jiva*.

Lucky are those *jivas* who have found out the perfect guru, and on whom he has bestowed his trust and faith and has engaged them in his service. It is not within the power of the *jiva* to bring to bear faith in him or to persist in serving him. Even this would be achieved by the guru's own grace and charity (*meher* and *daya*).

(a) Intellection: Mental activity; thought; idea.

(b) Intellectualism: Development and exercise of the intellect or *buddhi*; the placing of extensive value and emphasis on the intellect, especially with disregard for emotion, i.e. love or devotion and dedication or *bhakti*. It is the doctrine which insists that reason is the ultimate criterion of knowledge – a doctrine which Radhasoami Faith rejects.

(c) Mentalism: The doctrine that mind is the fundamental reality and that objects of knowledge exist only as aspects of the subject's consciousness. This was not accepted even by Shankaracharya and is totally rejected by the Radhasoami Faith. (See also discourse 17 of Babuji Maharaj, dated 17<sup>th</sup> April, 1938 in *Discourses of Babuji Maharaj*, Hindi, Volume I, 1998, pp. 95-98.)

(d) Charity: Radhasoami *Dayal* is the Supreme Lord and He is compassionate to the entire creation. If you have taken his shelter, and you have faith in Him and you have fastened your gaze and attention on His glimpses, the entire creation (of His) will become dear to you and you will act with mercy and compassion towards all and sundry. This is true charity. Giving of gifts and making endowments is nothing as compared to that mercy and compassion (*daya*). (See *ibid.*, the last para of discourse 32, dated 11<sup>th</sup> August, 1938, p. 176.)

(e) Brahman (Universal Mind): The supreme power of whom Brahma, Vishnu and Mahesh or Shiva are the manifestation. The Vishnu Purana defined Brahman as the Abstract Supreme Spirit. In *Sant Mat*, he is called as *Kaal Purush*, expelled by the Absolute Compassionate Lord, Radhasoami *Dayal*, from *Satt Lok*.

231. The dirt and filth of egotism (excessive reference to oneself) born of earlier sins is coated on this *jiva* (on the mind and spirit of an entity). That is why he is subject to pain and pleasure. If and

#### 434 *Sar Bachan, Prose, Part II*

when he comes face to face with the *Satguru* of the time, he will wash off that dirt from his mind and soul and will purify him (the *jiva*) with the water of his compassion and charity, taking him to the abode of perennial bliss and beatitude. The prerequisite, of course, is that he (the *jiva*) may stay put in his presence. But if he comes for a day and then disappears for a month, then what will the *Satguru* do? This (staying regularly with the *Satguru*) would be possible only for one who pines for spiritualism. One who feels no anguish in the absence of spiritualism, will not be able to do so.

232. The atheists who deny the existence of God are in error. The Absolute Lord is hidden (within you) even as fire is hidden in wood, but they (the atheists) could not perceive this so that they turned atheists. Had they sought the *Satguru* and picking up the necessary ways and means from him, had churned their mind and heart, in order to see the Reality, they would have acquired the acuity (acuteness of vision) to have the glimpses of the Supreme Lord and would have escaped the sin of ingratitude and thanklessness.

(a) Atheist: It is from *a* and *theos*, i.e. “no God”; one who believes that there is no God or that the assertion of His existence is meaningless is an atheist. “Atheism” is rejection of belief in God or gods. An “unbeliever” in a particular religion (say Islam) is called “infidel” or *kaafir*.

An atheist or “polytheist” is called a “heathen” or “pagan”. One who believes that man controls his own destiny and is not controlled by any supernatural power is called a “humanist”. An atheist or sceptic who considers the existence of God to be unknowable is called “agnostic”. An atheist or sceptic who

rejects religion as being contrary to reason is a “rationalist”. An atheist who condemns religion as the opium of the masses is a “Marxist”. A person without belief is a “nullifidian” or an atheist properly so-called.

233. Just as any tree which has grown up close to the sandalwood tree of the mountain Malaya in southern India (Malayagiri) is made fragrant by the sandalwood tree like itself, likewise, the *jivas* who enter the company of the *sadhs*, they also having escaped the manifold heat of the world, become transmuted into a *sadh* (i.e. they become *sadh*-like). The lucky are those to whom the company of the *sadh* is available. It is only these persons whose human form has become fruitful.

Sar Bachan, Prose, Part II 435

Those to whom the company of the *sadhs* is not available, nor do they have a (keen) desire for it, are like beasts. What if they have found the human form, they, nevertheless have not been able to reap the fruits of that (human form which has made no difference to their actual life). It is like the case of the niggard (stingy person) who makes tons of money, but he neither enjoys it nor expends it. Then of what avail is it to him to be wealthy and affluent?

At the end, nobody knows in whose hands that wealth will fall and what will happen to it. And if its longing persists in his heart and soul, he might even assume the form of a serpent, and it cannot be that he ceases to long for it. Then see for yourself as to what a degraded level (literally “species” or “*yoni*”) he has descended and eventually fell into the vicious circle of *chaurasi* (transmigration).

Likewise, those who have gained access to human form but they have not used it to good purpose of rendering service to and cultivating love for the saints, they will eventually suffer the afflictions of *chaurasi*.

(a) Shankaracharya in his celebrated treatise *Crest-Jewel of Wisdom*, in *shlokas* 361-62 says:

“The man devoted to *Satt* (the Real) becomes *Satt* through exclusive devotion to that One. (As) the insect thinking constantly of the humble bee becomes itself the bee.”

: 361

“The insect abandoning attachment to all other action, meditating on that humble-bee, attains the state of the humble-bee. Similarly, the yogi meditating on the *Paramatma* (Logos) becomes it through devotion to that One.”

: 362

It is usually believed in India that a cockroach shut with a humble-bee, becomes after a time changed into the latter. The phenomenon in question is unknown to modern entomologists. The statement, however, in the text is but an illustration and not an argument; and it is quite independent of the genuineness of the phenomenon.

234. The karma (action), *upasana* (internal worship or meditation) and *jnan* (knowledge) of the Vedic faith extends only up to the level of karma as prescribed by the saints, for the karma, according to saints, does not reach a definitive stage till the doer (one who acts) reaches *Trikuti* (Sphere of Three Prominences: Meru, Sumeru and

436 Sar Bachan, Prose, Part II

Kailash); *upasana* continues till one reaches the *Satt Lok*, and *jnan* (absolute or transcendental knowledge) is attained only in *Anami* region. But the saints never parade themselves as *jnanis* (knowledgeable); they are content with their being only devotees (*bhaktas*).

And those that style themselves as *jnanis* (men of knowledge), are in fact glib talkers (*vachaks*) for when questioned as to how they have acquired knowledge, they cannot give a satisfactory reply. For without performing (spiritual) karma and *upasana* (meditation), attainment of knowledge is not possible. These

fellows are not aware of the secret of this, for they have not done it (i.e. they have neither performed spiritual karmas nor practised meditation). They have only picked up certain dicta of jnan from the books (scriptures). As it is, they are fake *jnanis* and those who follow their instructions damage their cause.

(a) For Veda *Mat* and *Sant Mat*, see Part I, paras 49, 53, 55, 58, 59, 60, 62, 65-68, supra; and Part II, paras 64, 102, 119, 146, 149, 159, 170, 175, 177, 180, 181, 186, 221, supra, and paras 248, 260, 263, infra.

(b) *Trikuti*: The Sphere of Three Prominences: Meru, Sumeru and Kailash. Traditionally, Meru is the golden mountain, invisibly situated at the centre of the earth on which is situated *Svarg*, the heaven of Indra, containing the cities of the gods. It was rendered golden by the boon of Surya (Sun-god). Sumeru is “beautiful Meru”, the best peak of Meru. Kailash is the celestial abode of Rudra or Shiva and is on the summit of Mount Meru.

According to Radhasoami faith, the three currents issuing forth from the *Purush* (*Kaal Purush*), *Prakriti* (*Adya*) and the *Akshar Purush* are called as *Triveni*. The point at which these three currents first converged is known as *Trikuti*, the place of Three Prominences. These Three Prominences are known as Meru, Sumeru and Kailash.

Meru represents Brahma the Procreator, Sumeru represents Vishnu the Sustainer, and Kailash represents Shiva the Destroyer. Thus *Trikuti* is the symbol of the three basic, fundamental processes of creation – procreation, sustenance and destruction. It is located in the middle of the two eyebrows called as *bhrikuti*.

235. In every situation whatsoever, the importance of the *Satguru* of the time is paramount. In the first stage, by cultivating true love

*Sar Bachan, Prose, Part II 437*

(devotion) for his holy feet, the gross matter (body) would be cleansed and purified. Only then, the *jiva* concerned would become qualified to listen to the Name (unstruck melody or Word). Thereafter the subtle form of the Name, the subtle form of the *Satguru* and his own subtle form (the subtle form of the practitioner) would look as rolled into one. But this position can be attained only by cultivating perfect love of the *Satguru*.

(a) Rolling of the three forms into one, as stated above, will be possible only if the practitioner, by shedding his coarseness and grossness (body and mind), raises himself to the level of the spirit or *surat* which basically is Sound or *shabd*. This done, his spirit would be absorbed into inner Sound which, again, is the essential form of the *Satguru*. The fulcrum of this rolling, therefore, is the honest, pure practice of *Surat-Shabd-Yoga* as prescribed by the Radhasoami Faith. This is the pivot about which the spiritual lever turns.

236. Those who have gained access to human form (*nar dehi*) and yet they do not search for the *Satguru* are set upon *chaurasi* and then, of course, they will not find the human form again. For this reason, the opportunity for them is here and now, for accomplishing their (spiritual) mission (of attaining emancipation). If this opportunity is let slip out of hand, then the opportunity will never come again.

(a) Opportunity: *Mauqa*, a favourable, appropriate or advantageous combination of circumstances. These circumstances are:

- (i) gaining access to human form;
- (ii) earnest quest for salvation;
- (iii) manifestation of perfect *Satguru* and gaining access to him;

- (iv) love and devotion for his feet;
- (v) readiness to practise *Surat-Shabd-Yoga*;
- (vi) developing aversion to the sensual objects of pleasure;
- (vii) losing interest in this transitory *samsara*, which means
  - attachment to the products of body and mind, family and kinsfolk;
  - material wealth; and
  - concern for name and fame.

#### 438 *Sar Bachan, Prose, Part II*

237. The external service (*seva*) and exertion (*tehel*) can usually be rendered by most *jivas*. By this (yardstick) the fake and the genuine cannot be discerned. The distinguishing mark of the true and genuine (seeker) is that if he is instructed into the mystery of *shabd* (Word, unstruck melody) and his spirit becomes engrossed in it, then his love (for *Satguru* and Radhasoami *Dayal*) should be deemed to be true and genuine.

(a) The true spiritualist is he who has developed faith in the Name “Radhasoami”. And this is possible only in those cases in whom the *surat*, in some measure, has wriggled out of the clutches of mind and body (*Kaal* and *Maya*). It is only the *surat* that can respond to the vibration of this Sound, for *surat* is Sound per se. One who is driven solely by the dictates of mind and body, cannot understand the mystique of Radhasoami Faith and the Name and cannot respond to the call of Word.

238. The *Satguru* of the time should not be requested to award access to any particular (spiritual) sphere or even the *Satt Lok*. Time and again, he (the seeker) should solicit him for keeping him fastened to his feet. There is no place loftier or bigger than this.

(a) In *Sant Mat*, the feet of the *Satguru* are held in the highest esteem. This is because, the spirit-current that emanates from the highest spiritual region reaches the feet of the perfect saint straightaway, without any let or hindrance. If, therefore, any seeker sits at the *Satguru*’s feet or presses them, or washes them with water and then he sips that water (*charanamrit*: literally, “ambrosia of the feet”) that will spiritually invigorate and galvanise him as nothing else would. No spiritual stimulant can be stronger than this.

(b) The feet of the *Satguru* are, esoterically speaking, located at the sixth ganglion which is the starting point of the *Surat-Shabd-Yoga* ascent.

239. Those *jivas* who themselves enjoy the worldly objects of pleasure ultimately become qualified to go into (the vicious circle of) *chaurasi*. And those *jivas* who first present them to the *Sant Satguru* and *sadh* to be utilised and consumed by them, they become entitled to step into the eternal abode. This is because the saints find no attraction (*asakti*) in, and no craving, for these objects of pleasure, nor indeed in their own body (organs and senses). They have descended into the corporeal body only for the sake of redeeming the *jivas*.

*Sar Bachan, Prose, Part II* 439

Every day, they perambulate about their eternal abode (whence they descended). The *jivas*, however, are drawn (attracted, *asakti*) towards their corporeal organs and objects of their pleasure. But from amongst them, those that expend their body, mind and wealth (i.e. all their resources) in the service of, and attendance on, the *Satguru*, they will escape the *chaurasi*. And those that are wasting away their lifespan in eating and drinking and merriment and mirth, comforts and sumptuous living, will go into *chaurasi*.

(a) *Asakti*: This word is not *ashakti* but *asakti*. Derived from Sanskrit *a*, “not”, and *sakti*, “can”, i.e.



“that which cannot be done”; deficiency which creates want or desire or craving. The reasoning is that man wants what he doesn’t have or what he lacks; in that which already has, he has no interest for, familiarity breeds contempt.

According to *Sant Mat*, there are three inherent *asaktis* (deficiencies) in human nature:

- dirt (*mala*) caused by lust, anger, greed, attachment, *ahamkar*, envy, hatred, fault-finding and doubt;
- distraction (*vikshep*) caused by longings, yearnings and cravings (*vasna*, *trishna* and *ichcha*); and
- obstruction (*avarana* or veil) caused by ignorance, ego, avarice, *kama* or desire (nymphomania and satyriasis) and book-learning or obsession and mania for scriptures and *Karmakanda* or sharia.

The answer to the problem of dirt is service to the guru, acts of charity, asceticism, and acting in a disinterested manner so that the heart may be purified. Since the seat of desire and ignorance is *antehkaran* (*mana*, *chitta*, *buddhi* and *ahamkar*) the most effective method of cleaning the heart and mind is to recite the name *RA+DHA+SOA+MI* with *RA* reciting at the navel centre (seat of *chitta*), *DHA* at solar plexus (seat of *ahamkar*), *SOA* at the throat centre (seat of *manas*), and *MI* at *Sahasdal Kanwal* (Thousand-Petalled Lotus) beyond the sixth ganglion which is the seat of *buddhi* or intellect.

The answer to the problem of distraction (*vikshep*) is meditation on the form of the perfect master that would fasten the gaze on the Supreme Reality and eliminate distraction. The solution to the problem of removal of obstruction (*avarana* or veil) is regular attendance of *satsang* and keeping company of *sadhs*, reflection on the discourses of the perfect master and other saints and thoughtfully singing the mystic hymns of saints and *sadhs*.

(b) See also para 78, supra.

#### 440 *Sar Bachan, Prose, Part II*

**240.** Unless and until, the (partial) essence (i.e. the *jiva surat*) merges into the (Whole) essence, the (spiritual) task shall not be fully accomplished (i.e. real liberation will not be attained). Of the five gross elements (ether, air, fire, water and earth) that are there, the cause is *surat* (i.e. they are created by *surat*). And the cause (creator) of the *surat* is *shabd* (Sound). Nothing will be gained by involving oneself in debate, discussion, disputation and quarrel (*jhagda* or *prapancha* created by debate about the five elements).

The (spiritual) mission (salvation) will be accomplished only when the first principle of *surat* (i.e. *surat tattva*) is merged into the first principle of *shabd* (*shabd tattva* or *Adi Shabd*). But this feat cannot be performed without the grace and charity of the perfect *Satguru*. For this reason, the first and foremost step is to undertake the search for the *Satguru* and to cultivate love for him.

(a) *Tattva*: From Sanskrit *tat*, “that”, “first principle”, “essence”, “*atma* or soul or *surat*”. According to Vedanta, *tattva jnan* is essential for liberation. There are fifteen stages in the acquisition of this knowledge (*tattva jnan*): *yama*, *niyam*, *tyaag*, *maun*, *desh*, *kaal*, *asana*, *mulabandha*, *dehasamya*, *driksthiti*, *pranayama*, *pratyahara*, *dharana*, *atmadhyana* and *samadhi*. Of these, eight are from the “Eightfold Path of Yoga” (*Ashtang Yoga*) of Patanjali. These fifteen stages are mentioned in verses 102-03 of Shankaracharya’s *Aprokshanubhuti*. But Shankaracharya has redefined all these terms leaving Patanjali’s terminology far behind and injecting in those terms “new mystic content” relating to Brahman.

*Yama*, according to Shankaracharya, is the natural restraint over all the senses arising from the

conviction of everything being Brahman.

*Niyam* is the union with the homogenous – constant and inseparable consciousness of unity with Brahman and separation from the heterogeneous – consciousness of *atma* being separate from Brahman.

*Tyaag* is not the abandonment of one's duties and karmas in life; on the contrary, it means the abandonment of the illusion caused by form and name, and realisation of the spirit.

*Maun* is not the ordinary practice of restraining the tongue and yet remaining ever engrossed in worldly thoughts. It is the state of *hairat* in which the mind turns back baffled from the indescribable bliss of the sight of Brahman. Words cannot describe this state of *hairat*; the devotee is struck dumb for this is a state of all absorbing love which, to be perfect, must be selfless. Likewise, the material universe is also beyond the reach of

Sar Bachan, Prose, Part II 441

words or speech. But here the devotee observes *maun* in thanksgiving to the Lord who has saved him from this turbulent *samsara* which is beyond the reach of speech. This real *maun* is a state of *sahaj stithi* (the native state) and not the childish practice of keeping silent for a few hours or days.

*Desh* is that solitary “place” wherein the universe does not exist in the beginning, middle or end and which is not space or *sthaan* found anywhere in this *samsara*.

*Kaal* is not the time observed in performing *pranayama* but it points to the real, uninterrupted and unique fountain of joy and bliss.

*Asana* is not the spiritually meaningless practice of sitting in a rigid posture as *padmasana*, *mayurasana* or lying flat as in *shav asana* etc. but it is that posture in which one can easily and uninterruptedly meditate upon Brahman in ease, and happily. That which is the eternal and well known container of the universe of Being, and that in which the *siddhas* are ever sitting at ease is the real *siddhasan*.

*Mulabandha* is not what the *hatyogis* have made of it, but it is that which is the origin of all Being and that on which depends the original obstruction (ignorance or *avidya*, *avarana*) of the *manas* (mind). That is the only *mulabandha* which a genuine yogi must practise.

*Dehasamyama* does not mean the forcible straightening of the limbs like that of the dead trunk of a tree, but it is that by which the physical body (which is naturally crooked and distorted) becomes straight by being immersed in Brahman.

*Drikstithi* is not the meaningless practice of fixing the eyes on the tip of one's nose but it means the opening of the third eye through which the devotee can see and experience *tattva* jnan and perceive the transitional nature of the *samsara*. The fixing of the internal eye on that in which the triad of the seer (*drishta*), sight (*drishya*) and the seen (*drishyanama*) become one is the real concentration – the genuine *drikstithi*.

*Pranayama* is not the mindless practice of *rechak*, *purak* and *kumbhak*. The real *pranayama* is to use one's breath for constant and permanent obstruction of all the senses through the process of viewing all the objects such as the mind and its creations, its *sankalp* and *vikalp* as in and of Brahman.

The real *rechak* does not mean the senseless blowing out of the breath retained in the lungs; it means the negation of the entire phenomenal illusion by resolving everything into Brahman. The real *purak* is not drawing in of the breath but that growth of the conviction “Brahman *asmi*” (“I am

Brahman”). *Kumbhak* does not mean the retention of the breath in the lungs

#### 442 Sar Bachan, Prose, Part II

for some time, but it means immovable concentration on the aforesaid conviction. While the fools and the ignorant keep on torturing their nose for nothing, the enlightened yogis follow the aforesaid course of *pranayama*.

While the *hatyogi* insists that the mind will be effectively controlled by shutting up all the avenues of its communication with the external world, viz. breath etc. (something which appears to be outrageous), the *rajyogi* reasons that the shortness or the length of the breath is merely an indication of the state of mind, and that therefore instead of the fruitless and unnatural stifling of this breath, one would much better curb the cause of all this breath and everything – the giant, the ghoul, the mind.

*Pratyahara* really means the absorption of the mind in the ever enlightened Brahman by resolving all objects into *atma*.

*Dharana* means the steadiness of the mind and its total absorption into Brahman.

*Atmadhyana* is the state of independent existence consequent upon the full sense of being, arising from the conviction *Brahmeva asmiti* (“I am Brahman”).

*Samadhi* is the negation of all mental action, as a result of the mind being reduced to a state beyond all change, and by its complete merger into Brahman. This is conscious *samadhi*. In his *Aprokshanubhuti* (Verses 127-28) Shankaracharya refers to eight obstructions and impediments (*vighanas*) in the path of the yogi who practises *samadhi*. These are:

- being put off the point of concentration (*vikshep*);
- idleness (*alasya*);
- desire of illusive enjoyment (*rehasya bhog*);
- sleep (*lai* or *tundra* – state between sleep and wakefulness);
- paralysis of intellect (*shuniyata*);
- being drawn off by temporary objects of universe (*akarshan*);
- egotistical immersion in transitory joy (*rasaswada*); and
- dullness and torpidity of mind (*chittam chalam*).

Shankara’s disciple, Sadanand, in his *Vedanta Sar* summarises these eight impediments into four enemies – *vikshep*, *kasaya*, *rasaswada* and *lai* and says:

“When a yogi is delivered from these four enemies he resembles the unruffled flame of the lamp and his mind becomes invariably fixed in meditation. Those who have attained to this state of perfection are true yogis and those who merely talk glibly about Brahman have only ‘the gift of the gab’ (*shabd vadinah*, *vachak jnani* or chatterbox) and are the comrades of hypocrisy and ignorance.”

Sar Bachan, Prose, Part II 443

According to Radhasoami Faith, these obstructions are caused by acting in anger, out of lust, greed, ego and delusion. Of these the most fertile sources of impediments are lust, anger and loose talk, eating indiscriminately and fastening one’s gaze on fascinating objects.

These activities give rise to *lai* and *tundra* (drowsiness, a state between sleep and wakefulness), *vikshep* (getting off the point of concentration), *kasaya* (rising of queer thoughts born of faint impressions of karmas of last births) and *rasaswada* (tasting the pleasure of lower levels of consciousness during the spiritual practices of recitation, meditation and contemplation).

The way out of these impediments is to be upright in one's conduct, observing discipline or restraint on natural urges of lust, anger, greed, delusion and egotism, avoiding bad company and keeping good company, study of saints' discourses and resolution of all doubts by having discussion of subtle spiritual points with advanced *satsangis* or with reference to saints' discourses.

According to *Sant Mat* all the fifteen stages of acquisition of true knowledge or *tattva jnan* are rolled into just four concepts – *Sant Satguru*, *Satt Shabd*, *Satsang* and *Satt Anurag*.

The **Sant Satguru** is he who has either descended directly from the highest grand division – the *Dayal Desh* – or reached that quarter by practice of *Surat-Shabd-Yoga* under the immediate guidance of the former. A *sadh guru* is he who has descended from the top of *Brahmand* or reached it by the guidance of *Surat-Shabd-Yoga* under the direct supervision of the *Sant Satguru* and is proceeding towards the highest division. A *satsangi* is he who having full belief and confidence in the *Sant Satguru* is practising *Surat-Shabd-Yoga* under his immediate directions and having traversed some distance, is pushing upwards.

**Satt Shabd** is the holy and true name, the Sound proceeding from the original source. It undergoes some changes, or in other words, is enveloped in a sort of covering at every step in its descent in material regions. By step is meant each subdivision or sphere.

**Satsang** is attendance on the *Satguru*, hearing his discourses, reading and studying his works, and performing acts of faith and charity inspired by love for and a desire to approach the Supreme Being. This is external *satsang*. Internal *satsang* is the application of mind and spirit to the Sound current at the time of practice and an effort to raise them to higher spheres.

**Satt Anurag** means a strong, fervent desire and perseverance to approach the Absolute Lord. This desire should outweigh all worldly desires.

#### 444 *Sar Bachan, Prose, Part II*

241. The sparrow hawk (*papiha*) keeps on wandering about forest to forest in its quest for a drop of the *svati* rain, and does not accept any other drop (of water), because any other drop of water will not be able to quench its thirst (craving). The Absolute Lord feeling his throes and throbbing makes the *svati* nimbus rain the *svati* drops and extinguishes his thirst. Similarly, those whose search for the *Satguru* and the Name is genuine so that they are constantly looking for them, they will gain access to the *Satguru* as well as the Name. Not everyone can step on this (perilous) path.

(a) It is said that when the star *svati* (*nakshatra*) is in the ascendant, the pearl oyster leaves its bed at the bottom of the sea and comes up to the surface to catch the drop of rain. It then floats about on the surface of the sea with its mouth agape, till it succeeds in catching a drop of the marvellous *svati* rain. Then it dives down to its bed at the bottom of the sea and rests till it has fashioned a beautiful pearl out of the precious raindrop.

Similarly, does the true and earnest seeker travel from place to place in search of Word or Name from the perfect living *Satguru* that will open to him the gate to eternal bliss. And if, in his diligent quest, he does meet such a preceptor and seeks his grace that breaks all fetters, he at once takes his shelter until he gains eternal peace. Not everyone can therefore obtain guru's grace, for the path is perilous and all-consuming.

(b) *Papiha*: It is also called as *chatrik* and *chatriki*, pied-crested cuckoo (*cuculus melanoleucos*). See commentary under para 106, supra.

242. The seeker says: "It is my ardent wish to grind my mind like the leaves of myrtle (*mehndi*) and to apply

it (i.e. the lotion of myrtle) to the feet of the *Satguru*. But the *Satguru* does not yet accept my (solicitations). Be that as it may, I have crushed my mind like the myrtle leaves, keeping the lotion ready for application to the feet of the *Satguru*. He may apply it whenever he is so pleased.”

Now, it is the sacred obligation of the seeker to have laboured so hard to pulverise his (stone-like) mind and if even then the *Satguru* does not accept (the lotion), he does not give up humility (and hope of acceptance) and lives on his pleasure (*mauj*). Evidently, this state is unlike the position of one who renders a bit of service and if it does not meet the approval (of the *Satguru*), loses faith and reverence. This indeed is not service. This in fact is to turn the *Satguru* into a servant.

*Sar Bachan, Prose, Part II 445*

When such is the state of affairs, how can the mind be pulverised (crushed). But if by good luck the compassionate *Satguru* comes on (i.e. becomes available), by his grace and charity he will effect the necessary corrections in the disciple.

(a) For humility, also refer to paras 37, 90, 111, 117 and 211 of Part II, *supra*.

(b) Cf. *Maulana Rum's Masnawi*, op.cit., Volume VI, Verses 243-50, pp. 21-22, and Verses 1596-1602, p. 144.

**243.** When the giver (bestower, or *daata*) gives away anything, he draws out his hand. Similarly, when the Absolute Lord shows mercy, he makes the rains fall. But the benefit of this accrues to the *samsara* (not to the spiritualists). When, however, He shows mercy to the spiritualists, then He makes the rains of love fall. Anyone who has all the virtues but lacks love, lives an empty life (without substance, purpose or value, a life devoid of happiness, a destitute to all intents and purposes).

And the one who has no virtues but who has love (*prem*), he alone will gain admittance into the court (of the Absolute Lord). As it is, love is of capital importance. And this love cannot be attained without devotion and dedication to the *Satguru* (for *prem* or love is indeed, *Satguru's* gift to his disciple).

(a) Cf. *Maulana Rum's Masnawi*, op.cit., Volume VI, Verses 1596-1602, p. 144.

(b) See also para 51 of Part II, *supra*.

**244.** When the saints call the Eternal Abode as infinite (having no end, or limits, or boundaries in time, space, extent or magnitude, all-embracing, absolute or total, immeasurably great or numerous), it does not mean that they have not found or discovered its end or extent or dimensions. It means that the bliss and beatitude of that (region) is boundless and endless (i.e. it is eternal and perennial), and that the saints abide in that place as fish abide in water.

Now, if one were to suggest that the fish has not measured the depth of the water and has not found its end, this observation will be an error. As for those who inside the water become like water

**446** *Sar Bachan, Prose, Part II*

(and lose their individuality) they are not praiseworthy at all. Great are those who, inside the water, live like the fish, deriving full pleasure and delight, bliss and beatitude out of it.

(a) Here Soamiji Maharaj sheds light on the nature of the liberated soul. The liberated soul does not become identical with Radhasoami *Dayal* but only similar to Him. It realises itself as the body of Radhasoami *Dayal* and ever dwells in direct communion with Him, as fish in water, enjoying like Him, infinite consciousness and infinite bliss. But it retains its identity and individuality, for otherwise enjoyment of bliss in communion with Radhasoami *Dayal* is not possible.

Egoity and not individuality is the cause of bondage. Though the liberated soul in essence

becomes similar to Radhasoami *Dayal*, it differs from Him in two important respects:

- it is atomic and finite, while He is infinite; and
- it does not share with Him His immanent controlling power and his transcendent power of being the creator of this universe.

Liberation, thus, is absolute cessation of all pain. Liberation is the cessation of all life as governed by body (Maya) and mind (Brahman). It knows everything, does nothing, feels only bliss, retaining its individuality and particularity as the fish lives in water.

(b) See comments under para 181, *supra*.

(c) Cf. *Maulana Rum's Masnawi*, op.cit., Volume VI, Verses 4971-75, p. 431.

**245.** By *Kaal's* swallowing up (or tormenting) the *jiva*, he (the *jiva*) cannot attain *moksh* (emancipation). This is because the *surat* (quintessence of soul) is the eternal energy (*chaitanya*), and *Kaal* cannot eat it up. He only destroys the body – in some cases through water, in other cases through fire, and in some other cases through earth.

There is no meeting point between *Kaal* and *jiva*, for since they both descended from *Satt Lok* (the purely spiritual region), covers after covers, have been laid on them. *Kaal* cannot revert (to his former position). But the *jiva* can even go back to *Satt Lok*, if he comes across the *Satguru* and his covers are removed by dint of his grace and the service rendered to him.

*Sar Bachan, Prose, Part II 447*

Without the removal of his covers, the *jiva* cannot return to his original perennial abode. And the covers cannot be removed without the aid of Sound (*shabd* or *Surat-Shabd-Yoga*), service to the *Satguru* and love and devotion to him.

(a) Covers or *Khol*: These are (i) the gross body; (ii) the subtle body; and (iii) the causal body (*sthool*, *suksham* and *kaaran*). There are five *koshas*. The lowest level is that of matter (*annamayee kosh*). The inorganic matter must, however, become organic. Hence the *pranamayee kosh* (biological plane). But then it must evolve consciousness. Hence the *manomayee kosh* (psychological plane). But then, consciousness must become self-conscious or rational. Hence the *vijnanmayee kosh* (metaphysical plane), so that arts, sciences, philosophy and religion grow. But, then, it must aspire to merge into the Absolute in order to have bliss. Hence the non-dual bliss or *anandmayee kosh* (mystic plane).

Thus, the five *koshas* represent the material, the biological, the psychological, the metaphysical and the mystic planes. This is the real theory of evolution as unfolded in the Taittiriya Upanishad. The lowest level is that of matter (*annamayee*). Matter is unconscious and dead and cannot account for life. It is purely on the physical plane. Brahman cannot rest content with matter. The purpose of matter is fulfilled only when life is evolved; the highest state of matter is therefore life. Though matter cannot account for life, yet there can be no life without matter.

The inorganic matter must be transformed into organic life. Hence the second state of evolution is life (*pranamayee*). Now we are on the biological plane. The vegetable life (*osadhaya*) emerges first. But the vegetable life must lead to the animal life. The vegetable products must be transformed into living animal cells. Life pervades the universe and binds man with the rest of Creation.

But the destiny of life is fulfilled only when consciousness is evolved. Hence the third state of evolution is mind or perceptual consciousness (*manomayee*). Here, we are on the mental or psychological plane. This state is shared by lower animals with men. Mind or consciousness remains in

the lower animal life at the level of instinct and reflex action. Human beings have also got instincts and reflex actions and these play an important part in determining the human life. But brute instinct is mute and rebels against itself. It wants to express itself. It is on the level of infra-relational undifferentiated feeling.

The subject-object duality is absent here because it has not yet been evolved. The end of this instinctive consciousness can be fulfilled only

#### 448 Sar Bachan, Prose, Part II

when a higher principle has been evolved where consciousness becomes self-conscious or rational. Hence the fourth state of evolution is self-conscious reason (*vijnanamayee*). Here, we are on the metaphysical plane. This state is the sole monopoly of human beings. Reason becomes self-conscious only at this state and this fact distinguishes human beings from lower animals. Arts, sciences, aesthetics, morals, poetry, philosophy, religion – all become possible only at this stage. The empirical trinity of knower, knowledge and known has been evolved.

But even this cannot suffice. There is a higher experience of which we get a negative glimpse in the empirical life and which cannot be accounted for by mere intellect. The relational and analytical, the discursive and dichotomous intellect points to something higher as its end in which it wants to merge itself. The subject-object duality wants to transcend itself; not that it wants to fall back on the instinctive undifferentiated feeling which it has left far behind, but it wants to fulfil its destiny by merging itself in the Absolute, the Abode of Bliss, where there is no trace of duality and plurality. The fifth, and the highest state of evolution, therefore, is the non-dual bliss (*anandmayee*). Here we are on the mystic plane.

Of these, the inorganic stage (the *annamayee kosh*) represents the gross body; the biological plane (*pranamayee kosh*) stands for the subtle body, and the psychological plane (*manomayee kosh*) symbolises the causal body. This last includes also the *vijnanamayee kosh* and the *anandmayee kosh*. These correspond to the three states of the *jiva*:

- wakefulness or *jagrat*;
- dream or *svapn*; and
- deep slumber and *sushupati*.

The next stage is *turiya* (after the third) that is attained in the *Sahasdal Kanwal* and thereafter is the *turiya teet (Trikuti)* and *Sunn*. After crossing the *Mahasunn*, one reaches the *Satt Desh*. It is only after attaining to the *Satt Desh* that all the covers on the *jiva* are removed and it becomes entitled to real liberation – *moksh* – which means the extinction of “I-ness”.

(b) Cf. *Maulana Rum's Masnawi*, op.cit., Volume VI, Verses 4971-75, p. 431.

246. So long as the *jiva* does not transcend *Alakh* (that which is invisible or spaceless), and *Palak* (inaccessible or timeless), he cannot attain to liberation. *Alakh* (Invisible), in a different sense, is also the appellation of *Kaal*, for *Kaal* goes on making a morsel of the *jiva* and is invisible. If the *jiva* is a genuine yearner of liberation, he

Sar Bachan, Prose, Part II 449

will readily give up all other means and resort to the shelter (*sharan*) of the perfect *Satguru*. This is because the saints alone have perceived *Alakh* or the invisible (Spaceless) and they alone can take the *jiva* beyond *Palak* (Inaccessible or Timeless). The three *loks (Brahmand, Und and Pind)* and all the avatars (prophets) and gods that have been there have not transcended *Alakh* and its *Palak* (Space and Time, or the Invisible and the

Inaccessible). It is only the saints who have transcended (space and time).

For this reason, anyone who resorts to their shelter, will transcend the limits of *Kaal* (i.e. limits of space and time), and one who persists with the prop (*tek*) of those dead and gone by (traditions, old customs and past saints, sages, prophets and avatars) and does not repose trust and confidence in the perfect *Satguru* of the time, he will never find the mystique of the saints and will never be extricated from the snares of *Kaal*.

(a) *Alakh* and *Palak*: *Alakh* (Invisible) and *Palak* (Inaccessible) refer to time and space both of which are mere concepts, lacking reality. They are only *kalpana* (images). Space is a congeries of lines joined up together. And as lines are congeries of points which have no dimensions and are mere suppositions, all space is a mere supposition. Likewise, time is a collection of moments and a moment is ever moving (from *move*, to move). Like a point, it has no existence. It is imaginary. Both time and space are adjuncts of *Kaal*.

(b) Cf. *Maulana Rum's Masnawi*, op.cit., Volume I, Verses 3558-60, p. 331. Also see *Diwan-i-Hafiz*, op.cit., Lyric 180, Verses 1-7, p. 171.

247. It is said that by taking refuge (*sharan*) of the feet of *Hari* (that deity who takes away or steals all the ailments of *jiva*), the *jiva* would attain liberation. Now, just consider as to where the *jiva* would go in search of *Hari*, for he is said to be incorporeal and disembodied (*videh*) and formless (*aroop*). And when they enjoined upon the devotee to take shelter of his feet, then evidently he (*Hari*) must have feet and if he has feet, he must be corporeal and embodied. The question, therefore, is who is such (an embodied and corporeal) *Hari*?

The saints hold that by this injunction (i.e. take the shelter of *Hari's* feet) they mean to say: "Take the shelter of the *Satguru*, for

#### 450 *Sar Bachan, Prose, Part II*

*Hari* and the guru are one and the same. As it is, one should take recourse to the sanctuary of the *Satguru*. Only then, that Name which is called as the emancipator of the fallen, degraded and the depraved (*patit uddhaaran*) will be awarded. Its practice will be made possible by the company of *sadhs*. That is to say, giving up evil company when he attends the company of *sadhs*, only then practice of the recitation of that Name which is called as the emancipator of the depraved will be possible.

And let it be known that the company of mother, father, children, wife and the worldlings is reckoned with bad or evil company, for by their companionship neither it will be possible to take the refuge of the *Satguru* nor will the Name be obtained, nor will the company of the *sadh* be feasible. If, however, the perfect guru were to shower his grace and charity, then he will ensure the complete accomplishment of the *jiva's* spiritual task.

(a) *Hari*: Literally, "one who takes away or lifts or carries off"; the word is derived from *harna* which means "to take away". It is one of the names of Vishnu. In Arabic, *Hari* is called "*HOO*", the deity of *Sahasdal Kanwal*.

(b) *Kusang* and *Satsang*: Bad company and good company, respectively. The company of those persons or things or thoughts that make your *surat* flow downward and outward is bad company. The company of your close relations, kinsfolk, friends and the worldlings, the men in power and authority, the rich and affluent, the erudite and scholars, the fallen and depraved; association with objects of pleasure, riches and wealth, property and possessions; harbouring evil ideas or thoughts related to earning wealth, name and fame, power and position – all of them constitute bad company or *kusang*.

On the contrary, intimacy with saints and *sadhs*, sages and fakirs, dervishes and *sanyasis*; study of saints' discourses; thinking positive spiritual thoughts is *satsang*. *Maulana Rum* in his *Masnawi* (Volume I) says:

"The laughing pomegranate (the genuine, candid, perfect master) makes the garden (the gnostic congregation) laughing (spiritually gay and lively); companionship with the (spiritual) warriors



makes you one of the (spiritual) warriors.”

(Verse 870)

“Even a moment’s company of the saints is far more efficacious and productive than a hundred years of selfless and sincerest prayers and hard penances.”

(Verse 871)

“Companionship with the righteous will make you righteous; companionship with the villainous will make you villainous.”

(Verse 878)

*Sar Bachan, Prose, Part II 451*

Also see related Verses 872 to 877 and 866 to 869. The reader may refer to my translation of *Maulana Rum’s Masnawi*, op.cit., Volume I.

**248.** In reality, there is no contradiction between *Sant Mat* technique and the Vedic religion; however, the metaphysics (*siddhant* or spiritual target) of the saints is far higher than the Vedic metaphysics and target. That is to say the Vedas insist that one must perform karma (action) and *upasana* (spiritual meditation); the saints also stress that at first the service of the *Satguru* by body, mind and wealth and participation in his *satsang* (congregation) must be rendered and that this is karma; and then to engross the *surat* (spirit) unto the inner Name or with the mystery of the Word (*shabd*) revealed by the *Satguru*, which amounts to *upasana*.

In Vedas they have mentioned three forms of *jivas* and three of *Ishwar* (Brahman). That is to say, there are three forms of our mental ego: (i) *pragya* (latent consciousness in deep slumber, which is instrumental or causal form); (ii) *tejas* (consciousness or dream which is the subtle form); and (iii) *vishwa* (consciousness or the wakeful condition which is the gross form).

Corresponding to them, there are three forms of *Ishwar* (Brahman): (i) *Avyakrita* (unmanifested); (ii) *Hiranyagarbha* (gold-bed, i.e. manifested source); and (iii) *Virat* (manifested mass). [These three forms of Brahman are *Akshar Purush* or *Rarankar* (*Sunn*), Brahman or *Aumkara* (*Trikuti*) and *Niranjan* (*Sahasdal Kanwal*).] The contemporary scholars (like Herbert Spencer, Bentham, Schopenhauer, Nietzsche and others) do not accept the identity of *Ishwar* (God). They hold that God is a mere aggregate of *jivas* even as an army of 1,000 is called a platoon, and a class or assembly (*jamaat*) is a group (*galla*).

Likewise, they treat God (as a mere arithmetical sum of individual spirit-entities). When they (the units of army or assembly) become separated (from each other), then that (collective) name also vanishes. By this calculation, where does God stand when the *jivas*, of whom He is the aggregate, become separated? (In other words, God is reduced to nothing. He vanishes along with His name as well as form and nothing is left to worship or love.) And when God does not survive, then who is to be worshipped or meditated upon, for

**452** *Sar Bachan, Prose, Part II*

without the name, form, sport (*lila*) and abode (*dhaam*), *upasana* (contemplation) cannot be resorted to.

For this reason (by reason of employing dianoetic intellection and discursive reasoning, devoid of contemplation and meditation), these people fall into error and for the same reason, their knowledge is merely theoretical (*vachak*), for it is attained without doing any karma or *upasana* and with the help only of books and intellection.

And even if someone attains true knowledge through *upasana*, even that falls within the gamut of karma as defined by saints. The real abode of saints is far beyond and higher than that. And the karmas mentioned in the Vedas belong to the last *yuga*, and as such, they cannot be rendered by the *jivas* according to the prescribed method (*vidhi*), nor do they possess that effect (which they possessed earlier).

At present, it is only if the karmas are purified through the saints and *upasana* is rendered with the grace of the saints, that the (spiritual) task would be accomplished and (only then) one would attain the target of the

Vedas and go beyond. By any other technique, nothing can be accomplished during the present age.

(a) Nietzsche (1844-1900): German philosopher, following Schopenhauer, who insisted that man's mind is the ultimate reality. Schopenhauer dismissed even consciousness as "the mere surface of our mind, of which, as of the earth we do not know the inside but only the crust" (*The World as Will and Idea*, Volume II, p. 328).

Nietzsche contended that blind will is the only ultimate reality, that the world has no purpose, and that man's life is indeed a tragedy for it ends in sickness, sorrow and death. He argued that not only goodness but also truth is merely that which has survival value (G. Chatterton Hill, *The Philosophy of Nietzsche*, p. 158).

And so Nietzsche concludes that eternal truths postulated by the prophets and avatars, and the eternal laws of nature postulated by scientists, are merely subjective creations of the intellect, an intellect consciously or unconsciously motivated by the will to power and not by a yearning for absolute reality. He goes so far as to say that "love to God" also is a "barbarity for it is exercised at the expense of all others" (J.M. Kennedy, *Nietzsche: His Maxims of Life*, p. 70).

Sar Bachan, Prose, Part II 453

Soamiji Maharaj (1818-1878) rejects all these arguments as irrational, nihilistic, false and mere delusion. God exists for *ex nihilo, nihil fit* (out of nothing, nothing comes) and *gigni de nihilo nihilum, in nihilum nil posse reverti* (from nothing, nothing can come; into nothing, nothing can revert). The Radhasoami science assumes only this self-evident truth, viz. that nothing can come out of nothing (see *Discourses of Babuji Maharaj*, Hindi, op.cit., Volume II, 1980, Discourse 72).

Know the One, the Absolute and you will know all that is and is not, for ciphers placed after the number one become millions and billions, innumerable. The many have value only because of the One. First the One, and then the many. First the Absolute Lord and then the world and the creatures (*jagat* and *jivas*).

The Radhasoami science, in short, saves humanity from the onslaughts of irrationalism. It insists that if civilisation is to be saved, mankind must be inspired not only to action but to heroic action. And the most heroic action is spiritual awakening, and the immortal hero (*Rustam-i-Dauran*) is the *Sant Satguru*, who alone can convince men that the work to which they are devoting themselves is a serious, formidable and sublime work.

It is only on this condition that they will be able to bear the innumerable sacrifices imposed on them by spiritual endeavour which can procure them neither mundane honours, material profits, nor even immediate intellectual satisfaction. True heroes seek out the hazardous in their enterprises. And heroism consists not in thinking (*vichaar*) or talking (*kathni*) but in action (*karni*) and living (*rehni*).

As mere logic or reason gets us nowhere, persons devoted only to thinking and theorising are to be despised; it is the spiritual heroes who alone count in the universal historical processes. That is yet another reason which makes the Radhasoami Faith as the future religion of mankind.

(b) Herbert Spencer (1820-1903): He was an English positivist philosopher who advocated the evolutionary theory and applied it to the study of society, favouring laissez faire doctrines. In his theory of knowledge he favoured agnosticism, arguing that science, religion and positivist philosophy prove the fact that the primary cause underlying all phenomena under examination is beyond man's grasp and is unknowable. His mechanistic evolutionism was severely criticised by almost all religious philosophers and theologians.

(c) Schopenhauer, Arthur (1788-1860): German philosopher, advocate of irrationalism and libertarianism. Schopenhauer assumed that the essence

454 *Sar Bachan, Prose, Part II*

of the world is only revealed via intuitive knowledge as will, at various levels of its objectification.

Being a pessimist, Schopenhauer believed that suffering was inherent in life; the only path to salvation was through the destruction of the will to live, a complete absence of desires and asceticism. Man is alone and left to his own devices, despite the fact that he creates for himself a world of demons, gods and saints, a world of religion and superstitions.

In his interpretation of human suffering and the ways of overcoming it, he comes close to the Buddhist conception of nirvana, contrasting the ideas of Brahmanism and Buddhism on the one hand, and Islam and Christianity and, in particular, of Judaism, on the other. His main work, *Die Welt als Wille und Vorstellung (The World as Will and Idea)*, appeared in 1819. The Revealer of the Radhasoami faith rejects most of his conclusions.

(d) Bentham, Jeremy (1748-1860): English philosopher and an advocate of individualism and founder of utilitarianism which is the ethical doctrine that actions are right in proportion to their usefulness, or as they tend to promote happiness; the doctrine that the end and criterion of public action is “the greatest happiness of the greatest number”.

John Stuart Mill coined the word “Utilitarianism” but it was Bentham who employed the term “Utility” to signify the doctrine which makes “the happiness of man” the one and only measure of right and wrong. But the Radhasoami Faith holds that real pleasure is found only in the Eternal Abode of Radhasoami *Dayal* to be attained through *Surat-Shabd-Yoga*.

(e) Is God an aggregate of individual *jivas*? Some individualist thinkers of 18-19<sup>th</sup> century Europe, such as Bentham and Spencer, held that society is a mere aggregate of individuals, that the individual is the fulcrum of society and state, that the latter have no personality of their own apart from the personality of the individuals comprising them, that every individual is and should be free to act according to his own freewill, that society’s function is merely to ensure the good of the individual as conceived by him, and that if individuals become dispersed society will also cease to exist.

Thinkers like Nietzsche and Schopenhauer applied this argument to God and held that like society God also has no existence of his own, that God comprises of the individual souls of *jivas*, that if these individual souls become separated from each other, God, who is an aggregate of these souls, would also cease to exist and that therefore it is not worthwhile to worship him and to contemplate or meditate on him.

*Sar Bachan, Prose, Part II* 455

Soamiji Maharaj rejected these arguments and the assumptions underlying them as illogical, irrational, unscientific and wrong. Society is eternal and it was not created by man. It came into existence together with man or even prior to him for man could not have been born except in society.

State and society came into existence for the sake of life; they have continued for the sake of good life. God is likewise eternal and is the uncaused cause. He is not an aggregate of individual *jivas*; he is the creator of man, the creator of all that exists. Secondly, nobody knows how many *jivas* are there in the universe and nobody can imagine that they can ever disperse all of them.

Again, their dispersal, even if and when it comes, would not annihilate the creator because other men and women would continue to be born. The species and their forms are eternal and nobody knows

how many of them are there. The soul continues to transmigrate from one body to another, for otherwise the law of karma, which is absolute, cannot be explained. Divinity is like a running stream; it continues to flow perpetually. The Creator is not only eternal but is also everlasting, while man and everything else is perishable.

In fact, with the dispersal of troops even a platoon does not cease to exist because other troops would soon join it. Likewise, the heap of grains will not disintegrate if all the grains comprising the heap disperse, because grains would continue to be cultivated and produced and they will continue to fill the granary. Similarly, no class or assembly or group vanishes for good with the dispersal of individuals comprising them because other individuals continue to join them.

The fact is that God is a verity and is undeniable. It has been said that even if there is no God, man will have to invent one, for without that One, man will not be able to live or function. There is no chance or accident in human affairs because every thing that happens follows a set pattern which man may or may not comprehend. If he does not, he calls it an accident.

For all these reasons, Soamiji Maharaj has rejected the arguments advanced by the contemporary thinkers mentioned above.

**249.** None save His devotee can gain admittance in the court of the Supreme Lord (*malik*). None of the *rishis*, *munis*, *yogis* (anchorites who live in seclusion), *jnanis*, *sanyasis* and *param hamsas* who have lived here and were perfect adherents of their respective creeds could gain admittance in the court of the Absolute Lord (Radhasoami *Dayal*), for they were hubristic and haughty as well as without guru. They could not gain access to the *Sant Satguru*.

#### 456 *Sar Bachan, Prose, Part II*

Today, if those who, having merely studied their works or books, regard themselves as perfect (spiritualists) but who have not performed even one-quarter of the spiritual practices which they had performed, and in addition, they malign, slander and condemn the *Sant Satguru* – how can they gain admittance in that court?

Now, all and sundry must accept it with absolute certainty that those who are dedicated to the *Satguru* are indeed devoted to the Absolute Lord for there is no difference at all between the perfect *Sant Satguru* of the time and the Absolute Lord. Both of them are one and the same, of a piece with each other.

(a) *Rishis*: A Sanskrit term meaning “sages” or “seers”. They were the composers of Vedic hymns, and otherwise men of older times who had been translated to heaven. Chief of them were the seven *rishis* (*sapt rishi*) identified with the stars of the Great Bear: Marichi, Atri, Angiras, Pulustya, Pulaha, Kratu and Vashisht. According to another version, the *sapt rishis* were: Gautam, Bharadvaj, Vishwamitra, Jamadagni, Vashisht, Kashyap and Atri. Other major *rishis* were Kashyap and Daksha, supposed to have been the progenitors of gods and men.

(b) *Munis*: A Sanskrit word meaning “one who takes to *maun* or silence”; a saint; an anchorite.

(c) *Yogis*: Broadly speaking there are three classes of yogis:

- *yogarudha*, i.e. one who has climbed the summit of yoga after having been a *yogabhrashta*;
- *yunjani*, i.e. one who is deeply engaged in the practice of yoga; and
- *arurukshu*, i.e. one who is attempting to climb the steps of yoga.

A true yogi is one who never runs after *siddhis* or occultic powers.

And yoga is defined by Yajnavalkya as *samyogo yogaityakto jivatma-param-atma noh*, i.e. “the conjunction of the individual soul and the Supreme Soul (Lord) is called yoga”. The term “yoga” is derived from the Sanskrit *yuj* which means “to yoke or join, or bind together, or to hold fast”, that is to say “to join the *jivatma* with the Absolute Lord”. It means spiritual discipline or application.

The term is broadly used to imply all the religious exercises and acts of self-mortification prescribed

by Indian religions, the earnest follower of such practices being called a “yogi”. Earlier, we have referred to the six schools of philosophy (*darshan*) developed in the post-Upanishadic period, namely, Nyaya, Vaisheshika, Sankhya, Yoga, Mimamsa (Purva and Uttar) and Vedanta (the same as Uttar Mimamsa).

*Sar Bachan, Prose, Part II* 457

The word *darshan* is from Sanskrit *drs* which means “to see”. So *darshan* means “viewpoint, or vision, or comprehension and contemplation”. Yoga borrows extensively from the Sankhya and the two names are often linked with a hyphen (Sankhya-Yoga). The remaining four schools are also paired: “Mimamsa-Vedanta” and “Nyaya-Vaisheshika”.

Yoga differs from all other systems or schools in that it is not content, as they are, to expound metaphysical or mystical knowledge but has devised and presented practical techniques whereby intellectual understanding can be re-infused by experiential knowledge. Yoga says: “Don’t take our word for it. Through psycho-physiological controls you can attain higher consciousness and experience on the level of the Supreme Being – the truth that will set you free.” This accounts for yoga’s great popularity and potency in India and abroad.

Yoga seeks to deliver man from five afflictions or *kleshas*: ignorance or *avidya*, egoism or *asimita*, attachment or *raga*, repugnance or *dvesh*, and fear of death or *abhinivesh*\*, and three pains or fires or *triyataap*: *adhyatmik* (from within oneself, e.g. headache, fever etc.); *adhidaivik* (from elements, e.g. storms, natural disasters, thunder, abstract and subtle power); and *adhibhautik* (from external objects, e.g. thieves, wild animals etc.). These three are also called as *adhi* or mental torture, *vyadhi* or physical ailment and *upadhi* or conflicts and quarrels with others.

According to yoga, deliverance from these five afflictions and *triyataap* is accomplished through *vairag* or non-attachment to the world; *vivek* or discrimination between the real and the unreal; control over the mind and imagination; purification of manifest consciousness; *saayujjya* or union of the *jivatma* with the Supreme Lord; and *samadhi*.

\* see Patanjali’s *Yoga Sutras*, “*Samadhipada*”, 24-26

(d) *Sanyasi*: The scheme of four stages of life evolved gradually in answer to certain ritual, social and spiritual needs. The earliest texts mention only the first three, namely *brahmacharya* (studentship), *grihasth* (householder) and *vanaprasth* (hermit) and it is possible that the fourth and the last, *sanyas* (complete renunciation) came to be fitted into the general scheme of life at a later stage.

Superficially viewed, the third and fourth appeal alike but the renunciation is more complete in the last, and the ceremonies initiating it also appear to imply a total break not only with family but also with society. It is insisted upon that normally a man should pass through all the four stages in the order in which they are listed. As a man has to fulfil certain obligations and duties towards his own self and towards society, it is necessary that he should do so at the proper time and in the proper manner. These duties are called *rins* or debts which are three in number:

458 *Sar Bachan, Prose, Part II*

- the debt to the *rishis* or sages;
- the debt due to one’s ancestors (*pitris*); and
- the debt due to the gods (*devas*).

These debts are properly discharged by a study of the scriptures during the period of *brahmacharya*, by raising a family during *grihasth*, and by offering sacrifices according to one’s capacity during *vanaprasth*. Only after the fulfilment of these obligations should one think of *moksh* or liberation from *samsara* (existence) which is the aim of complete renunciation or *sanyas*.

(e) *Yati*: An ascetic, an anchorite who has completely subjugated his animal passions, and exercises full restraint on his senses and organs.

(f) *Param Hamsas*: He is an ascetic of the highest order. But in Radhasoami Faith, the awakened spirits of the region created under the attracting influence of the first ovoid, Radhasoami *Dhaam*, are called *param hamsas*. They are divided into two classes by a difference analogous to the rudiments of sex. It has been said:

“Although the sex distinction is not marked in the purely spiritual regions, yet those may be grouped in a male class in whom the sound action predominates; the remaining spirits might come under the category of a feminine group in whom the spirit action is predominant. It is however necessary to observe that the two classes should in no circumstances be held to be associated with any sex functions such as are found in this world.”

Besides the awakened spirits, there came out with the original great current, many smaller currents, like the drops of a spray accompanying a jet of water. These currents are spiritual beings resident in Radhasoami *Dhaam* and are said to be *nij ansh* (of the original essence with the Lord). There are also progeny, as it were of the *ansh*, and these are called *bans*.

(g) *Jnani* and *Jnan*: The real *jnan* is that which enables the person concerned to have a direct encounter with Brahman. The tincture, essence, flavour, aesthetic experience (*rasa*) of that sight (*drishya*) is such as would put to shame the pleasure of ruling the seven realms, let alone the pleasure of living the life of a householder. Of course, one must have the aesthetic experience of that summit of *Brahmand* which is beyond *laksh swaroop* and *vach*, in both of which subtle *Maya* inheres.

But the path of the *Sant Satguru* goes straight to Radhasoami who is far above Brahman and *Paar* Brahman and beyond the range of *Kaal* and *Maya*. One who follows the *surat shabd* path and listens to the reverberations of the sound “Radhasoami” will be redeemed from the debt of *Kaal*

*Sar Bachan, Prose, Part II 459*

and *Maya* and obtain *moksh*. This then is the Radhasoami view of *moksh*, the key to which is called *prem marg* or *millat-i-ishq*. It is entirely different from all the yogas.

**250.** He who has found the perfect master and he renders service to him, attends his *satsang* and loves him, and has faith and trust in him, but during this period the perfect *Satguru* departs (to his eternal abode) leaving his spiritual task incomplete so that the inner secret (of asceticism to higher regions) has not yet been revealed to him, if he is genuinely desirous and interested that his (spiritual) task be fully accomplished, he should bring to bear the same love and faith in the succeeding *Satguru* installed by the departing *Satguru*, as he had in the first *Sant Satguru*. He should render similar service as he rendered to the earlier *Satguru*; he should participate in the succeeding *Satguru*’s *satsang* as he did in the earlier case.

In fact, he should deem the earlier *Satguru* to be present in the succeeding *Satguru* because from the point of view of the form of *shabd*, the *Sant Satguru* and the saint (i.e. the succeeding *Satguru*) are one and the same and not two different entities, although from the point of view of corporeal form they appear to be two different entities. Reposing faith in and adherence to the earlier saints (i.e. those who are no longer alive) is of no avail in as much as they cannot be loved. They cannot be loved by those who have not seen them and who have not participated in their *satsang*.

In case one has not come across the *Satguru*, then he cannot dedicate himself to and love his feet. For this reason, a seeker who has ardent longing (for spiritual progress) ought to cultivate love for the *Satguru* of the time. And he should not discriminate between him and the earlier *Satguru* except for differentiating between their corporeal form. He should get his spiritual task accomplished through him (i.e. the succeeding

*Satguru*). If of course he is not interested in his spiritual progress, he may continue to have love and faith in his heart of hearts for the earlier *Satguru* and may contemplate on his form and perform the spiritual progress as prescribed by him.

In the ultimate analysis, the earlier *Satguru* with his own form, will accomplish his spiritual task as much as possible. But his spiri-

#### 460 *Sar Bachan, Prose, Part II*

tual mission will not be entirely accomplished so that he will have to assume another birth (life) and then he will meet the *Satguru* of the time and by developing devotion to him and by attending his *satsang*, his spiritual cause will be fully served.

When the *Satguru* of the time departs, at that moment he fixes someone as his successor in whom he himself becomes absorbed (*aa samaatey hain*) and as usual continues to serve the spiritual cause of the *jivas*. When, however, he does not so will and does not wish such proceeding to continue, he reverts to and becomes absorbed in his Eternal Abode.

For this reason, a devout disciple (*anuragi sevak*) should not discriminate or differentiate between the earlier *Satguru* and the succeeding *Satguru*. But those who are tied up with the prop of tradition (like the refrain or burden of a song) they will not come under the umbrella of love for the succeeding *Satguru* and for this reason, their (spiritual) mission will be accomplished only to the extent to which it had been accomplished in the presence of the first *Sant Satguru*. Their spiritual progress and correction beyond that stage will not be possible.

(a) This paragraph must be studied together with paragraphs 251 and 252, *infra*. Some Radhasoami establishments, who do not accept the name Radhasoami as the name of the Absolute Lord and are tied up with *Satt Naam* and five names, have removed these paras from their version of *Sar Bachan, Prose*. In place of these three paragraphs they have inserted the following paragraph:

“Whosoever has met the perfect *Satguru* once need not accept a second *Satguru* on the departure of the first; he need not change the form of the earlier *Satguru* but should continue to contemplate on the form of the earlier *Satguru*.”

This is a misinterpretation – an attempt to falsify or alter the text by the addition of spurious, valueless and mischievous passages; it is a gross error and it runs counter to facts. All these three paras are extracted from the reply sent to Lala Sudarshan Singh Seth by Huzur Maharaj under the instructions of Soamiji Maharaj who had heard the contents of that reply. That letter addressed to Lala Sudharshan Singh Seth is still preserved in the archives of Radhasoami *Satsang*, Agra, which the present writer has studied.

#### *Sar Bachan, Prose, Part II* 461

As it is, the allegation that these three paragraphs cannot be said to be a part of the instructions of Soamiji Maharaj is baseless. Some people, in their wisdom, have alleged that the contents of paragraph 250 are mutually contradictory. Anyone who reads these contents without bias or prejudice and with an open mind will find nothing contradictory or inconsistent in these contents. To say that the departing *Satguru* becomes absorbed in the succeeding *Satguru* cannot and does not mean that the *surat* of the succeeding *Satguru* is displaced by that of the earlier one. It only means that the succeeding *Satguru* spiritually becomes one with the original *Satguru*.

The expression “full accomplishment of the spiritual task” in this context only means getting across the sixth ganglion with full consciousness. If one has attained to this level he, of course, need not adopt another *Satguru* because from the level of the sixth ganglion he can take direct instructions from Radhasoami *Dayal*. But in case this level has not yet been attained by a person, he must assuredly

adopt the succeeding *Satguru* so that his spiritual mission may be accomplished.

The reader may refer to discourse 68 under the dateline of Agra, 2<sup>nd</sup> June, 1940, Part I of *Discourses of Babuji Maharaj*, 1979, pp. 322-32. He may also refer to discourse 95 of Maharaj Saheb's *Discourses in Hindi*, 1983, pp. 285-88 under the caption "Analysis of Discourse 250, *Sar Bachan*, Prose".

251. A person who, in the beginning, adopts a guru who is not acquainted with the mystery of the Sound (*shabd*) and subsequently he comes across the *Satguru* who is aware of the secret of the Sound, he must abandon the former guru and take shelter of the latter *Satguru*. As someone has said:

"Don't tarry in forsaking the commitment (*tek*) to the false guru, or else one will not discover the entrance to the grand (*shabd*) and will straggle time and again."

Indeed, even that guru (not acquainted with the mystique of Word) must accompany his disciple and take recourse to the refuge of the *Satguru* and entreat him to emancipate him.

252. He who has found a guru who is conversant with the secret of *shabd* but who is not yet perfect, and then (subsequently) he meets a perfect *Satguru* adhering to the path of *Surat-Shabd-Yoga*, he must deem the former as an integral part of the perfect

#### 462 *Sar Bachan, Prose, Part II*

*Satguru* and take his shelter. And it is incumbent on his guru (the earlier one) that he too should accompany his disciple and take refuge of the *Satguru*. If, of course, he is envious and arrogant, he (the earlier guru) will not take his (*Satguru's*) refuge. In that case, the disciple should have no concern or interest (*garaz* and *matlab*) in him and should himself come under the *Satguru's* wing (i.e. in his care or tutelage).

253. When you have declared and affirmed the *Satguru* as the Supreme Lord, then wherefrom has another Supreme Lord come whom you accept and consider as "Supreme" or "Foremost" (*bara*)? As far as you are concerned, your *Satguru* alone is your Absolute Lord. The (outer) form that he has displayed having assumed the human body will, to begin with, serve as an instrument of accomplishment of your (spiritual) task; his other form is that of *Satt Purush* Radhasoami and He is your true king (your Supreme Lord).

254. It is said that at a certain place in the south (South India), a fakir who was a perfect guru, lived, and that he had a disciple who was fully guru-oriented (*nihaayat gurumukh*). One day when his congregation (*satsang*) was on, a Muslim *maulvi* (Islamic scholar) who was ready to proceed to Mecca, came there and he told the fakir:

"Mecca and Kaaba are great and (spiritually) excellent places. Your disciples must also go there to have their glimpses."

He began to extol and laud those places in diverse ways.

At that time, the senior disciple who was seated by the side of the fakir, felt offended and took it amiss. He caught that *maulvi* by the scruff of the neck and placed his head at the feet of the fakir admonishing him:

"See that crores of Meccas and Kaabas are present in these feet."

When the fakir, for a while, went outside to answer the call of nature, there was a good deal of argy-bargy (*charcha* or argument and discussion) between that disciple and the *maulvi*.

*Sar Bachan, Prose, Part II* 463

When the fakir returned, the *maulvi* complained to the fakir (against his disciple-in-chief about his verbal onslaught). At that time, the guru (i.e. the fakir) admonished his disciple saying, "Oh no! The Kaaba is



indeed excellent”, and affirmed that it was as (great as) the *maulvi* had described it and worth seeing, (and said to his disciple) “Go forth and go along with the *maulvi* right away!”

That seeker was a perfect disciple-in-chief and stood up with folded hands and said, “As you please. I shall comply with your command”, and straightaway went along with the *maulvi* to the ship.

When the ship set sail and had negotiated some distance, a violent storm blew and the ship capsized and wrecked, and all those people who were seated on board the ship were drowned. But this disciple remained seated on a plank.

This plank too was about to go under, when a hand came out of the sea and a (heavenly) voice asked: “If you give your hand to me, I would save you.” In reply, the disciple asked: “Who are you?” The voice declared: “I am the Prophet.” To this, the disciple replied: “I don’t know who the Prophet is. I don’t know anyone other than my guru.” Then that hand vanished.

After a while, when this disciple, seated on the plank was being carried away (by the storm) and was dripping and diving and plunging in the water, another hand emerged with a voice saying: “Hold my hand so that I may save you.” The disciple questioned: “Who are you?” The voice affirmed: “I am *Khuda*” (God, i.e. *Ishwar*). He reiterated the same reply: “My God or *Ishwar* is my guru. I don’t know any other God.” Then that hand too vanished.

After a while, once again, a third hand came out which was that of the guru of his guru (grand-guru) saying: “I am the guru of your guru; give me your hand so that I may extricate you (from the tumultuous ocean).” To this, the disciple replied: “I cannot give my hand to anyone, doesn’t matter who he is. I may be drowned or remain alive (but) I cannot come out (of this stormy ocean) at the bidding of anyone except that of my guru.” Then that hand also disappeared. Eventually, his own guru appeared and he embraced his disciple and straightaway brought him to his house.

#### 464 *Sar Bachan, Prose, Part II*

Now, see and understand that the prophet and God Himself and his guru’s guru who had spoken up to him had sought to ascertain and test his worth and loyalty (as disciple-in-chief). When he passed the test with full marks and proved to the hilt his perfection and truthfulness as a disciple-in-chief, his guru straightaway appeared and rescued him. Now, therefore, it is incumbent on the *jivas* to cultivate similar love and faith, steady and true, for and in the *Satguru*.

(a) Crore: 100 million = 1 crore.

(b) Fakir or *Faqir*: A saint is called a *faqir* (*fe* = *faqqa* or fasting + *qaf* = *qanaat* or contentment + *ye* = remembrance of God or *yad-i-Ilahi* + *re* = *riyazat* or *tauba*, *tabarra* and practice of *dhikr* and *fikr*). He has truly surrendered himself to Allah and he knows that no affliction can befall him save with His permission. And whatever comes to him comes from his beloved Lord and he rejoices in it. He has died to his flesh, and therefore has died before he dies.

And yet, if and when he sees God’s Creation in distress, he does not accept its distress in submission but awakens to action in compliance with the Koranic injunction, “Lend a helping hand in the cause of God”, by word and deed, consolation to the bereaved, anxious enquiry about the sick, food to the hungry and succour to the helpless.

(c) Mecca: A town in Saudi Arabia, and centre of the administrative district of Hejaz. Until the appearance of Islam, Mecca was a religious centre for a number of pagan Arab tribes. In the 7<sup>th</sup> century, Mecca became a holy city for Muslims and their centre for pilgrimage (hadj). The ancient shrine of Kaaba with its holy “black stone” is to be found in Mecca. For fourteen centuries Muslims the world over have turned their faces towards Mecca five times a day as they pray. Mecca has about 300,000 inhabitants who, for the most part, are engaged in the production of articles designed for purposes of religious worship or to meet the needs of the pilgrims. Between 1.5 and 2 million people

visit Mecca annually.

(d) Kaaba: Arabic *ka'bah*, from *ka'b*, meaning “cube”. Kaaba is the Muslim shrine in Mecca. It is one of the sanctuaries of the ancient Arabs, and is a cube-shaped building of grey stone with a flat roof. A “black stone” is built into the eastern wall, which is an object of veneration. Before the emergence of Islam, the Kaaba was a sanctuary of the heathen tribes of Hejaz.

(e) *Maulvi* or *Maulana*: Derived from Arabic *mawlana*, “knower of first rate”, i.e. *ilm* + *aala*. A title used by Muslims for a scholar of Persian and Arabic.

*Sar Bachan, Prose, Part II* 465

(f) *Ishwar*: See commentary under para 188, supra.

255. A faithful, devout and virtuous wife does not know anyone as a male (*mard*, “a man, a brave person, a warrior, husband and hence) except for her husband, but regards everyone else as unmanly (i.e. *naa-mard*, eunuch or impotent). She even forgets her love for her mother and father.

Likewise, those who are the servants of the *Satguru* must not regard anyone as their deliverer and Lord, save their *Satguru*. And the saints that lived in the past (and are no more) may be regarded as such, only till they gain access to the perfect guru of the time. And then like a chaste, faithful and devout wife they should regard their guru as the whole and sole and should not have faith in anyone else.

(a) *Pativrata Stri*: A woman who is fastened upon her husband and is devoted to him in a celebrated way and is pledged to function as his faithful and chaste wife, having nothing to do with any other man. A loyal and faithful disciple bears a similar relationship with his guru.

256. Those who function as the middlemen (intermediaries), they make women and men join in marriage after getting them betrothed (*sagai* or engagement). They exhort the woman: “See that you do not love anyone other than your husband. You should even love us only to that remote extent as you do in relation to others.” Likewise, Guru Nanak and other saints of the past have performed the role of an intermediary.

So to say, they have, through their discourses and books exhorted the seekers to search for the perfect *Satguru* of the time (groom) and get under his wing. Those who have complied with their instructions, and having searched for the perfect *Satguru* got under his wing and protection (*sharan*), they should regard the *Satguru* alone as their Supreme Lord and master.

(a) *Pati* and *patni*: The words are derived from Sanskrit. Literally, *pati* (male) is the “protector”, and *patni* (female) is the “protected one”. The root *pat* means “control” or “protection”. The suffix *ti* means “one who does it”; and the suffix *ni* means the “one who is done with”. *Pati* therefore means the one who protects and *patni* is the one who is protected.

466 *Sar Bachan, Prose, Part II*

In old English we have the word *husbonde*, from Old Norse *husbondi*, from *hus*, “house” and *bondi*, “one who has a household”, from *boa*, “to dwell”. The word “husband” therefore does not mean a protector but a partner in marriage. The concepts of wife and husband in India are thus qualitatively different from those in the West.

257. A *jiva* must always keep the compassion (*kripa*) and grace of the *Satguru* uppermost in his thought and should constantly reflect on how the *Satguru* has saved him from *chaurasi* (metempsychosis) and how he cut down the karmas and *bharmas* (i.e. past misdeeds and delusions by cutting off their roots in ignorance or *avidya*). So to say, he dissociated him from *tirthas* and fasts and delivered him from straggling and made him

resolute in the pursuit of *Surat-Shabd-Yoga*.

This done, his love for the *Satguru* would stick and these delusions, illusions and hallucinations will not arise. For this reason, it is essential to keep the compassion and grace of the *Satguru* uppermost in one's consciousness.

(a) *Chitt*: Attention or consciousness. *Chitt* has five modifications: right cognition (*pramana*), wrong cognition (*viparyaya*), verbal cognition or imagination (*vikalp*), absence of cognition or sleep (*nidra*), and memory (*smrti*). Here *chitt* means memory, i.e. one must constantly remember *Satguru's* grace and charity as his guiding stars.

258. Through the medium of an erudite teacher, the doubts of *jivas* cannot be dispelled although his company may provide a lot of pabulum and pleasure. Offering four or more different interpretations of a *shlok* is the singular method of subjecting a *jiva* to more and more doubt – uncertainty about the Truth, fact or existence of things – so that he finds it more and more difficult to decide as to which interpretation is worthy of acceptance.

If that course which was not required for his deliverance was not sifted and selected and recommended, how can the *jiva* find out the course of his emancipation and what remedy he can find out? For this reason, it is essential for the *jiva* to look for a *bodhak* or *neshtavan* or *prakashak* guru (the illuminator). Until and unless he meets the *jiva*, his (spiritual) task cannot be accomplished. It is nec-

*Sar Bachan, Prose, Part II 467*

essary for the *jiva* not to waste away his gold-like human form unworthily (on unworthy work, beneath the level considered befitting a human being) on common place stuff like salt and flour, in the company of pandits, mendicants and *vachak jnanis*.

He should, on the contrary, expend it in the quest for the *Satguru* and in the cause of his services to the *Satguru* and participation in his company (*satsang*).

(a) *Shlok*: Melodious metre unconsciously created by Valmiki, the sage. The origin and meaning of the word *shlok* is spelt out in Valmiki Ramayan. Valmiki, the great sage, in his forest hermitage is preparing to describe worthily the fortunes of Ram. While he is watching a fond pair of birds on the bank of the river, the male is suddenly shot by a hunter and falls dead on the ground, weltering in blood. Deeply touched by the grief of the bereaved female, Valmiki involuntarily utters words lamenting the death of her male and threatening vengeance on the wicked killer. But curiously though, his utterance is no ordinary speech and flows in a melodious stream.

As he wanders, lost in thought, towards his hut, Brahma appears and announces to the poet that he has unconsciously created the rhythm of the *shlok* metre. The deity then directs him to compose in this measure the divine poem on the life and deeds of Ram. The story shows that the classical form of *shlok* was first fixed by Valmiki, the author of the original part of the Ramayan.

(b) *Neshthavan* or *prakashak* guru: There are six types of gurus according to Indian mysticism. These are *prerak* (impeller or motivater), *suchak* (indicator), *vachak* (explainer), *darshak* (spectator or director), *shikshak* or *acharya* (instructor or teacher), and *bodhaka* (*neshtavan* or *prakashak*). The most important is the last, namely, the *neshtavan* guru, for he is the cause and the other five are its effects.

Without the spiritual knowledge which the illuminator (*prakashak* guru) imparts, motivation, indication, explanation, direction and instruction are not only ineffectual but even productive of great harm both in this world and the world beyond. It is only the *neshtavan* guru who in a moment can destroy the mass of your sins, and he alone can take you across the sea of *samsara*; he is the master, the protector, the destroyer and the granter of liberation.

Nobody can ever guide another person along a path which he has never trod himself. It is immaterial as to which caste, community, country, *varna* or sex a person belongs, in order to become a perfect guru.

468 *Sar Bachan, Prose, Part II*

(For the hallmarks of a perfect guru see Introduction, “Hallmarks of Perfect Guru”.)

The gurus as classified by Huzur Maharaj (Rai Saligram, the second preceptor of Radhasoami Faith) are broadly of two types, namely, dynastic or *vanshavalī* gurus, and *neshtavan* gurus. The first category has three types:

- pandit or Brahmin or priests;
- *bhekhs* or those who have taken to garments of saffron, or blue or white or black colour and have abandoned their home and hearth. They usually instruct a seeker on some matter or recitation of a name; and
- those who are called *gosayeen* or *mahant* or *sahabzade*. They are usually descendants of some past *neshtavan* guru and have inherited their sects. In all these cases, no true spiritualism can be found.

The second category of gurus is named as *neshtavan* or illuminators. They are of four types:

- (i) *siddh* gurus who have attained some supernatural powers or *siddhis* of a lower order;
- (ii) the devotees of Ram or Krishna or Vishnu or Shiva, or goddess. They have prescribed four kinds of devotion or *apavarga* or beatitude. These are
  - *saalokya*, i.e. abiding in the same *lok* or region as the beloved Lord;
  - *saarupya*, i.e. being of the same form as He;
  - *saameepya*, i.e. being very close to Him; and
  - *saayuktya* or *saayujya*, i.e. total absorption unto God; becoming one in Him or *fana-fi-Allah*.

Such gurus are rarely to be seen now. Most of them have now become popinjays;

- (iii) The yogi gurus who practise *mudra* or *pranayama* and they at the most, can gain access to the sixth ganglion. But even this type has become scarce now; and
- (iv) *yogeshwar jnanis* such as Vyasa, Vashisht, Ram and Krishna and few others who attained to the *Sunn* region.

In addition to these two broad categories, there are two other types of real gurus: *Sant Satgurus* who have attained to the Radhasoami *Dhaam* or abode and the *Sadh* gurus who have made it to the *Sunn* sphere. (For more details see Huzur Maharaj’s *Prem Patra*, Volume I, “The Need for Guru in

*Sar Bachan, Prose, Part II* 469

*Paramartha* and Their Types and Grades and Variations”, 1985, pp. 165-88.

(c) *Vachak Jnani*: Sanskrit phrase meaning “one who only talks of knowledge without attaining it by experience, or vision, or revelation”. Also see comments under paras 51 and 206 of Part II, supra.

(d) See *Maulana Rum’s Masnawi*, op.cit., Volume I, Verses 3348-49, p. 313.

259. There are those people who recite the name *Satt Naam* and Ram and *Hari* but there is no love lost between them and the *Satguru*. This labour of theirs (*karni*) will go waste, for the Name is subordinate to the *Satguru*. One who catches hold of the *Satguru* will get at the *Naam* as well as Ram. But one who does receive the *Naam* from

the *Satguru* but does not love him, he will never get at the *Naam*.

(a) *Hari*: It is a Sanskrit work which literally means “one who takes away or carries away”; in Hinduism it is one of the names of Vishnu. In Arabic it represents *HOO* which in *Sant Mat* is the sound of *Trikuti*. See *Sar Bachan*, Poetry, Volume I, Soami Bagh, Agra, 1982, “*Hidayat Nama*” (Instrument of Instructions), p. 422. See also comments under para 247, *supra*.

**260.** The Name revealed by saints is imperceptible and ineffable (too subtle to be perceived and too intense and sacred to be uttered in words), and the name mentioned in the Veda is perceptible and can be articulated (*gochar*). The name that is perceptible (exposed to and limited by senses) cannot be the true Name (i.e. the Name that exists or that is eternal and real).

And when that Name is found to be untrue, unreal and perishable, then its locale or sphere and its form will also be found to be untrue, unreal and perishable. And the Name revealed by the saints is true and perennial and its form as well as its sphere or locale is also true and eternal and imperishable.

This is because the Name that is *varnatmak* (which can be articulated in words) can be used as an agent for cleansing the mind but it cannot serve as a tool for the ascent of the *surat* to its own abode (i.e. *Satt Desh* whence it descended here). But by dint of the *dhunyatmak* Name, the *surat* can ascend from the *Pind Desh* to *Brahmand*, and from there to its original abode, that is the *Satt Lok*. This *dhunyatmak* Name cannot be obtained from anyone save the saints. It is only he who is exceedingly lucky that can find this Name.

#### 470 *Sar Bachan, Prose, Part II*

(a) *Dhunyatmak* Name: *Saut-i-Sarmadi* or unstruck melody.

(b) *Pind Desh*: Corporeal or material-spiritual subdivision.

(c) *Brahmand*: The spiritual-material region or the sphere of Universal Mind.

(d) See comments under para 115 and 216, *supra*.

(e) See paras 63 to 67 of Part I, *supra*, and paras 41, 49, 52, 62, 70, 87, 96, 98, 115, 117, 122, 168, 216, 218, 220, 221, 228 and 259 of Part II, *supra*, for the mystery of the Holy Name or Great Name (*Ism-i-Azam*).

(f) Also refer to *Maulana Rum's Masnawi*, op.cit., Volume VI, Verses 4311-16, pp. 375-76.

**261.** Whenever a disciple (*sevak*) suffers from any sort of affliction he must remember his omnipresent (Huzur) *Satguru*. He is ever present with the disciple in his subtle form (*nij roop*), around which neither *Kaal* (distracting mind), nor (past) karma can prowl. They (*Kaal* and karma) frighten the *jiva* from afar but they are themselves afraid (of the subtle form of the *Satguru*). Moreover, in the lap of *Satguru* (which is beyond human control and power) there is no fear of any kind.

The *Satguru* is ever present as a protector (guard) and keeps on supporting him (from all sides). The disciple cannot comprehend his (*Satguru's*) will and volition (*mauj* and *maslehat*), conscious and deliberate choice of action, but he (the *Satguru*) knows it all, and he can make it known to the disciple also if he so chooses. The *Satguru* is multifaceted – he has the form of *shabd* (inner Sound), form of *surat* (quintessence of spirit), form of love, form of bliss, form of beatitude (*harsh*), and is nevertheless formless.

**262.** The *Satguru* by his grace and mercy, is ever watchful as a protector of the *jiva*. He desires that all his disciples should, in the main, be devoted to and bring to bear love and trust in his feet. But the mind (*manas*) does not want the *jiva* to attain that state (of bliss and beatitude). For this reason, it attracts and allures him towards the objects of sensual pleasure, and wants to push around the *jiva* (i.e. the mind bullies the *jiva* and keeps telling him what to do, in a bossy manner). For this reason, the *jiva* must ever be watchful to

escape the ambush of his mind and keep steady at the feet of the *Satguru* and refuse to fall into the snares of the mind.

For exercising this watchfulness (*parakh*) and for devising the safety measures (*sambhaal*) against the mind, a few points are made out about the wont of the guru-oriented (*gurumukh*) and the mind-oriented (*manamukh*). A disciple must test his own state or position by applying that yardstick:

(i) The *gurumukh* deals with everyone in a straightforward manner and avoids wrongdoing, deceives none. Whatever he does, he does for the *Satguru*, completely relying on his grace.

The *manamukh* deals guilefully and hypocritically and for the sake of achieving his selfish ends, he dissembles and cheats others, relying only on his smartness and intellect. He wishes to show himself off (seeks to exhibit and display his qualities to invite admiration or to make an impression on others).

(ii) The *gurumukh* restrains and controls his mind and senses and feels humble from the heart of hearts; he patiently puts up with taunts and jeering remarks, and lovingly listens to words of advice (admonition) and does not seek glory.

The *manamukh* does not like his mind and senses to be crushed or reined tightly. He does not want to submit to anyone or to comply with anyone's orders; he cannot stomach anyone's glory or greatness.

(iii) The *gurumukh* does not exercise any force or compulsion on anyone; he is ever ready to serve and to show hospitality to all and wishes to practise (true) philanthropy and has no desire for his own worship and honour. And he is ever engrossed in the remembrance of the *Satguru* and is preoccupied with dedication to his feet.

The *manamukh*, on the other hand, seeks to lord it over others and wishes them to carry out his orders. He exacts service from others and wants his own glorification and esteem. He does not love anybody except with his ulterior selfish motives and feels delighted in making others worship him and honour him. He is not at all devoted to the feet of the *Satguru*.

#### 472 Sar Bachan, Prose, Part II

(iv) The *gurumukh* never forsakes humility and the feeling of fecklessness and helplessness of a traveller in a foreign land (*gharibi*). He does not feel unhappy and out of sorts if anyone maligns him or insults and slights him; on the contrary, in all that he perceives some good for himself.

The *manamukh*, on the other hand, is scared of slander and disgrace and cannot take dishonour in his stride and always desires praise and exaltation.

(v) The *gurumukh* is never service-shy and never shirks (spiritual) work and never wishes to sit carefree or fainéant.

The *manamukh*, however, desires physical comforts and is lethargic in rendering service.

(vi) The *gurumukh* lives a simple life, and is ever ready to pass his days happily with whatever provisions he gets, dry and rough, plumpy and coarse (*rookha-sookha, mota-jhota*).

The *manamukh*, on the contrary, is a gourmet having gourmandise (love and taste for good food); he likes good, plumpy and tasty food and dislikes dry and coarse and substandard foodstuff.

(vii) The *gurumukh* does not get stuck up in mundane provisions (*padarathas*) and snares of the world. He does not become unhappy or happy at the loss or gain of worldly provisions. He does not become angry if someone speaks to him condescendingly or in bad taste. He also keeps his gaze fastened on the redemption of his spirit and on the pleasure of the *Satguru*.

The *manamukh*, on the contrary, always focuses attention on the phenomenal world and its provisions and pleasures and soon becomes unhappy or happy at their loss or gain. And if anyone speaks cutting or bitter words, he is roused to anger, and ceases to rely on and think of the grace and adequacy and abundance of the *Satguru*.

(viii) The *gurumukh*, in every situation, steers clear of all that is dirty or wrong or bad, and maintains transparency and adherence to truth, and from the core of his heart (*chitt*) he remains generous and

*Sar Bachan, Prose, Part II 473*

large-hearted and observes amity (friendship and cordiality, *salook*) with others and wishes well of others. He himself is content with the little that he may have, having no desire to appropriate anything from others (for his personal use).

The *manamukh* is greedy and is ever ready to appropriate things from others and does not wish to give away anything. He constantly thinks of his own gain in every transaction and ignores the interest of others. He ever intensifies his own craving (*trishna*) and is not fair and square in relation to others.

(ix) The *gurumukh* has no love lost with the worldlings; he has no desire or longing for objects of sensual pleasure, and avoids excursions and *tamasha* (*sair-tamasha*, from Arabic, which means to stroll or saunter, i.e. *sair*). His sole desire is for getting on to the feet of the *Satguru* and he always yearns for the bliss accruing from them.

The *manamukh* loves the worldlings and worldly objects and is ever keen for indulgence in sensual pleasures and derives pleasures from excursions and *tamashas*.

(x) Whatever the *gurumukh* does, he does for the pleasure of the *Satguru*. And from him, he seeks grace and mercy. He lauds and adores only the *Satguru* and seeks only his glorification (exaltation). He has no worldly cravings.

The *manamukh* sees in everything that he undertakes to do, his own selfish end or satisfaction (*swaad*), for without some selfish, ulterior motive, he is incapable of doing anything. He always wants his own honour, fame, glory and adulation; the worldly desire is predominant in him.

(xi) The *gurumukh* has no hostility (*virodh*) towards anyone; indeed, he loves even his opponent and adversary. He does not bring to bear any arrogance on his lineage, family, caste and class and his friendliness with the big shots (big, influential and very important persons or VIPs). More than them, he loves the true and sincere spiritualists and always keeps his love for the feet of the *Satguru* lively and animated. He is ever keen to obtain more and more of the grace and mercy of the *Satguru* in a special measure.

474 *Sar Bachan, Prose, Part II*

The *manamukh* desires to have a large family and wide circle of friends. He loves in a big way the affluent and men in power and authority. He is ever proud of his friendship with them and of his high caste and class. He wishes to do everything and undertakes all work to show himself off, and holds the pleasure of the *Satguru* as of much lesser consequence.

(xii) The *gurumukh* is never nonplussed by poverty and destitution. Whatever disaster befalls him, he puts up with it with patience, courage, sangfroid, composure and serenity (*dheeraj*). He reposes complete trust in the compassion of the *Satguru* and is ever grateful to him.

The *manamukh* soon becomes perplexed and perturbed by afflictions and *cri de coeurs*, and being tormented by destitution, he goes about complaining here and there (against everyone including his fate, but except for himself).

(xiii) The *gurumukh* entrusts everything to the care of the sweet will of the *Satguru*. He does not bring to bear his own conceit in any situation, whether good, bad or indifferent. He exhibits no bias for his own view and does not paint others' view as deficient or lacking in substance. He does not get involved in argy-bargy and keeps his attention focused on the sweet will of the *Satguru*, and keeps on singing hosanna to him.

The *manamukh* parades his own "I-ness" in everything he undertakes. He keeps up the process of wrangling and argle-bargle for his own pleasure or profit and becomes prepared to lose his temper and to enter into altercation in support of his own view.

(xiv) The *gurumukh* does not get stuck in new and novel things or topics for he notices that their roots are anchored in this phenomenal world. He goes along in life, keeping his virtues concealed from the world and does not want others to praise or laud him. In everything which he sees or hears of, he selects the point of his basic interest – the point that will intensify his love for and confidence in the *Satguru* – and then goes about singing paeans on the majesty of the *Satguru* who is the storehouse of all virtues.

*Sar Bachan, Prose, Part II 475*

The *manamukh* desires ever to see new and novel things and hear of things bizarre, odd and unusual. He wishes to delve deep into the secrets of others and seeks to improve his intellect and skill by hearing of things here and there, and by showing it off to others. He wants others to glorify him. He feels great satisfaction at his own adulation.

(xv) Whatever spiritual work the *gurumukh* undertakes to do, he does with calmness and composure. He always places reliance on the grace and compassion of the *Satguru* and he reposes firm and unflinching trust and faith in his feet.

The *manamukh* hurries in everything and wishes to complete every undertaking with haste and in this process of haste and hurry, he becomes oblivious and forgetful of his faith in the *Satguru's* grace and reliance on his dicta and utterances.

All these aspects which have been dealt with to describe the wont of the *gurumukh* will be achieved through the grace of the *Satguru*. Whosoever is blessed with his grace, he will be awarded these virtues. And those who have deep-seated love in his feet, they will definitely receive these virtues as his gift. The love for the feet of the *Satguru* is the (unlimited) storehouse of all the virtues. Whosoever is gifted with this gift of love, he will, ipso facto, be a recipient of all these virtues, and all the propensities of mind-orientedness (*manamukhi angas*) will instantaneously vanish.

(a) See paras 14, 49, 58, 78, 152, 179, 187, 200, 207 and 242 of Part II, supra and also refer to comments under them.

**263.** For this *yuga* (age), for the purpose of emancipation of the *jiva*, the saints have not spelt out (recommended) any course or mode other than devotion to the *Satguru*. And the Vedas and Puranas also have prescribed this very course for *Kaliyuga* – that is the worship (*upasana*) of the guru (his outer and inner form) and the Name (revealed by him) will alone lead to the accomplishment of the (spiritual) task of the *jiva*.

For this, there are quite a few proofs: idol-worship; pilgrimage; fasting; observance of *japa*, *tapa*, *hom*, *yajna*; ethical conduct; kar-

**476** *Sar Bachan, Prose, Part II*

mas of caste and *varna*; *kriya yoga* or *hathayoga*, and *Ashtang yoga* (of Patanjali) – all these are courses prescribed by the earlier ages as distinct faiths and religions (*dharma*).

In this age (*yuga*) they can neither be performed by anyone according to the prescribed procedure nor



can they yield those fruits which can lead to the liberation of the *jiva*. For this reason, they are prohibited and nullified (*nishedh*) for this age.

If anyone probes into the state of mind of those who out of the obstinacy of their mind perform these karmas, he will immediately discover that, in the first place, these karmas cannot now be performed as they ought to be performed, and secondly, those who are now performing them superficially, they only succeed in becoming more haughty as a result of this activity.

Such performances, instead of cleansing and purifying the *antehkaran* (internal motor comprising mind, attention, intellect and egoism) reinforces their sinfulness and impurity. As it is, it is necessary for *jivas* not to become victims of deception and fraud and not to waste away their resources – body, mind and wealth.

And if anyone looks into the matter closely, he will see that those who teach the people to perform these karmas are either traders or they are haughty and arrogant, in that they instruct people either to earn their own livelihood or to earn name and fame and glory, and that they are not, in the least, concerned with serving the spiritual cause of *jivas*.

For this reason, their teaching should not be accepted. On behalf of this also, the saints have furnished many proofs all of which clearly demonstrate that for *Kaliyuga* these activities are not at all permissible.

And those *jivas* who do not comply and insist on performing these karmas, they are either worldlings or merchants or egocentric (*rozgari ya ahankari*). As it is, this instruction is not meant for them. Every knowledgeable, wise, sagacious and spiritualistic *jiva* will, on a little critical enquiry, discover for himself, whether in reality, this dictum of the saints and mahatmas about the denunciation of the karma and dharma of the past ages is true or not.

*Sar Bachan, Prose, Part II 477*

So to say, the underlying purpose of idol worship was realisation of concentration of mind and attention, which now has become a mere game or sport. Nobody now gazes at an idol for an hour or two with a feeling of love and faith. How can then the results which the past mahatmas had assigned to this activity be achieved?

On the contrary, by such indulgences, the propensities (*vruttiyan*) of mind and consciousness (*chitt*) become more diffused (rather than becoming concentrated). As it is, they have induced *jivas*' spiritual loss rather than gain.

Same is the position of *tirthas*. At one time in such places, saints and mahatmas used to abide and the people who visited them used to earn purification of their *antehkaran* by having glimpses of the saints and mahatmas and by attending their congregation (*darshan* and *satsang*). But, now instead of this, they bathe in the rivers Ganga and Yamuna, and for the rest they expend their time in sauntering around markets and buying or selling presents, or in successfully holding *bhandaras* or in eating, drinking and making merriment.

In the hubbub and tumult and furore and hullabaloo of the revelrous crowd (which produce bedlam and pandemonium) *satsang* cannot be held on sound lines nor can inwardness (*antarvritti*) be cultivated. For this reason, the net result of pilgrimages has gone awry (reverse of the appropriate or right course) and *tirthas* have turned into fairs and on the razzle-dazzle (noisy, or showing fuss or activity, or a spree or frolic).

Likewise, *japa* and *tapa* are now performed as a refrain or burden of a song (*tek*) or a show or display to invite people's admiration or to impress crowds. And in this activity (*kartoot*), no thought is given to restrain or control the mind. For this reason, this (*japa* and *tapa*) also brings about loss rather than profit. This is because years roll on (wishing that the anticipated effect will ensue quickly but nothing happens).

If one were to scrutinise this state, one would notice that craving for the world becomes more intense and more consuming and no spiritual improvement of any specific order is discernible. And even those *jivas* who are loving (*premi*) and simple-hearted (free from deceit, open, frank and sincere) waste away their love and time on these unproductive acts (*nishphal* karmas).

478 *Sar Bachan, Prose, Part II*

And this is not the time for *kriya* yoga and *Ashtang* yoga (the Eight-Limb Yoga of Patanjali). Neither man's body has now that strength and stamina which could enable him to endure its hard stipulations of suffering and privation (*kaashthaa*), nor can that now be executed with perfection. This is because its discipline and regulations (*sanjam*) cannot now be practised and applied. For this reason, their net result now is the reverse of what was assigned to them.

The same is true of fasts which have now become transformed into festive occasions, for on the fasting day they prepare and consume delectable viands which mostly induce languor (sleepiness) and lethargy; there is not even a mention of meditation (*bhajan*) and obeisance (to the Lord, *bandagi*).

And these karmas, on the contrary, engender vainglory and hubris which is the fundamental cause of sin (and which leads to downfall and causes the transgressor's ruin).

Likewise, you can look into the state of other karmas as well and after deliberation (deep consideration and weighing all pros and cons) you will realise for good that now in this age, no spiritually fruitful result of these karmas accrues. On the contrary, they make the mind and (*chitt*) more defiled and hubristic.

And then, there are *jivas* who pore over books of knowledge which they call as part and parcel (an essential ingredient) of Vedanta *shastra*. After a close and intent examination and study of them, they come to regard themselves as Brahma *swarup* (of a piece with Brahman or Universal Mind). This is the most vicious (evil, unsound and dangerous, *vikari*) path which has appeared of late. In the first place, knowledge which is now spreading (becoming fashionable) is not in conformity with the norms laid down by the precepts of Vedanta.

The Vedantic path can be said to be rightly followed only when it is practised in all its essential elements. So to say, at first a real adherent of Vedanta after performing the (required) karmas and meditation (*upasana*) must fully attain the four *sadhanas* (means) so that he may become entitled to imbibe knowledge (*jnan*).

But it is a matter of common observation today that the books of knowledge which have gained currency of late, do not even make a

*Sar Bachan, Prose, Part II 479*

mention of karma and *upasana* (right deeds and meditation). Nor do the current men of knowledge (*jnanis*) take resort to karmas and *upasana*. Well then, whence and wherefrom can they derive knowledge? They hold that to study the *granthas* of knowledge and to ponder over them and reflect on them itself amounts to performance of karma and meditation.

On this reasoning, the question arises: Were Vyasa and Vashisht and other past *jnanis* (sages) who attained to the abode of *jnan* (*jnan pada*) after practising yoga, fools and dunderheads, that for nothing they wasted away their time (and energy) and resorted to hardships and exertions?

The sort of knowledge which is current (and fashionable) these days, is extremely easy and can be acquired by anyone in a few days, for if to go through and apprehend two to four books is the right means and the right end (*sadhana* and *siddhanth*) and there is just no need of purifying the mind and making it steady (*nirmal* and *nishchal*), then what is the difference between a man of knowledge and an ignoramus?

All said and done, the only difference then will be that the man of knowledge orally talks of *jnan* but in practice he is at par with the ignoramus so that both are in practice, on the same footing. Obviously, by mere talks, the salvation of the *jiva* cannot be attained, for by glibness (fluent and insincere talk) the knot of *jada-chaitanya* (gross matter and eternal energy) will not at all be resolved.

If anyone were to deliberate upon it closely it will become quite evident to him that by treading this path (of bookish knowledge and talking and lecturing), *jivas'* liberation can never be attained; nor, by this, can his mind and senses be subdued and subjugated.

And now, that the karmas pertaining to past *yugas* cannot be (properly) performed, and yogas like *Ashtang* yoga also cannot be practised, how can knowledge that was deemed to be the product of these karmas, be now

acquired?

All this makes it abundantly clear that what the contemporary *jnanis* (men of knowledge or scholasts) are talking of, and believing in, is simply theoretical or bookish knowledge. It is like a hungry man talking about items of confectionery, and mentioning them by

#### 480 Sar Bachan, Prose, Part II

names with their specific details, but without satisfying the taste of his palate or the hunger of his belly (stomach when regarded as the seat of gluttony).

For this reason, saints have imposed a ban on this path of theoretical knowledge (*jnan mat*) for *Kaliyuga*, and have prescribed the path of devotion to *Satguru* and the Word (*shabd*). Of course, the haughty and the egocentric (*ahamkaris*), and the erudite (*vidyavan*), and traders, merchants and businessmen (*rozgaris*) will dispute it and will feel annoyed on hearing about it. But the *jivas* who are true and sincere spiritualists (*paramarthis*) will deliberate on this discourse and comprehend it and will abide by it (will accept and submit to it).

(a) *Hom*: It is a Sanskrit word meaning “food or other offering in a *puja* ceremony”.

(b) *Yajna*: In the era of *rishis*, there were three kinds of *yajnas* (sacrifices) – the *narmedi*, *gaumedi* and *ashvamedhi*, i.e. sacrifices of men, kine and horses. These great sacrifices were performed by one who had subdued the world of *manas* (mind) and Maya (matter) or outwardly the world of matter, e.g. the Pandavas performed the *Rajsui yajna*, and Ram the *Ashvamedh yajna*.

All the renowned *rishis* used to assemble and sacrifice, and at the end of it, they used to slaughter a man or an animal, calling on the deity’s name and burning the flesh. Then the bones were collected and their prayers had such efficacy that the man or the animal that had been slaughtered, was restored to life. But after their era, goats and sheep and horses began to be sacrificed mercilessly. Instead of killing a man, he was lowered on a rope leaving it to chance whether he was killed or managed to survive.

(c) *Varna karma*: The Sanskrit word for class is *varna* which means colour. It indicates the origin of *varnas* in the development of the old tribal class structure in contact with people of different complexion and alien culture. The term *varna* does not mean caste and has never meant caste by which convenient word it is often loosely translated.

The four *varnas* of India developed out of very early Aryan class divisions, for some class stratification existed in many Indo-European communities. Ancient Iran had four *pistras* or classes comparable in some respects to those of India. The priests were called *atharva*; the warrior class, *rathesta*; the agriculturists were called as *vastrofashya*; and the artisans or labourers were called as *hueeti*.

#### Sar Bachan, Prose, Part II 481

The Brahmin class in India comprised the knowers of Brahman; the word “Brahmin” means “one possessed of Brahman”.

The second class was originally called *Rajanya*, later Kshatriya, whose duty was protection which included fighting in war and governing in peace. Some of them were great scholars and were greater than Brahmins in respect of Brahman *jnan*.

The Vaishya was the mercantile class, paying tribute to another, to be lived on by another, be oppressed at will. But he had expert knowledge of jewels, metals, cloth, threads, spices, perfumes and all manner of merchandise. He is the typical Indian businessman.

The three classes were twice-born (*dvij*) but the Shudras were not twice-born. For them there was no

initiation into full Aryan status. The Shudra was in fact a second-class citizen, existing on the fringes of the Aryan society. The word “Shudra” came from the name of a non-Aryan tribe which became slaves or thralls of the conquerors. The Shudras were of two categories: pure or non-excluded (*aniravasita*) and impure and excluded (*niravasita*). The latter were quite outside the pale of Hindu society and were virtually indistinguishable from the great body of people later known as “untouchables” or *achhoot*.

The origin of the *varna* order is traceable to “Purushosukta” of the Rig-Veda which describes the rise of the four major classes from the parts of the Cosmic Man or from the limbs of the “Social Organism”. The *shlok* says:

“The Brahmins *are* the mouth of the Social Organism; the Kshatriyas *are* his arms, the Vaishyas *are* his loins; and the Shudras, his feet.”

The Brahmins, however, interpreted this *shlok* to mean:

“Brahmins *are from* the Cosmic Man’s mouth; the Kshatriyas *are from* his arms; the Vaishyas *are from* his loins; and the Shudras *from* his feet.”

This interpretation seeks to give a divine sanction to this hierarchical social system. The first two became the custodians of the social wealth, power and knowledge; the lowest two became slaves and servers. The Bhagavad Gita tries to rationalise it and in verse 13 of Chapter IV Krishna says that he had created the fourfold division of *varnas* based on differences of opportunity (karma) and ability (*guna*). In verse 35 of Chapter III, the Gita insists on each order performing its own specific duties which constitute its dharma:

“Better is one’s own dharma (though) imperfect than the dharma of another well performed. Better is death in one’s own dharma; the dharma of another is fraught with fear.”

482 Sar Bachan, Prose, Part II

The main emphasis of the *varna* order is on *guna* (aptitude) and karma (function), and not *jati* (birth, caste).

The Radhasoami Faith rejects all caste distinctions for it holds every class or *varna* independent of sex or birth or breeding. The Radhasoami view is organic as against a mechanistic constitution of society. One man’s duty may be to serve as a sweeper; another’s may be to work as an administrative officer. Before the Lord the work of man will be judged by the spirit in which it is done, not by the nature of the work which makes no difference whatsoever. Whoever acts in a spirit of fervent dedication fits himself for redemption.

(d) *Ashtang* Yoga : It is the eight-limb yoga of Patanjali. Its eight limbs are: *yama* (discipline), *niyama* (self-restraint), *asana* (posture), *pranayama* (breath-control), *pratyahara* (control of senses), *dharana* (concentration), *dhyana* (meditation), and *samadhi* (absorption).

Patanjali’s yoga system is neither magic nor tantra, nor self-hypnotisation. It is a system of scientific spiritual discipline and it is founded on the metaphysics of Sankhya and provides a practical path of purification and self-control in order to realise the free nature of man. But it is not the path to deliverance at all for his entire system continues to confine the *jiva* to the net of *Kaal* and *Maya*.

For instance, *pranayama* even performed with scientific precision can lead the practitioner only to the sphere from where *praan* arises, namely *Trikuti*, whose deity is *AUM* and *Pranava* which, from the top, is the fifth sphere of *Brahmand*. It cannot and does not release the *surat* from the thralldom of *Maya* and *manas*.

The *samadhi* of the *Ashtang* yoga, likewise, keeps the *jiva* in the bliss of Brahman whose *lok* is subject to collective dissolution and *lok pralai*. In any case, the discipline prescribed by Patanjali

cannot be practised during the current phase of *Kaliyuga* at all and is, from the mystic point of view, irrelevant and obsolete.

(e) Patanjali (240-180 BC): He was the traditional founder of classic yoga and is currently the subject of a scholarly debate as to whether he is two or one, whether he is identical with Patanjali, the grammarian [who composed the *Great Commentary (Mahabhasya)* to Katyayana's *Critical Gloss (Varttika)* on Panini's *Sanskrit Grammar*] or not.

Liebich, Garbe and Dasgupta say he is, while JH Woods, Jacobi and Keith say he is not. There is less controversy among the scholars as to whether, as tradition claims, he is the incarnation of the serpent-king Sheshnag, who surrounds and supports the universe as the Cosmic Ocean.

*Sar Bachan, Prose, Part II 483*

In whatever way one resolves these controversies, Patanjali was not the inventor but rather the codifier of the yoga philosophy and methods of practice which had been known from very ancient times. He wrote the *Yoga-Sutras* in four books or chapters, dealing with

- contemplation (*samadhi*);
- the practice of yoga;
- psychic powers; and
- liberation (*kaivalya*).

The first three of these books may belong to the second century BC but the fourth is apparently later (fifth century AD) because it contains arguments against later Buddhist thought.

(f) *Kriya yoga*: It is the yoga referred to by Patanjali in his *niyama: tapas swadhyaya Ishwara prani dhana kriya yogah* (i.e. “austerities, self-study and self-surrender to the Lord – these constitute *kriya yoga*”). The constituent elements of *kriya yoga* are

- austerities (*tapas*);
- study of scriptures (*svadhyaya*);
- self-surrender (*atma-nivedan*);
- six purificatory practices;
- *pranayama*;
- concentration;
- meditation;
- perfect guru; and
- devotion to the Lord.

*Kriya yoga* is part of *hathayoga* and is designed to confine the soul to the stranglehold of gross *manas* and *Maya*. Karma yoga of the Vedanta (Gita) is different. The factors of karma are

- the body;
- the agent or doer;
- various senses;
- different functions; and
- the presiding divinity.

Knowledge, the known and the knower form the threefold causes of action, and the instrument, the object and the agent are the threefold basis of action. An ordained action done without attachment for

the fruit thereof is *sattvic* action. An action done with an eye on the fruit, with self-conceit and with much exertion, is *rajsic* action. An action done through desire, without

#### 484 Sar Bachan, Prose, Part II

heed to the consequences (loss of the doer's power and wealth, and injury to others) and without regard to one's ability is *tamsic* action.

Likewise, a doer (agent of action) who is free from attachment, non-egoistic, endowed with fortitude and enthusiasm, and unaffected by success or failure, is *sattvic* doer. One who is passionate, desirous of the fruits, greedy, malicious and impure, euphoriant or depressive, is a *rajsic* agent. But one who is unsteady, vulgar, obscene, haughty, dishonest, petulant, indolent and slothful, despondent and procrastinating, is a *tamsic* agent.

Those who are wedded to *Karmakand* (of the Vedas) which lays down specific rules for specific actions and their fruits with mathematical precision and extol these practices, ignoring everything else, are the cannon fodder of *Kal* and pass into the vicious circle of transmigration (Gita II, 42-44). They go to heaven for a while and enjoy pleasures of gods there. But on the exhaustion of their merit, they enter the mortal world and become entangled in the vortex of metempsychosis (ibid., IX, 21).

If, therefore, one wishes to extricate himself from transmigration, he has to get rid of the Vedas which operate within the framework of the three *gunas* (ibid., II, 45). One who is keen for Brahman *jnan*, has no use for Vedas at all even as one who has floodwater at his command has no use for a reservoir (ibid., II, 46). Of course, one has to act; it is his duty as well as right, but that is about all. He is not concerned at all with the results which are anyway beyond his ken. One who thus performs action is a karma yogi, not a *kriya* yogi.

While *kriya* yoga is a device to enslave one, karma yoga is the very dexterity (*kaushalam*) of work, for it not only robs work of its power to bind, but also transmutes it into an efficient means of freedom (ibid., II, 50).

(g) Concentration: Concentration or the brining of the mind to a centre and keeping it there is vitally necessary to the accomplishment of any task. It is the father of thoroughness and the mother of excellence. As a faculty, it is not an end in itself but is an aid to all faculties, all work. Not a purpose in itself, it is yet a power which serves all purposes.

Concentration is an aid to the doing of something; it is not the doing of something in itself. A ladder has no value in and of itself, but only in so far as it enables us to reach something which we could not otherwise reach. In like manner, concentration is that which enables the mind to accomplish with ease that which it would be otherwise impossible to accomplish; but of itself it is a dead thing and not a living accomplishment.

The great enemy of concentration is a wavering, wandering, undisciplined and fickle mind and it is to overcome and overpower this refractory

Sar Bachan, Prose, Part II 485

horse that concentration is required. In the process of concentration there are four stages, namely, attention, contemplation, abstraction and activity in repose. At first stray thoughts are arrested and the mind is fixed upon the object of concentration which is the task in hand. This is attention.

When attention is followed by an awakening of the mind to serious thought, then the second stage, i.e. contemplation, is reached. To ensure success in all ordinary, worldly undertakings, it is not necessary to go beyond these two stages. Only a comparatively small number reach the third stage of

abstraction, for when abstraction is reached we have entered the sphere of genius.

In the first two stages, the work and the mind are separate and the work is done more or less laboriously and with a degree of friction, but in the third stage, a marriage of the work with the mind takes place and there is a fusion, a union and the two become one. Then there is a superior efficiency with less labour and friction.

When the fourth stage, that of “activity in repose” is attained, then concentration in its perfection is acquired. It is difficult to find a single word which will fully express this dual condition of intense activity combined with steadiness or rest; hence the term “activity in repose”.

Concentration is necessary to worldly success; meditation is necessary to spiritual success. The four stages in concentration named above are brought into play in meditation, the difference between the two powers being one of direction and not of nature. Meditation is therefore spiritual concentration – the bringing of the mind to a focus in its search for divine knowledge, divine life and intense quest for truth.

(h) *Upasana* or Meditation: The principle of meditation is twofold, namely, purification of the heart by thought on the Great Name as revealed by the master of the age (*waqt guru*), and the attainment of divine knowledge by embodying such purity in practical life.

Man is a thought-being and his life and character are determined by the thoughts in which he habitually dwells. By practice, association and habit, thoughts tend to repeat themselves with greater and greater ease and frequency and so “fix” the character in a given direction by producing that automatic action which is called “habit”.

By daily dwelling upon the Great Name (*Ism-i-Azam*), the man of meditation forms the habit of pure and enlightened thinking which leads to purest and most enlightened knowledge (*jnan*), divinely inspired actions and well-performed duties. He is cleansed of the dirt of lust, anger, greed, delusion, arrogance, jealousy, hatred, vindictiveness, sloth, falsehood and

#### 486 *Sar Bachan, Prose, Part II*

faithlessness. By ceaseless repetition of the Great Name he, at last, becomes one with the attributes of that Great Name and is a purified being, manifesting his attainment to Truth and pure actions in a serene and wise life. So to say, he becomes *neeh-karma* and all his deeds and words are wholly divinely-inspired.

The majority of men live in a series of conflicting desires, passions, emotions and speculations and there is restlessness, uncertainty and sorrows galore. But once you begin to train your mind in meditation, you gradually gain control over this inward conflict by bringing your thoughts to focus upon a central principle embodied in the Great Name – the principle of love. In this way, old habits of impure and erroneous thought and action are broken up. Old *karmas* and *samskaras* are burnt and the new habits of pure and enlightened thought and action are formed. You become more and more absorbed in truth and love, and there is increasing harmony and deeper insight – a growing perfection and peace.

Meditation is different from reverie. The indications of meditation are:

- increase of physical, mental and spiritual energy (i.e. rise of *chaitanyata*);
- a strenuous striving after wisdom and spiritual knowledge (*jnan*, *vijnan*);
- a decrease of irksomeness in the performance of one’s duties;
- a fixed determination to fulfil all worldly responsibilities, and zest and enthusiasm for spiritual

karma and *upasana*;

- freedom from fear;
- indifference to riches and all objects of senses; and
- possession of self-control.

(For distinction between reverie and meditation see comments under para 63 of Part I, *supra*.)

(i) *Bandagi*: Rendering of obeisance as by a thrall.

(j) Ignoramus: Ignorant, *ajnani* or *naadaan*. The true ignoramus originated from the name of an unlettered lawyer in a play by G Ruggle, a 17<sup>th</sup> century English dramatist.

(k) Vyasa: See comments under para 211, *supra*.

(l) Vashisht: See comments under para 211, *supra*.

(m) *Japa*: See comments under paras 63 and 218 of Part II, *supra*

(n) *Tapa*: See comments under paras 63 and 218 of Part II, *supra*.



# Index

|                                 |                         |               |
|---------------------------------|-------------------------|---------------|
| <i>aamil</i>                    | 102, 141                |               |
| <i>aana hai jo bazm ...</i>     |                         | 159           |
| <i>aarti</i>                    | 27, 29, 30, 378, 379-80 |               |
| Abercrombie                     |                         |               |
| 83                              |                         |               |
| Abhai Chandra                   |                         | 160           |
| <i>abhakt</i>                   | 201                     |               |
| absolution                      | 268                     |               |
| absolutism                      | 361                     |               |
| adepts, order and grades of     | 110                     |               |
| <i>Adi Granth (Pothi Saheb)</i> | 250                     |               |
| <i>Adi Karma</i>                |                         | 304,          |
| 429                             |                         |               |
| <i>Adi Purana (Saraogis)</i>    | 122                     |               |
| <i>Adi Shabd</i>                | 56                      |               |
| <i>Adi Surat</i>                | 4, 56, 85, 97, 253      |               |
| <i>Advait Vedanta</i>           |                         | 280           |
| <i>adya</i>                     | 120                     |               |
| <i>ahem and Ahi</i>             | 317                     |               |
| <i>ahimsa</i>                   | 421                     |               |
| <i>ahista ravi</i>              | 35                      |               |
| <i>aitdal</i>                   | 33-35                   |               |
| <i>Ajaib Purush</i>             |                         | 364           |
| Akbar                           | 157                     |               |
| <i>Akshar Purush</i>            |                         | 98, 106, 120, |
| 131, 360                        |                         |               |
| <i>al Ashri</i>                 | 162                     |               |
| <i>Alakh and Palak</i>          |                         | 448-49        |

|                                    |                |             |
|------------------------------------|----------------|-------------|
| <i>Alam-i-Jabroot</i>              |                | 110         |
| <i>alasya</i>                      |                |             |
| alms                               | 60             |             |
|                                    | 168            |             |
| Amar Das                           | 251            |             |
| <i>Ambar cheer pitambar</i>        | 32             |             |
| <b>488 Index</b>                   |                |             |
| <i>ambia (nabees)</i> or Prophets  | 228            |             |
| <i>Anami Purush</i>                |                | 86, 117,    |
| 360                                |                |             |
| angels                             | 227-28         |             |
| anger of saints, father            |                |             |
| and worldlings                     |                | 318, 321,   |
| 397; anger as element              |                |             |
|                                    | of <i>Kaal</i> | 240         |
| <i>anhad shabd</i>                 |                | 11          |
| animals as gods                    |                | 148-49      |
| <i>antapada</i>                    | 129            |             |
| <i>antehkaran</i>                  |                |             |
| 9, 13, 47-48, 51, 60, 185, 255-56, |                |             |
| 264-65, 309, 340, 384, 476         |                |             |
| <i>Aranyakas</i> (Upanishads)      |                | 219         |
| <i>ardhangini</i>                  | 27             |             |
| Aristotle                          | 133            |             |
| Arjun Dev                          | 251            |             |
| Arrived One                        | 109            |             |
| <i>Arsh-i-Azeem</i> and            |                |             |
| <i>Arsh-i-Bareen</i>               |                | 122-23, 127 |
| <i>arthapati</i>                   | 7              |             |
| <i>asakti</i>                      | 287-88, 438-39 |             |
| <i>asbab</i>                       | 93             |             |
| ascension, 7 stages of             |                | 197-98      |
| asceticism, Radhasoami             |                |             |
| view of                            | 241-42         |             |
| <i>Ashtadal Kanwal</i>             |                | 110-111     |
| <i>ashtang maithun</i>             |                | 421         |

*Ashtang* yoga 132, 143, 365,  
 440, 476, 479,  
 482  
*ashtkulas* 399  
 ataraxia 276  
 atheist, types of 434  
*atma* 55-56, 94-95, 121, 373  
*atma pada* 119  
 auctoritas and potestas 426  
 augur 381  
 Augustine, St. 412  
*Index* 489  
  
*auliyas* 115-16, 117, 127, 227, 349  
*AUM* 42, 143, 425  
 Aurangzeb 160  
 avatar 3, 106, 175, 176, 161, 220-21,  
 349, 406  
*avidya* 5, 48-49, 114, 427-28  
*Avyakrit* 113, 131  
  
*baal bhava* 28  
*baani vana mein rahe ...* 75  
 Babuji Maharaj's *Discourses* 35, 56, 62, 68, 113, 245, 273,  
 275, 316, 360, 384, 395, 416,  
 433, 453, 461  
 Bahtaar (Satan)  
 and his other names 357  
*bakht-i-khufta*  
 see *naseeb-i-khufta*  
*banda* 101  
*bandagi* 486  
*baney tau satguru sey ...* 27, 383  
*Banknaal* 34, 48, 98

|                                  |                               |          |                    |           |
|----------------------------------|-------------------------------|----------|--------------------|-----------|
| <i>Basant</i>                    | 327                           |          |                    |           |
| beggars of <i>Satguru</i>        |                               | 351      |                    |           |
| Bentham, Jeremy                  |                               |          | 451, 454           |           |
| Bhagirathi (Ganges)              |                               | 178-79   |                    |           |
| Bhagwad Purana                   |                               |          |                    | 173,      |
| 371                              |                               |          |                    |           |
| <i>Bhagwan</i> , meaning of      |                               | 379      |                    |           |
| <i>bhajan</i> and <i>gunawan</i> |                               |          | 212-13, 486        |           |
| <i>bhakt</i> and <i>bhakti</i>   |                               |          | 104                |           |
| <i>bhakt</i> and this world      |                               |          |                    |           |
| incompatible                     |                               |          |                    | 274       |
| <i>bhakti</i> fourfold           |                               |          |                    | 341       |
| <i>Bhakti</i> Yoga               |                               |          |                    | 64-65     |
| <i>Bhasha</i> Bani               |                               |          |                    | 136       |
| <i>bhedabhedvada</i>             |                               |          |                    | 307       |
| <i>bhek</i>                      |                               |          |                    |           |
|                                  | 139-40                        |          |                    |           |
| <b>490</b> <i>Index</i>          |                               |          |                    |           |
| <i>bhent</i> , concept of        |                               |          | 32-33, 39          |           |
| <i>bhool</i>                     |                               |          |                    |           |
|                                  | 366                           |          |                    |           |
| <i>bhram</i> , 3 connotations of |                               | 362      |                    |           |
| biographies of saints            |                               | 77       |                    |           |
| <i>birat</i>                     |                               |          |                    |           |
|                                  | 330; (see also <i>nirat</i> ) |          |                    |           |
| blind leading the blind          |                               | 381      |                    |           |
| bodies, three                    |                               |          |                    | 43, 102   |
| body causal                      |                               |          |                    |           |
| 102, 104                         |                               |          |                    |           |
| body, constituents of            |                               |          | 356                |           |
| body, gross                      |                               |          |                    |           |
| 102, 103                         |                               |          |                    |           |
| body, subtle or astral           |                               |          | 102, 103           |           |
| bonds, nature of                 |                               |          |                    | 2,    94, |
| 165, 166-67, 297-98              |                               |          |                    |           |
| Brahadaranyaka Upanishad         |                               | 244, 370 |                    |           |
| Brahma, Vishnu and Mahesh        | 128, 172, 296, 365            |          |                    |           |
| Brahman ( <i>Kaal Purush</i> )   |                               |          | 307, 308, 372, 433 |           |
| Brahman <i>Jnanis</i>            |                               |          |                    | 195,      |
| 215                              |                               |          |                    |           |
| Brahman <i>Satyam jagat ...</i>  |                               | 244      |                    |           |
| Brahman <i>Swarup</i>            |                               |          | 498                |           |
| Brahmins and Kshatriyas          | 415-16                        |          |                    |           |
| Buddha and Middle Path           | 33, 333                       |          |                    |           |
| Buddha and <i>Ishwar</i>         |                               | 389      |                    |           |
| <i>Buddhi</i> Yoga               |                               |          |                    |           |
| 363, 364                         |                               |          |                    |           |

|                                    |                      |
|------------------------------------|----------------------|
| Bunyan, John                       | 204,                 |
| 205, 381                           |                      |
| celibacy, how helped by            |                      |
| <i>Surat-Shabd-Yoga</i>            | 44-45                |
| Cervantes, Miguel de               | 213                  |
| <i>chaar khan</i>                  |                      |
| 262                                |                      |
| <i>chaitanya</i>                   |                      |
| 1, 265                             |                      |
| <i>chaitanya akash</i>             | 128                  |
| <i>Chakra of Chaurasi</i>          | 261-63, 271, 345     |
| Chandogya Upanishad                | 360, 372             |
| <i>Chandrayana</i>                 |                      |
| 277                                |                      |
| <i>charcha</i>                     |                      |
| 192                                |                      |
| charity ( <i>daya</i> )            | 433                  |
|                                    | <i>Index</i> 491     |
| <i>charnamrit and prasad</i>       | 16, 30-31, 319-20    |
| <i>chatur</i>                      |                      |
| 93                                 |                      |
| <i>chaupad</i>                     |                      |
| 152                                |                      |
| <i>chaurasi</i>                    |                      |
| 247-48, 250-51, 261, 263, 354, 365 |                      |
| <i>chidakash</i>                   |                      |
| 84, 127, 128-29                    |                      |
| <i>chitt</i>                       |                      |
| 466                                |                      |
| Christ, Jesus                      |                      |
| 127                                |                      |
| cities, sacred                     | 416-17               |
| cognition                          |                      |
| 430                                |                      |
| colours, birth of                  | 49, 216              |
| concentration                      | 484                  |
| continence                         |                      |
| 421                                |                      |
| cow <i>yoni</i>                    |                      |
| 326                                |                      |
| Daduji                             |                      |
| 153, 154, 434                      |                      |
| <i>Darshan Shastras</i>            | 224-25, 277-80, 369, |
| 456, 457                           |                      |
| <i>Dasam Dwar</i> of saints        | 113, 119, 273        |

|  |   |        |       |
|--|---|--------|-------|
| death, worldlings' fear of                   | 398   |        |       |
| debt of <i>Kaal</i> and <i>Maya</i>          |   | 39-40  |       |
| <i>deenta</i> and <i>daya</i>                |   |        | 243,  |
| 257, 299                                     |   |        |       |
| <i>deh</i>                                   | 275, 356  |        |       |
| delusion                                     |   |        |       |
| 362  |   |        |       |
| delusions, personal                          |   |        | 69    |
| Demise of the Crown Act                      | 63  |        |       |
| Dhanna                                       |   |        |       |
| 251  |   |        |       |
| dharma, mystic concept of                    | 419-20  |        |       |
| <i>dhikr</i> and <i>fikr</i>                 |   |        | 118   |
| <i>dhikr-ul-khafi</i> (silent recital)       | 276-77, 362   |        |       |
| <i>dhrig dwar</i>                            |   |        |       |
| 10   |   |        |       |
| <i>dhunyatmak</i> and <i>varnatmak</i>       |   |        |       |
| names  |   |        |       |
| 12, 418, 469, 470                            |   |        |       |
| <i>dhvani</i> and <i>varna</i> , doctrine of | 11, 418-19  |        |       |
| discursive reasoning                         |   |        |       |
| and dianoetic knowledge                      | 58  |        |       |
| <i>Diwan-i-Hafiz</i>                         |   |        | 168,  |
| 236, 246, 252, 286, 313,                     |   |        |       |
| 492 <i>Index</i>                             |   |        |       |
|  | 326, 364, 367, 401, 406, 422 (see also "Hafiz Shirazi") |        |       |
| discussion and discord                       |   | 234    |       |
| diseases, visible and invisible              | 426-27  |        |       |
| Don Quixote                                  |   |        |       |
| 213  |   |        |       |
| doubts                                       |   |        |       |
| 13, 186                                      |   |        |       |
| <i>drishti</i> , threefold                   |   |        | 59-60 |
| <i>duniya</i> , meaning of                   |   | 112    |       |
|  |   |        |       |
| ego, tricks of                               |   |        | 70-71 |
| egotism, dirt of                             |   |        | 433   |
| eight heavenly spheres                       |   | 105-06 |       |
| <i>ek janam guru bhakti kar ...</i>          | 55  |        |       |
| elements, five                               |   |        | 1, 94 |
| Emerson                                      |   |        |       |
| 67   |   |        |       |
| empiricism, radical                          |   | 79     |       |
| <i>ex nihilo fit</i>                         |   |        |       |
| 453  |   |        |       |
| existentialism, metaphysical                 | 77-78   |        |       |
| exoteric aspects of religion                 | 3   |        |       |

|                                     |                  |
|-------------------------------------|------------------|
| experientialism                     | 401              |
| externalism                         |                  |
| 182                                 |                  |
| <i>faqir</i> or fakir               | 118,             |
| 223, 272-73, 454                    |                  |
| <i>faqiri</i> way                   |                  |
| 275                                 |                  |
| Farid Baba                          |                  |
| 251                                 |                  |
| <i>farishtey</i> or angels          | 227-28           |
| fast, real                          |                  |
| 234, 478                            |                  |
| fasting                             |                  |
| 15, 152, 153                        |                  |
| fasting days of Hindus              |                  |
| and Muslims                         | 270-71           |
| feet of <i>Satguru</i>              | 438              |
| five aspects of guru-               |                  |
| <i>shishya</i> relationship         | 27-28            |
| five Names                          |                  |
| 129                                 |                  |
|                                     | <i>Index</i> 493 |
| five <i>Shastras</i>                |                  |
| 369                                 |                  |
| flame, candle, 3 zones of           | 42-43            |
| force, use of                       |                  |
| 21                                  |                  |
| four degrees of love                | 28               |
| four <i>dhaams</i>                  |                  |
| 183, 192                            |                  |
| four <i>janmas</i> (births)         | 54-55, 198       |
| four <i>sadhanas</i>                | 16, 198-         |
| 99                                  |                  |
| fourteen worlds                     | 390              |
| funeral rite ( <i>anthyeshthi</i> ) | 339-40           |
| <i>Gagan (Trikuti)</i>              | 122              |
| Gandharva marriage                  | 229              |
| Gandharvas                          |                  |
| 228-29                              |                  |
| Ganesh                              |                  |
| 31-32, 132-33, 234                  |                  |
| Ganjpha                             |                  |
| 152                                 |                  |
| <i>gar Khuda khwahi</i>             | 19               |

|  |  |         |             |
|--|--|---------|-------------|
| <i>Garbhasan</i>                                   | 5  |         |             |
| Garden of Eden                                     |  |         | 252         |
| <i>garhat</i> (hammering)                          |  | 51-54   |             |
| gatekeepers of <i>Ishwar</i><br>and <i>Satguru</i> |  |         | 401         |
| <i>Gaudapada</i>                                   | 280-81   |         |             |
| Gautam   | 127  |         |             |
| Gaya   |  |         |             |
|  | 403  |         |             |
| <i>ghaflat</i> (ignorance)                         |  | 272     |             |
| Ghalib   |  |         |             |
|  | 163  |         |             |
| <i>gharazmandi</i>                                 |  |         | 22          |
| <i>ghari</i>                                       |  |         |             |
|  | 296  |         |             |
| Gharib Das   |  |         |             |
|  | 136  |         |             |
| Gibran Kahlil, and Satan<br>as cousin of man       |  | 356-59  |             |
| <i>gigni de nihilo ...</i>                         |  |         | 7, 313, 453 |
| Gita   |  |         |             |
|  | 14, 64, 362                                    |         |             |
| gluttony   |  |         |             |
|  | 242  |         |             |
| <i>gochar</i> and <i>agochar</i> names             |  | 469     |             |
| <b>494 Index</b>                                   |  |         |             |
| God as a mere aggregation<br>of <i>jivas</i>       |  |         |             |
|  | 451-55   |         |             |
| God, eight qualities of                            |  | 161     |             |
| Golden Temple (Amritsar)                           |  |         | 251         |
| Gorakhnath   |  |         |             |
|  | 127, 349                                       |         |             |
| <i>Gosayeen</i>                                    |  |         |             |
|  | 151  |         |             |
| Govind Singh, Guru                                 |  | 62, 250 |             |
| Granth Saheb                                       |  |         | 13, 62,     |
| 233, 249-50, 251                                   |  |         |             |
| <i>Granthas</i>                                    |  |         |             |
|  | 13, 15, 18, 189, 234, 352-54,<br>366, 370, 402 |         |             |
| <i>Granthi</i>                                     |  |         |             |
|  | 15, 189, 354                                   |         |             |
| Great Bear   |  |         |             |
|  | 456  |         |             |



|                                     |                            |        |                  |
|-------------------------------------|----------------------------|--------|------------------|
| <i>gunas</i> , three                |                            |        |                  |
| 38, 42-43, 93-94, 98, 99, 100, 111, |                            |        |                  |
| 121, 122, 134, 219, 328-29, 346     |                            |        |                  |
| <i>gurbani</i>                      | 250-51                     |        |                  |
| <i>guru mohey apna roop ...</i>     |                            | 41     |                  |
| <i>guru</i> , aspects of            |                            |        | 100-101          |
| <i>guru</i> , classification of     |                            | 468-69 |                  |
| <i>gurugiri</i>                     | 150                        |        |                  |
| <i>gurumukh</i>                     | 239, 273, 287, 345-46, 405 |        |                  |
| <i>gurumukh</i> Name                |                            |        | 421              |
| <i>gurumukhta</i>                   | 265                        |        |                  |
| <i>guruship</i> , science of        |                            | 23-24  |                  |
| <i>guru-tattva</i>                  | 238                        |        |                  |
| <br>                                |                            |        |                  |
| <i>hadj</i>                         | 333                        |        |                  |
| <i>hadji</i>                        | 430                        |        |                  |
| Hafiz Shirazi                       | 159                        |        |                  |
| <i>Hahoot</i>                       | 119                        |        |                  |
| <i>hairat</i>                       | 69                         |        |                  |
| Hakim Sinai of Ghazna               |                            | 428    |                  |
| hallucination                       | 362                        |        |                  |
| <i>hamsas</i>                       | 119-20                     |        |                  |
| <i>Hari</i>                         | 450, 469                   |        |                  |
| <i>Hari's feet</i>                  | 449                        |        |                  |
|                                     |                            |        | <i>Index 495</i> |
| <br>                                |                            |        |                  |
| Haridas                             | 156                        |        |                  |
| haste and hurry                     |                            |        | 35               |
| <i>hathayoga</i>                    | 21, 146, 476               |        |                  |
| heredity and guru                   |                            |        | 61, 254-55       |
| <i>hey vidya tu badi avidya</i>     |                            | 50     |                  |
| <i>Hidayat Nama</i>                 |                            |        | 422              |
| Hindi almanac                       |                            |        | 14               |

|   |                                      |        |
|---|--------------------------------------|--------|
| <i>Hiranyagarbha</i>                    |                                      | 113,   |
| 131, 179                                |                                      |        |
| holy family, concept of                 | 61-62                                |        |
| <i>hom</i> and <i>yajna</i>             |                                      | 192,   |
| 475, 480                                |                                      |        |
| <i>HOO HOO</i>                          |                                      |        |
| 196, 450, 469                           |                                      |        |
| <i>Hoot</i>                             |                                      |        |
|   | 118                                  |        |
| householder's life                      |                                      | 23, 80 |
| <i>hridai</i> (heart), meaning of       | 114, 131, 132                        |        |
| Hulsserl, Edward                        |                                      | 186    |
| human form ( <i>nar dehi</i> )          | 9, 36-39, 149, 295(n), 437           |        |
| humility                                |                                      |        |
|   | 243, 257, 299, 311, 315, 411-13, 445 |        |
| <i>husbanda</i>                         |                                      |        |
|   | 466                                  |        |
| Ibrahim, Shah                           |                                      | 33     |
| <i>ida, pingla</i> and <i>sushumana</i> | 5, 34, 48, 334, 384, 385             |        |
| idol-worship                            |                                      |        |
| 152, 477                                |                                      |        |
| ignoramus                               |                                      |        |
|   | 486                                  |        |
| <i>ignorantia facti excusat</i>         | 24                                   |        |
| <i>ignorantia leges non-excusat</i>     | 24-25                                |        |
| <i>ikhlas</i>                           |                                      |        |
|   | 115, 350                             |        |
| illusion                                |                                      |        |
|   | 362                                  |        |
| immanence and immanent God              | 390, 392, 394, 405                   |        |
| immanent God, limitations of            | 22                                   |        |
| impediments to <i>paramartha</i>        | 58-61                                |        |
| Indra                                   |                                      |        |
|   | 185, 192, 194                        |        |
| <i>indriyas</i> , ten                   |                                      |        |
| 94, 98, 109, 112                        |                                      |        |
| initiation, prerequisites of            | 88-89                                |        |
| intellection                            |                                      |        |
| 245, 433                                |                                      |        |
| intellectualism                         |                                      | 433    |
| <b>496 Index</b>                        |                                      |        |
| interpretation of para 14               |                                      |        |
| of Soamiji Maharaj's                    |                                      |        |
| <i>Last Discourse</i>                   |                                      | 76-77  |
| interpretation of                       |                                      |        |
| saints' discourses                      | 73-76                                |        |

|                                      |                             |                               |                  |
|--------------------------------------|-----------------------------|-------------------------------|------------------|
| interregnum                          | 62-64                       |                               |                  |
| iota                                 |                             | 367                           |                  |
| Iqbal: <i>na kahin jahan ...</i>     |                             |                               | 276              |
| <i>Ishwar</i>                        | 465; <i>Ishwar and Hari</i> | 111, 114,                     |                  |
|                                      | 387-89                      |                               |                  |
| Islam                                | 333                         |                               |                  |
| <i>Ism-i-Azam</i>                    | 11, 260, 386; majesty of    | 422-25,                       |                  |
|                                      |                             | 485                           |                  |
| <i>iza tamool faqar ...</i>          |                             |                               | 196              |
| <i>jab lag dekhoon ...</i>           |                             |                               | 79               |
| <i>jada-chetan-ki-gaanth</i>         |                             | 66, 97, 112, 258, 302-03, 479 |                  |
| <i>jagat (and samsara)</i>           |                             | 93, 104, 281                  |                  |
| Jagjivan                             | 136, 137, 153               |                               |                  |
| <i>jagran</i>                        | 152                         |                               |                  |
| Jaidev                               | 251                         |                               |                  |
| Jaimal Das                           | 218                         |                               |                  |
| <i>jalaal</i>                        | 78, 168                     |                               |                  |
| <i>jamaal</i>                        | 78, 168                     |                               |                  |
| Janak                                | 187, 274                    |                               |                  |
| <i>janam-maran</i> (birth-death)     |                             | 296-97                        |                  |
| <i>japas and tapas</i>               |                             |                               | 15,              |
| 218, 276, 362, 420, 421, 475,        | 477, 486                    |                               |                  |
| <i>jathragni</i>                     | 195                         |                               |                  |
| Jehangir                             | 161                         |                               |                  |
| <i>jhanda</i> (insignia)             |                             |                               | 181              |
| <i>jiva</i>                          | 428-29, 431                 |                               |                  |
| <i>jiva and Brahman are brothers</i> | 355                         |                               |                  |
| <i>jiva's ansh, anshi bhava</i>      |                             | 306                           |                  |
| <i>jivan-mukta</i> , concept of      |                             | 44, 64-66                     |                  |
|                                      |                             |                               | <i>Index</i> 497 |
| <i>jivatma</i> or <i>jiva-surat</i>  |                             | 93, 95, 97, 109, 111, 127     |                  |

|                                    |  |                                |    |
|------------------------------------|--|--------------------------------|----|
| <i>jivika and paramartha</i>       |  | 414                            |    |
| jnan                               | 235; jnan marg 97; jnani and jnan  |                                |    |
|                                    | 458  |                                |    |
| Joseph and Yaqub                   |  | 204                            |    |
| <i>Jugat Prakash</i>               |  |                                | 51 |
| <i>Jyoti and Niranjana</i>         |  | 111, 127                       |    |
|                                    |  |                                |    |
| Kaaba                              |  |                                |    |
|                                    | 464  |                                |    |
| <i>Kaal and jiva</i>               |  |                                |    |
| 446                                |  |                                |    |
| <i>Kaal and manas</i>              |  | 350                            |    |
| <i>Kaal and Maya</i>               |  | 5, 9, 39, 49, 51,              |    |
| 58-59, 98, 118,                    |  |                                |    |
|                                    | 120, 192, 203, 304, 384, 385, 412,   |                                |    |
|                                    | 458  |                                |    |
| <i>Kaal racha ham samajh ...</i>   | 46   |                                |    |
| Kabir                              |  |                                |    |
|                                    | 5, 34, 40, 41, 116, 136, 153, 234,   |                                |    |
|                                    | 236, 251, 274, 334, 423 (on Word), 430 (on <i>bhakti</i> )                                 |                                |    |
| <i>Kaliyuga</i>                    |  |                                |    |
|                                    | 3, 9, 18, 21, 73, 129, 135, 143, 154,  |                                |    |
|                                    | 168, 260, 268; <i>tirthas</i> and fasts of 269, 272, 316, 368, 386, 413; rulers are saints |                                |    |
|                                    | in 416; <i>jivika and paramartha</i> in, 425, 475, 476, 480                                |                                |    |
| <i>kalp taru</i> (Tree of Life)    |  | 251-52                         |    |
| <i>kamaal</i> (perfection)         |  | 78, 168; <i>jamaal</i> and     |    |
| <i>jalaal</i> 168                  |  |                                |    |
| <i>Kamil</i>                       |  |                                |    |
|                                    | 104  |                                |    |
| <i>kanagat</i> ( <i>shraadh</i> )  |  | 403                            |    |
| <i>kapat</i> (affectation)         |  | 239-40                         |    |
| <i>kapti, swartha and pakhandi</i> | 243  |                                |    |
| <i>karamaat</i>                    |  |                                |    |
| 141, 167                           |  |                                |    |
| karma analysed                     |  | 236-37, 325                    |    |
| karma and <i>upasana</i>           |  | 40, 479; <i>upasana</i> , jnan |    |
| and <i>vijnan</i> ,                |  |                                |    |
|                                    | and 235, 435   |                                |    |
| karma yogi                         |  |                                |    |
| 64                                 |  |                                |    |
| 498 <i>Index</i>                   |  |                                |    |
|                                    |  |                                |    |
| <i>Karmakand</i>                   |  |                                |    |
| 57, 153-154, 219, 221, 259, 334-   |  |                                |    |
| 35 ff.                             |  |                                |    |

|                                  |                                    |                    |                  |
|----------------------------------|------------------------------------|--------------------|------------------|
| karmas, debt of                  |                                    | 384;               | how              |
| recorded                         | 83; how rendered ineffective       | 81-83; law of,     |                  |
|                                  |                                    | 35; three types of | 43, 51           |
| <i>karmis</i>                    |                                    |                    |                  |
|                                  | 197                                |                    |                  |
| <i>karni</i> analysed            |                                    |                    | 236-37,          |
| 325                              |                                    |                    |                  |
| <i>kashaya</i>                   |                                    |                    |                  |
|                                  | 60                                 |                    |                  |
| <i>kathni, karni and rehni</i>   |                                    | 453                |                  |
| Kathopanishad                    |                                    |                    | 370              |
| Kempis, Thomas                   |                                    |                    | 411              |
| <i>kevala-jnan</i>               |                                    |                    |                  |
| 361                              |                                    |                    |                  |
| <i>Khuda</i>                     |                                    |                    |                  |
|                                  | 108, 127, 227                      |                    |                  |
| <i>kinkar</i>                    |                                    |                    |                  |
|                                  | 185, 403                           |                    |                  |
| Koran                            |                                    |                    |                  |
|                                  | 26, 47, 58, 168, 219, 222-23, 270, |                    |                  |
|                                  | 332, 363, 431                      |                    |                  |
| <i>koshas</i> or sheaths         |                                    |                    | 32-33, 237, 373, |
| 447-48                           |                                    |                    |                  |
| Krishna                          |                                    |                    |                  |
|                                  | 21, 140, 150, 192, 198, 202, 219,  |                    |                  |
|                                  | 257                                |                    |                  |
| <i>kriya</i> and karma yogas     |                                    | 483-84             |                  |
| <i>kriya</i> yoga                |                                    |                    |                  |
| 476, 478, 483-84                 |                                    |                    |                  |
| Kukkutasana                      |                                    |                    | 5                |
| <i>kunwari surat karey ...</i>   |                                    | 6                  |                  |
| <i>kusang</i> and <i>satsang</i> |                                    |                    | 450              |
| <i>kutark</i>                    |                                    |                    |                  |
|                                  | 60                                 |                    |                  |
| <i>labbaik</i>                   |                                    |                    |                  |
|                                  | 384                                |                    |                  |
| <i>Lahoot</i>                    |                                    |                    |                  |
|                                  | 122                                |                    |                  |
| <i>lai</i>                       |                                    |                    |                  |
|                                  | 59                                 |                    |                  |
| <i>lakh chaurasi</i>             |                                    |                    |                  |
| 67, 326                          |                                    |                    |                  |
| <i>laksh</i> and <i>vach</i>     |                                    |                    |                  |
| 57                               |                                    |                    |                  |
| Lakshmi Narayan                  |                                    | 127                |                  |
| Lehna                            |                                    |                    |                  |
|                                  | 62                                 |                    |                  |
| liberated <i>surats</i>          |                                    |                    | 376,             |
| 446                              |                                    |                    |                  |

living master  
supremacy of, 19-20; need for, 20

*Index* 499

love

234

Luqman

19, 53, 323

*maha akash*

122

*Maha Naad*

118

*Mahabharat*

31, 64, 67

Mahadev (Shiva)

140

Mahadevi (Magna Mater)

194

*mahant*

201

Maharaj Saheb's *Discourses*

*on Radhasoami Faith*

38, 44, 63, 84, 110, 116, 182,

285, 377, 386, 461

*mahat*

305-06

mahatma

2, 106, 120

*mal*, threefold

51

*malamatiya* Sufis

115-16

Malyagiri

434

*mana*, *chitt*, *buddhi*, *ahamkar*

48

*manakash*

84

*manamukh* and *gurumukh*

470-75

*manas* (mind)

2, 27; two major types 111, 113

*Mandukya Karika*

280

*Mandukya Upanishad*

123, 370, 375

manifestation of *Satguru*, when

41-42

Mansarovar

113, 120

*maraqba*

138

marriage *samskaras*

338-39

*mauj*, concept of

43, 85-87, 117,

140

|                              |  |
|------------------------------|--|
| Maulana Rum                  | 75-76,   |
| 79-80, 82, 101, 117, 158-    |  |
|                              | 59, 168-69, 171, 183-84, 186, 204-05, 207, 225 235, 239, 252, 254, 257, 266, 268, 273, 288-89, 294, 297, 300, 305, 308-9, 315, 318, 321-22, 326, 331, 333, 343, 347, 350-51, 353, 360, 368, 381- |
| <b>500 Index</b>             |  |
|                              | 83, 398, 401, 406, 418, 428, 430, 432, 445-46, 448-51, 469-70  |
| <i>maulvi</i> or maulana     | 42, 464  |
| <i>maun</i>                  |  |
|                              | 362  |
| Maya                         |  |
|                              | 1, 5, 9, 27, 39, 49-50; different names of 50, 292, 376, 409; Madam Bubble 98, 116, 117, 135, 188, 216, 219; Maya and <i>mithya</i> (in <i>Sant Mat</i> ) 289-94                                 |
| Maya Sabal,                  |  |
| Brahman and yogeshwars       | 57, 226-27   |
| Mecca                        |  |
|                              | 464  |
| <i>medha</i> nerve           | 44   |
| meditation                   |  |
|                              | see <i>bhajan</i>  |
| mentalism                    |  |
|                              | 433  |
| Meru, Sumeru and Kailash     | 34, 98, 120, 435-36  |
| Merve, man of,               | 427-28   |
| microcosm and macrocosm      | 373 (Vedanta theory of)  |
| middle path                  |  |
|                              | 333-34   |
| Mill, JS                     |  |
|                              | 454  |
| <i>millat-i-ishq</i>         |  |
|                              | 27, 87, 459  |
| Mimamsa                      |  |
|                              | 279-80, 456  |
| miracles ( <i>karamaat</i> ) | 2, 25, 71, 73, 141, 322-   |
| 23, 354, 397                 |  |
| Mohammed                     |  |
|                              | 21, 127, 196, 331  |
| <i>moksh</i>                 |  |
|                              | 1, 66, 96-97, 98, 187, 205-07, 301-03, 324   |
| momentarianism               | 417-18   |
| Moses                        |  |
|                              | 21,76  |
| <i>mudra</i>                 |  |
|                              | 143-46   |
| Mujaddid Alif Saani          | 161-63   |
| <i>mukhamrit</i>             |  |
|                              | 30-31  |

|                           |                                     |              |        |
|---------------------------|-------------------------------------|--------------|--------|
| <i>mukti</i>              | 205                                 |              |        |
| <i>Mulaprakriti</i>       |                                     |              |        |
| 194                       |                                     |              |        |
| <i>munis</i>              | 456                                 |              |        |
| <i>munishwaras</i>        |                                     |              |        |
| 115                       |                                     |              |        |
| <i>murid</i>              | 288                                 |              |        |
|                           |                                     | <i>Index</i> | 501    |
| <i>Mutakallilmun</i>      |                                     | 161          |        |
| <i>Mutazilites</i>        |                                     |              |        |
| 162                       |                                     |              |        |
| <i>naalki, paalki</i>     |                                     |              |        |
| 200                       |                                     |              |        |
| <i>naam alchemy</i>       |                                     |              | 275    |
| <i>naam daan ab ...</i>   |                                     | 11           |        |
| <i>Naam Dev</i>           |                                     |              |        |
| 251                       |                                     |              |        |
| <i>naam</i>               | 11                                  |              |        |
| <i>naam padarath</i>      |                                     |              | 266-67 |
| <i>naam yoga</i>          |                                     |              |        |
| 12                        |                                     |              |        |
| <i>naam, how realised</i> |                                     | 19-20        |        |
| <i>Nabhaji</i>            | 154-56                              |              |        |
| <i>nadis</i>              | 126-27                              |              |        |
| <i>nafs-i-ammara</i>      |                                     |              |        |
| 26                        |                                     |              |        |
| <i>nafs-i-lawwama</i>     |                                     |              | 26     |
| <i>nafs-i-mulhama</i>     |                                     |              | 26     |
| <i>nafs-i-mutmayeena</i>  |                                     | 26           |        |
| <i>nakshatra table</i>    |                                     |              | 310    |
| <i>namaaz</i>             | 332-33                              |              |        |
| <i>Nanak</i>              | 62, 136-37, 153, 249, 286, 287, 402 |              |        |
| <i>nar dehi</i>           |                                     |              |        |
| see human form            |                                     |              |        |
| <i>Narad</i>              | 115, 116, 186, 187, 406, 408-09     |              |        |
| <i>Narasimha</i>          |                                     |              |        |
| 21, 127                   |                                     |              |        |



|   |                |          |         |
|---|----------------|----------|---------|
| <i>narmedi, gaumedi</i>                 |                |          |         |
| and <i>ashvamedhi</i>                   |                | 480      |         |
| <i>naseeb-i-khufta</i>                  |                |          |         |
| 11                                      |                |          |         |
| Nathas                                  | 349            |          |         |
| <i>navaratri</i>                        | 194            |          |         |
| <i>neshtavan guru</i>                   |                |          | 466,    |
| 467-69                                  |                |          |         |
| New Testament                           |                |          | 252     |
| Nietzsche                               | 451, 452       |          |         |
| <i>niguras</i>                          | 248            |          |         |
| Nihangs                                 | 259            |          |         |
| <i>nij manas</i>                        | 127            |          |         |
| <b>502 Index</b>                        |                |          |         |
| nimbus                                  | 402            |          |         |
| <i>ninda</i> (slander) <i>chowkidar</i> | 24, 171        |          |         |
| nine-door structure of body             | 3              |          |         |
| nine-gate city                          |                |          | 82, 133 |
| <i>Niranjan</i> and <i>Jyoti</i>        |                | 110, 127 |         |
| <i>nirat</i> and <i>birat</i>           |                |          | 330     |
| <i>nirgun</i> and <i>sagun</i> Brahman  | 133            |          |         |
| <i>nirmala jnanis</i>                   |                |          | 409     |
| Nirmalas                                | 259            |          |         |
| <i>nivrtti</i> and <i>pravrtti</i>      |                | 57-58    |         |
| noumenalism                             |                |          |         |
| 187                                     |                |          |         |
| <i>nukta-i-sveda</i>                    |                |          | 10, 34, |
| 127, 128, 133; <i>Brahma-</i>           |                |          |         |
|   | <i>randhra</i> | 185      |         |
| <i>Nur-i-Qahir</i>                      |                |          |         |
| 275                                     |                |          |         |
| Nyaya                                   | 277, 456       |          |         |
| objects, manmade, worship of            | 149            |          |         |
| obstructions to spiritual pursuits      | 443            |          |         |
| occultist exercises, no room            |                |          |         |
| for in Radhasoami Faith                 | 71             |          |         |

|   |                                  |                                    |                  |
|---|----------------------------------|------------------------------------|------------------|
| OM                                      |                                  |                                    |                  |
|   | 123-24                           |                                    |                  |
| OM Nameh Shivai                         |                                  |                                    | 133              |
| one, two and three                      |                                  |                                    | 359              |
| onions and garlic, use of               | 242                              |                                    |                  |
| opportunity, favourable                 |                                  |                                    |                  |
| (for <i>paramartha</i> )                |                                  |                                    |                  |
| constituents of                         |                                  |                                    | 437              |
| Otto, Rudolph                           |                                  |                                    |                  |
| 186                                     |                                  |                                    |                  |
| <i>paap</i> and <i>punya</i>            |                                  |                                    | 118,             |
| 188, 205                                |                                  |                                    |                  |
| <i>Paar</i> Brahman                     |                                  |                                    | 85, 98,          |
| 122, 215, 253                           |                                  |                                    |                  |
| <i>paataal</i>                          |                                  |                                    |                  |
|   | 390                              |                                    |                  |
| <i>padarathas</i>                       |                                  |                                    |                  |
| 1, 51, 94, 211-12, 241, 256;            |                                  |                                    |                  |
| Vaishesika school concept of,           |                                  |                                    |                  |
|   |                                  |                                    | <i>Index</i> 503 |
|   | 267-68; <i>padarathas</i> seven  | 376                                |                  |
| pain ( <i>paap</i> )                    |                                  |                                    |                  |
| 205                                     |                                  |                                    |                  |
| Paltu                                   |                                  |                                    |                  |
|   | 136, 138, 153                    |                                    |                  |
| <i>panchagni</i>                        |                                  |                                    |                  |
| 194-95                                  |                                  |                                    |                  |
| <i>panchikaran</i>                      |                                  |                                    |                  |
| 102                                     |                                  |                                    |                  |
| pandit                                  |                                  |                                    |                  |
|   | 142; falling prestige of pandits |                                    |                  |
|   | 355                              |                                    |                  |
| <i>papiha</i>                           |                                  |                                    |                  |
|   | 449                              |                                    |                  |
| <i>param hamsas</i>                     |                                  |                                    | 458              |
| <i>Param Sant</i>                       |                                  |                                    |                  |
| 2                                       |                                  |                                    |                  |
| <i>paramartha</i> and <i>paramartha</i> |                                  | 1, 89, 189, 191, 235, 241-44, 245- |                  |
|   | 49, 263, 342, 354, 438           |                                    |                  |
| <i>Paramatma</i>                        |                                  |                                    |                  |
| 114                                     |                                  |                                    |                  |
| paranoiac emotions                      |                                  |                                    | 243              |
| Parashar                                |                                  |                                    |                  |
|   | 115, 116                         |                                    |                  |

Parasnath  
125-26

Parikshit  
187

*Parmeshwar*  
108, 114

*paropkaar*  
199

Parshuram  
21, 127, 421

Parvati and her two sons  
31-32, 234

Patanjali  
365, 440, 457, 476, 482-83

*pati* and *patni*, meaning of,  
465

*pativrata stri*  
465

pentarchy of five elements  
102, 104

perfect *Satguru*  
100,

101, 102, 248-49

Pharaoh (Faroon)  
101

phenomenalism  
186-87

*Pind* and *Brahmand*  
470

*Pind Desh*  
1, 4, 5, 10

*pingla*  
see “*ida, pingla* and *sushumana*”

Pipa  
251

*pita-putra bhava*  
27

Plato’s *Republic*  
1, 275

(three *gunas*)

Pollock, Sir Frederic  
133

*Pothi Saheb (Adi Granth)*  
250

504 *Index*

*Praan*  
126-27

practice, importance of,  
246

*pragya* or *prajna*  
42, 113, 131

*Prakriti*  
98, 121-22, 371; roots and mean-  
ing of, 219; twenty-five, 67, 124-25

*pralai* (dissolution)  
194

*Pranava*  
122, 123

*pranayama*  
132, 134, 143

*prapatti*  
40

|                                 |                                |        |        |                  |
|---------------------------------|--------------------------------|--------|--------|------------------|
| <i>prarabdh</i>                 | 43, 51, 65                     |        |        |                  |
| <i>prasad</i>                   | 30, 40, 319-20                 |        |        |                  |
| <i>prateet</i>                  | 258                            |        |        |                  |
| preceptor, God in               | human form                     | 22     |        |                  |
| <i>Prem Bani</i>                | 372                            |        |        |                  |
| <i>Prem Patra</i>               | 66, 373, 458                   |        |        |                  |
| <i>Prem Updesh</i>              | 95, 319, 383                   |        | 4, 61, |                  |
| <i>prem yoga</i>                | 363, 364                       |        |        |                  |
| prophets and messengers         |                                | 218    |        |                  |
| pseudo guru                     | 101, 451                       |        |        |                  |
| pseudo <i>sadhana</i>           |                                |        |        | 101              |
| <i>puja</i> , meaning of        |                                |        | 345    |                  |
| Puranas                         | 67, 173-74, 219, 221, 222, 475 |        |        |                  |
| <i>Purush</i>                   | 95, 98, 121                    |        |        |                  |
| <i>Purush and Prakriti</i>      |                                | 120    |        |                  |
| <i>putra</i> , meaning of       |                                |        | 399    |                  |
| <i>qabeela</i> or <i>qabila</i> |                                |        |        | 96               |
| <i>qaul</i> or credo            |                                |        |        | 226              |
| <i>qudrat</i>                   | 227                            |        |        |                  |
| Quietist approach               |                                |        | 325    |                  |
| Rabeaa Basri                    | 163                            |        |        |                  |
| Radha                           | 4, 7, 85                       |        |        |                  |
|                                 |                                |        |        | <i>Index</i> 505 |
| Radhasoami adepts               |                                | 7-8    |        |                  |
| Radhasoami Faith, core of       |                                | 87-88  |        |                  |
| — progressive content of        |                                | 80-81  |        |                  |
| Radhasoami Name revealed        |                                |        |        |                  |
| by Soamiji Maharaj Himself      | 89, 217; meaning of            | 3-4, 7 |        |                  |
| Radhasoami seeker's equipment   |                                | 67-71  |        |                  |
| Radhasoami view of Reality      |                                | 360    |        |                  |

|                        |   |             |        |
|------------------------|---|-------------|--------|
| Raidas                 | 157   |             |        |
| <i>raj yoga</i>        | 64  |             |        |
| Ram                    | 21, 140, 198, 201-02, 257, 385, 405, 406, 469 |             |        |
| <i>Ramadan</i>         | 270-71, 333                                   |             |        |
| Ramanand               | 251   |             |        |
| Ramanuj                | 313; his theory of error                      | 7           |        |
| <i>Ramayan</i>         | 64, 67  |             |        |
| <i>rasa</i> (sap)      | 263   |             |        |
| <i>rasaswada</i>       | 60  |             |        |
| Ravidas                | 251   |             |        |
| <i>razi-ul-raza</i>    | 384   |             |        |
| repentance             | 268   |             |        |
| restitution            | 268   |             |        |
| reverie                | 212-13; see <i>bhajan</i> also                |             |        |
| Rishab Dev of Saraogis |   | 122, 125-26 |        |
| <i>Rishis, Sapt</i>    |   |             | 454    |
| <i>rishishwars</i>     | 115   |             |        |
| rivers as goddesses    |   | 147-48      |        |
| rosary and Sumeru      |   | 298         |        |
| <i>rudramala</i>       | 99  |             |        |
| <i>ruh</i> (surat)     | 306   |             |        |
| rust                   | 171   |             |        |
| <i>Rustam-i-Dauran</i> |   |             | 6, 453 |
| <i>saalok</i>          | 28  |             |        |
| <i>saameep</i>         | 29  |             |        |
| <i>saaroop</i>         | 28  |             |        |

## 506 Index

- saayujjya*  
27, 28
- Sachch Khand* or *Satt Desh* 1, 2, 10, 109
- sack cloth and ashes 268
- Sadanand and *Vedanta Sar* 442
- sadh*  
2, 149, 182, 282, 285, 295, 354,  
365, 382, 390
- sadh guru*  
468
- sadhu*  
142
- sagun*  
327
- Sahaj jugti*  
130
- Sahaj Yoga*  
21, 58
- Sain  
251
- saint's, hallmarks of 2, 163-64
- sainthood, science of 23-24
- saints' tenets 175,  
182
- Saligram  
4, 61, 76
- samadh*, worship of 181
- samadhi*, eight obstructions to 442
- samadhi*, meaning of 360
- samsara*  
244, 253-54, 321-22
- samsara*, Radhasoami view of 50-51
- samskaras*  
336-40
- samskaris* and *asamskaris* 390-91
- Sankhya  
278, 456
- Sant Satguru, Satt Shabd,*  
*satsang* and *satt anurag* 443
- sanyas*  
142; *sanyasis* 259, 421, 457
- Sar Bachan Radhasoami,*  
Poetry, Volume I and II 3, 4, 6, 26, 27, 30, 32, 33, 35, 41,  
44, 50, 55, 74, 75, 84, 113, 196, 216, 239, 273, 291-92, 304, 308, 325, 363,  
373, 377, 382, 383, 384, 404, 429, 469
- Sar Shabd*  
107

|  |                                     |                            |              |        |
|--|-------------------------------------|----------------------------|--------------|--------|
| <i>Saraogis</i>  | 125                                 |                            |              |        |
| Sarmad   | 160-61                              |                            |              |        |
|  |                                     |                            | <i>Index</i> | 507    |
| <i>Satguru</i>   | 2, 3, 12, 13; hallmarks of          | 20-21, 189-91              |              |        |
| <i>Satguru</i> of the times,   | implications of                     |                            |              | 407-08 |
| <i>Satguru nadi</i>  | 283                                 |                            |              |        |
| <i>Satguru</i> , <i>Satt Shabd</i> or<br><i>Satt Naam</i> , <i>Satt Anurag</i> :<br>key to <i>bhakti</i> |                                     |                            | 96           | 282    |
| <i>satsang</i> karmas  |                                     |                            |              | 282    |
| <i>satsang</i> , true  | 22, 239, 257, 282, 342-43, 347, 352 |                            |              |        |
| <i>satsangis</i> as householders   | 353                                 | 23, 80; <i>vyavahar</i> of |              |        |
| <i>Satt Purush</i>   | 6                                   |                            |              |        |
| <i>Satt-Chitt-Anand</i>  |                                     |                            | 214, 215     |        |
| <i>satya</i> , analysis of the word  | 244                                 |                            |              |        |
| <i>sayyid</i> or <i>said</i>   |                                     |                            |              | 170    |
| Scheler, Max   | 186                                 |                            |              |        |
| Schopenhauer, Arthur   |                                     | 451, 452, 453-54           |              |        |
| scriptures   | 59                                  |                            |              |        |
| selective attention  |                                     |                            | 345          |        |
| semantic understanding,<br>importance of   |                                     |                            |              | 70     |
| senses, ten  | 1                                   |                            |              |        |
| Seth, Sudarshan Singh  |                                     | 450                        |              |        |
| seven infernal regions   |                                     |                            | 390          |        |
| seven major spheres  |                                     |                            | 2            |        |
| seven nether worlds  |                                     |                            | 390          |        |
| seven upper worlds   |                                     |                            | 390          |        |
| sex  | 243                                 |                            |              |        |
| <i>Shaghal Naseera</i>   |                                     |                            | 46-47        |        |
| Shakespeare  | 301                                 |                            |              |        |

|                                    |                                      |                |                       |
|------------------------------------|--------------------------------------|----------------|-----------------------|
| <i>Shakti</i>                      | 193-94                               |                |                       |
| Shams Tabrez                       |                                      |                | 157-58                |
| Shankar <i>Bhashya</i>             |                                      | 307            |                       |
| Shankaracharya                     |                                      |                | <i>Crest Jewel of</i> |
| Wisdom 435;                        |                                      |                |                       |
|                                    | <i>Aprokshanubhati</i> on insect and |                |                       |
| <b>508 Index</b>                   |                                      |                |                       |
|                                    | bee 66, 440                          |                |                       |
| <i>sharan</i>                      | 40-41, 236-37, 383-85                |                |                       |
| sharia                             | 153, 224, 259, 332, 334, 335         |                |                       |
| <i>sharir</i>                      | 295, 356                             |                |                       |
| <i>shastras</i>                    | 188, 189, 224, 368, 369              |                |                       |
| <i>shat chakra</i>                 | 146                                  |                |                       |
| <i>shat darshan</i>                | 369                                  |                |                       |
| <i>shat sampatti</i>               | 16, 198                              |                |                       |
| <i>shatranj</i>                    | 152                                  |                |                       |
| sheikh                             | 170                                  |                |                       |
| Sheikh Chilli                      |                                      |                | 213                   |
| <i>Sheikh Saddou</i>               |                                      |                | 170                   |
| shell and silver                   |                                      |                | 50, 216               |
| Shiva Purana                       | 31                                   |                |                       |
| Shiva-Shakti                       | 127                                  |                |                       |
| <i>shlok</i> , origin of           |                                      |                | 467                   |
| <i>shravan, manan, nidhdhyasan</i> | 284-85                               |                |                       |
| Shringi Rishi                      | 115, 116                             |                |                       |
| <i>shunyavad</i>                   | 280                                  |                |                       |
| Shyam Sundar                       |                                      |                | 127                   |
| <i>siddhas</i>                     | 131, 228                             |                |                       |
| <i>siddhis</i> , eight and forty   |                                      | 71, 72-73, 296 |                       |
| similes of love relationship       | 28                                   |                |                       |
| Singh, Shiv Dayal                  |                                      |                | 1                     |
| six corporeal spheres              |                                      | 130            |                       |



|  |  |                    |
|--|--|--------------------|
| sixth ganglion                           |  | 27;                |
| third <i>til</i> , concentration at      | 42-44  |                    |
| Skand and Ganesh, story of               | 31-32, 234   |                    |
| Skand Purana                             |  | 233                |
| slander ( <i>ninda</i> )                 |  | 24-25,             |
| 169                                      |  |                    |
| sleeping destiny                         |  | 11                 |
| sleight-of-hand                          |  | 25, 140-           |
| 41, 244                                  |  |                    |
| <i>soona pada tera takht ...</i>         | 50, 217  |                    |
| speaking moon                            |  | 18                 |
| Spencer, Herbert                         |  | 451,               |
| 453, 454                                 |  |                    |
|  |  | <i>Index</i> 509   |
| <i>stri-pati bhava</i>                   |  | 27                 |
| succession in Radhasoami Faith           | 61   |                    |
| Sufi or Sufism                           |  | 207,               |
| 208-10                                   |  |                    |
| Sukhdev                                  |  |                    |
| 186-87                                   |  |                    |
| <i>Sultan-al-Azkaar</i>                  |  | 46-47              |
| <i>sumiran, dhyān and bhajan</i>         | 47   |                    |
| Sundar                                   |  |                    |
| 251                                      |  |                    |
| <i>Sunn Samadhi</i>                      |  | 252                |
| <i>sunō surat tum ...</i>                |  | 252                |
| Supreme Lord, whereabouts of             | 22   |                    |
| <i>surat</i>                             |  |                    |
|  | 4, 39, 41, 50, 87, 89, 93, 95, 96,                                   |                    |
|  | 97, 109, 112, 114, 117, 129, 306, 330, 375                           |                    |
| <i>surat</i> , six enemies of            |  | 51                 |
| <i>Surat-Shabd-Yoga</i>                  |  | 35, 41, 44, 45-46; |
| technique of                             |  |                    |
|  | 46, 50, 67, 79, 85, 181, 203, 211, 248, 283, 292, 316, 355, 378, 437 |                    |
| Surdas                                   |  |                    |
|  | 156-57   |                    |
| surrender based on love                  |  | 39-41, 97          |
| <i>sushumana</i>                         |  |                    |
| see “ <i>ida, pingla and sushumana</i> ” |  |                    |
| <i>Sutras</i>                            |  |                    |
|  | 335-36   |                    |
| <i>svati</i>                             |  |                    |
|  | 444  |                    |

*tabarraha*

20, 52, 118, 249

Taittiriya Upanishad

373, 447

*tajalli* (effulgence),

four stages of

197-98

*tajeel karey shayateen buad*

35

*tajjalan*

372

Talkative, Mr. (*vachak jnani*)

18, 102, 105, 196, 203-04, 266,  
309, 368, 403-04, 413, 469

Tansen

157

*tapas* or penances

191, 193, 276

*tariqa* or *tariqat*

332

**510 Index**

*tattva jnan*

440; fifteen stages of

440-43;

four concepts of, in Radhasoami Faith

443-44

*tattvas*, *tanmatras* and

25 *prakritis*

124-25, 127

*taubah*

52, 118

technique of subduing mind

395

*tejas*

42, 113, 131

temple and contemplation

380

tenth door

221; see *Dasam Dwar* also

three currents of *Purush*,

*Prakriti* and *Akshar Purush* 113

three debts

457-58

three forms of *jiva* and

three of Brahman *Ishwar*

451

three grand divisions of creation

10-11

three R's: *roop*, *rang* and *rekha*

129-30

three sons of *Jyoti-Niranjan*

99

Tirthankaras

31, 233

*tirthas*

31-32, 151-52, 153, 233, 234,  
269-70, 323, 331, 477

traditionalism

325

*traigunatmak*

134

*Traigunya Veda*

219-20

|  |   |   |                         |
|--|---|---|-------------------------|
| transmigration                                   |   |   | 426                     |
| <i>Trikuti</i> , meaning of                      |   | 238, 436  |                         |
| <i>trilochan</i>                                 | 251   |   |                         |
| <i>triloki</i>                                   | 225, 385-86   |   |                         |
| Trinity  | 356   |   |                         |
| <i>Triveni</i>                                   | 98, 113, 120  |   |                         |
| <i>triyataap</i>                                 | 205, 312, 344-45                                    |   |                         |
| Tulsi Saheb                                      | 153, 154  |   |                         |
| Tulsidas   | 27, 167, 382, 383                                   |   |                         |
| <i>turiya</i>                                    | 281, 374, 448;<br>yateet                            | <i>turiya and turi-</i><br>42, 110; <i>turiyateet</i> | 448<br><i>Index</i> 511 |
| <i>tyaag</i> and <i>vairag</i>                   |   |   | 395                     |
| <i>Udasis</i>                                    | 402, 403  |   |                         |
| <i>uddhar</i> (emancipation)                     |   | 207   |                         |
| Udhava and Krishna                               |   | 150-51, 248   |                         |
| <i>Und</i>                                       | 128   |   |                         |
| Upanishads ( <i>Aranyakas</i> )                  | 127, 174, 179, 219, 221, 233,<br>307, 372, 374, 376 |   |                         |
| <i>upasana</i>                                   | 219, 235, 316, 414, 479, 485                        |   |                         |
| <i>vaad vivadey vish ghana</i>                   |   | 234   |                         |
| <i>vachak jnani</i> (Mr. Talkative)              | see Talkative, Mr.                                  |   |                         |
| <i>Vaikunth</i> and <i>Svarg</i>                 |   | 192, 194  |                         |
| <i>vairag</i>                                    | 422   |   |                         |
| Vaishesika                                       | 195, 267, 277-78                                    |   |                         |
| Vaman  | 127   |   |                         |
| <i>vanshaval</i> i and <i>neshtavan</i><br>gurus | 468   |   |                         |
| <i>varna</i> (class) order                       |   | 414-16  |                         |

|  |                             |       |
|--|-----------------------------|-------|
| <i>varna</i> and <i>dhvani</i>                 | 11, 313                     |       |
| <i>varna</i> ashram                            |                             |       |
| 220, 223-24                                    |                             |       |
| <i>varna</i> karma                             |                             |       |
| 480-82   |                             |       |
| <i>varnatmak</i> Names                         |                             | see   |
| “ <i>dhunyatmak</i> and <i>varnatmak</i>       |                             |       |
| Names”   |                             |       |
| Vashisht                                       |                             |       |
| 165, 198, 201, 409, 410-11, 479,               |                             |       |
| 486  |                             |       |
| <i>vasna</i>                                   |                             |       |
| 347  |                             |       |
| <i>vayu</i>                                    |                             |       |
| 185  |                             |       |
| Vedanta  |                             |       |
| 9; on <i>jivan-mukta</i>                       | 65, 280-81,                 |       |
| 306, 371, 393-94; (see <i>Upanishads</i> also) |                             |       |
| Vedantists                                     |                             |       |
| 259-60   |                             |       |
| Vedas  |                             |       |
| 172, 174-75, 188, 189, 218, 219,               |                             |       |
| 221  |                             |       |
| <b>512 Index</b>                               |                             |       |
| Vedas and concept of <i>Ishwar</i>             | 388-89, 475                 |       |
| Vedas and saints’ discourses                   | 343                         |       |
| verity   |                             |       |
| 361  |                             |       |
| <i>videh-kaivalyam</i>                         |                             | 65    |
| <i>vighanas</i> (obstructions)                 | 442; in <i>paramartha</i> , | 58-61 |
| <i>vijnan</i>                                  |                             |       |
| 235-36   |                             |       |
| <i>vijnan vada</i>                             |                             |       |
| 280, 377, 456                                  |                             |       |
| <i>vikshep</i>                                 |                             |       |
| 59   |                             |       |
| <i>vilayat</i>                                 |                             |       |
| 217  |                             |       |
| <i>vipreet bhavana</i>                         |                             | 60    |
| <i>virah</i> and <i>virahi</i>                 |                             |       |
| 381-82   |                             |       |
| <i>Virat</i>                                   |                             |       |
| 113, 131                                       |                             |       |
| <i>vishayasakti</i>                            |                             |       |
| 60   |                             |       |
| Vishnu and Lakshmi                             | 132                         |       |
| <i>Vishwa</i>                                  |                             |       |
| 42, 113, 131                                   |                             |       |

Vishwamitra  
127

Vyasa  
22, 85, 115, 121, 173, 186, 197,  
200, 217, 220, 409-10, 479, 486

Winternitz

180

worldly gurus 344

*yajna* rituals  
31

Yajnavalkya  
274, 456

Yama  
343-44

*yaqeen: Ilm-ul, aql-ul,*  
*ain-ul and Haq-ul* 14, 75, 236

Yaqub and Joseph 204

Yggdrasil  
252

yoga (*shastra*) 278-79,  
456, 457

*yogeshwar jnani* 2

*yogeshwars*  
122, 221

*Index* 513

yogi  
2, 456

yogi and *yogeshwar* gurus 468

*Yugas*  
177-78

zeitgeist  
407